THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS

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I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgment is come; and worship Him who made heaven, and earth, and sea, and the fountain of wator.—*John.*

Great is the Ttruth, and mighty above all things, and will prevail!

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PREFACE.

THE M. Harbinger now enters upon the last volume of its Fourth Series of seven Volumes each. The Christian Baptist of seven annual volumes having preceded it, constitutes this volume now commencing the thirty fifth of our annual editorial labors.

During this period Four published Debates have also been given to the public—two on the Baptismal controversy with Drs. M'Calla and Rice;—one with Robert Owen, of Scotland, the Philosopher of circumstances, and of a new Social System—without a religion and without a future hope; and one with Archbishop Purcel, of Cincinnati, on Roman Catholicism in all its assumptions and presumptions.

To these we have added sundry other publications, besides some half dozen Editions of a new version of the Christian Scriptures, with critical and doctrinal Notes, from the labors of Dr. George Campbell, of the University of Aberdeen, Scotland; Dr. James M'Knight, of the city of Edinburg; Dr. Doddridge, of England; and Hon. Charles Thomson, Secretary to the Congress of the United States;* together with some additional notes of our own.

* After many importunities from General Washington, to continue as the Secretary of Congress, he finally, after fifteen years services,—from 1774 to 1789—obtained his consent to resign—assuring the General that he desired to study his Bible the remnant of his days.

Passing by a Book auction not long after, in the city of Philadelphia, he bid

These four translators spent many years on their respective translations of the New Testament. Thompson labored from 1789 to 1808,—and survived his translation some 16 years, and died, aged 94 years. Dr. Campbell had his gospels long on hand, laboring at intervals upon them during some thirty years, if my recollections are not at fault. Dr. M'Knight spent many years on his.

So far as we can judge, from all our reports from correspondents—The Christian System and "Christian Baptism" with its antecedents and consequents, have been and still are most useful amongst the great mass of our readers. The former has been some time out of print. We hope, if our orders for it increase, soon to publish a new edition of it with some additions.

The practical results of these labors and works are now before the Public, and with many eminent auxiliaries, past and present, of whom we cannot now speak, particularly, the great cause of ancient and original Christianity, is annually making long and rapid strides, throughout the length and breadth of our great country, to say nothing of what has been done in Europe, and what is now beginning to be done in Asia and Australia.

Although the Spirit of debate and controversy is uncongenial with the generous impulses of Christian complacency, and the unperturbed tranquility of the social circles, yet it has always been the great and most successful instrumentality in the progress of society. Indeed, since the days of Jannes and Jambres, till now, the communications from God to man have been violently withstood and opposed by the carnal and the worldly of all creeds and of no creeds.

But that of all the forms of opposition the most ignoble and the most culpable before Heaven and Earth, (I am grieved and mortified to state) shall I say in nine cases out of ten resorted to, is *neither more nor less than downright and palpable misrepresentation.* There are, to go no farther at present, the "Tennessee Baptist," the "South-western Baptist," "The Religious Herald," of Va., and the "Western Watchman," of Missouri, that seem never to have learned the ninth commandment, or if they have, to have no conscience or no understanding. In this trilemma they stand before me, and must stand till we all stand before the judgment seat of Christ. They are to my reason, most ingenious in all the arts of Sophistication and misrepre-

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off the *Septuagint* version, as he supposed; but finding it was a single volume he, with some mortification, put it in his book-case.

Some months afterwards, passing through the same street, he bid off another collation of rare books; and to his agreeable surprise, found the second volume of the Septuagint, which he wanted. He then set about a new Translation of the New Testament. This occasion of his commencing his translation, he related to me in his own house, near Philadelphia, *forty-one* years ago.

sentation. I am not ashamed nor afraid to appear before any community East, West, North or South, and sustain this affirmation, from my own and from their own printed and published documents.

I will take my Debates on Christian Baptism with Dr. Rice, or Dr. M'Calla—"the Christian System"—Christian Baptism with its antecedents and consequents," before their own population, their own readers, in their own pulpits, and before the assembled community, giving them as many hours as they give me, and risk the consequence that the majority present will give judgment against them. Or if they are fearful of their own churches and communities; give us page for page, or column for column, in their own periodicals, and we will give the same in ours, and cheerfully abide the issue.

Dr. Peck's Review recently published in the Christian Review, and now being doled out in the Louisville Recorder, is a poor specimen of Baptist taste and Baptist Literature. It is not "Campbellism Revised." That Campbellism he reviews is a Phantasma of his own bewildered imagination. We are neither afraid nor ashamed to avow and maintain our own positions before any intelligent community in Christendom. The Arminian, Book in hand, refutes the Calvinist to the full satisfaction of his Arminian brotherhood; and the Calvinist with the full assurance of his positions refutes his Arminian brother Sectary; and so they go. Each has his party that in turn cry out well done! But angels, had they tears to shed, would weep over their respective triumphs, and exclaim how has the pure gold become dim, and truth been humbled and dishonored in the streets.

OUR ORTHODOXY.

We presume to say that we apprehend, if we do not comprehend, what are the basis and the sub-basis of real orthodoxy, in the latitudes of London, Edinburg, Dublin, Amsterdam, Geneva, and in Boston, New York, and Philadelphia, as well as in Louisville and Cincinnati; and I do know, that I have not entertained, nor ever published orally, nor printed one period which, in its proper contextual import and bearing, impinges upon any cardinal point in what is properly called at any one of these great Ecclesiastic centres orthodoxy.

The capital and central ideas of every form of orthodoxy, are 1st the unity of the Divine Essence or of Jehovah in three personal manifestations, not *absolute*, but *relative* to man in his preternatural condition. These are Jehovah Father, Jehovah Lord, Jehovah Spirit (not

in actual, abstract, independent, and everlasting personalities)—known in the drama of Creation and manifested as *God*—the *Word* of *God*—and the *Spirit* of God, of one Nature or essence absolute.

But in the drama of humanity—GOD became a creator, then a *Father*. The WORD became a *Son*, and the Spirit became a *Holy Guest*.

They were not so from Eternity nor will they be so to Eternity.—For when the Drama of Redemption closes—The Lord Jesus and the Holy Spirit shall have consummated their respective missions. The Lord Jesus will *resign* his mediatorial empire. The Holy Spirit will no longer be the Holy Guest, as now dwelling in humanity. But as Paul teaches—who understood the true theology and the true christology, draws the curtain aside between the church militant and the church triumphant, and blabs out the secret in this mystic and sublime oracle—*οταν δε υποταγη αυτῳ τα παντα, τοτε και αυτος ὁ υιὸς υποταγησεται, τῳ υποταγηντι αυτῳ τα παντα, ινα ἡ ὁ θεος τα παντα εν πασιν*. which, translated, reads, "But when all things are subjected to him, then will the Son himself be subjected to him who subjected all things to him, that God may be THE ALL IN ALL—all things in all things—the whole of every thing.

No essay ever written upon light or darkness can afford one conception of either to a man born blind. We must couch the cataract that covers the optic nerve, and push the lens to the bottom of the vitreous humor, then downward and outward, and then extract it from the eye. It is, indeed, both an ingenious and a painful operation.

While the cutler is sharpening his knife we shall entertain our present company with a few remarks on light—in an expose of our special orthodoxy, which can be shown to the best advantage through a *trihedral prism* of glass— most celebrated in the science of optics, in the separation and exhibition of the different colors.

We are not, however, without a good degree of assurance—I might perhaps say—of "the full assurance of hope" that we may succeed in couching the cataract in most cases; indeed in all cases, with the exception of those who occupy pulpits, or editorial chairs. They are hard cases. They have looked so much upon the golden radiating faces of auditories and readers that they can with steadfast eye gaze only on these, with any degree of complaceney and cordial interest. At all hazards, however, we shall commence by presenting a bold outline of our own orthodoxy.

ORTHODOXY—NUMBER 1.

It was quaintly observed by a very shrewd Scotchman, that *orthodoxy* is my opinion of Christian Doctrine; and *heterodoxy* is your opinion of Christian Doctrine as far as it differs from mine. But the

popular or modern currency of any word is not a safe passport to its true and philo-logical import, or to its acceptance at any given period of its history or use. The history of words is not unfrequently as necessary to their proper import, as the history of a people is to a full conception of their character or significance in the grand drama of humanity. Hence good lexicons and dictionaries generally give the import or currency of a word from its origin to the present time.—Take, for example, the word *conversation*—formerly indicated *general course of manners—behaviour.* 2. *Familiar intercourse*, 3. *Familiar acquaintance.* 4. *Familiar discourse.*

"Orthodoxy—right opinion—right thinking, consonance to genuine Scriptural doctrine—soundness of faith," according to Webster.—It is not once found in the Old or New Testament.

In the Christian Scriptures we have ὀρθοποδέω, and ορθοτομέω from which we might form ορθοποδεια—and ορθοτομεια—right walking and right dividing. But we have no such terms in Holy Writ; nor have I found them in classic Greek. And yet they are legitimate in the philosophy of Greek lexicography and grammar. The ancients seem to have had no use for them, having adopted other terms.

Our term *orthodoxy*, consecrated as it is in modern times, is without father or mother in Sacred or profane Greek Literature. And were it found in Hebrew, Greek, or in Christian Scripture, it could not suggest more than *right thinking*, which, we presume, to be possible and practicable amongst demons and wicked men.

But what of *sound doctrine?* Do not the Christian Scriptures recognize, commend, and command *Sound Doctrine?—!* Most assuredly they do. But what is this sound doctrine?—!

We find *doctrine* and its Greek representative διδαχη' *twenty-nine* times in the New Testament, once represented by the word *teaching*—or as he *has been taught*, Titus, i–9. And the verb διδασκω, of which it is a verbal occurs in the New Testament 97 times, translated by—*teach, teaching, taught, in its whole currency.*

Διδασκαλος—occurs 58 times, always represented by *teacher*, or *master*, used only in the sense of *teacher*; and Διδασκαλια, 21 times, represented by *teaching* or *learning*, or *doctrine*, and διδακτος, found three times is represented com. ver. by *taught*, and διδακτικὸς *apt to teach.* The whole family, in it whole currency in the Christian Scriptures, indicates *teach, teaching* or *teacher* in its various moods and tenses; and in all its its verbals. The result of all the researches into the details of this family of words is that for *doctrine* we should have *teaching*—or that which is taught, in the whole currency of the Christian Scriptures.

Doctrine is not properly either a *subject* or an object of *faith*.—Learning and knowledge are addressed to reason or to the understanding, and not properly to the faculty or power of faith. We perceive or receive a doctrine, or a science, through the understanding alone, and not through the belief or testimony of others. We *understand* a doctrine. We *believe* a well attested fact. It is "the assent of the mind to the truth of a declaration," a testimony or alledged fact, on the ground of evidence distinct from personal knowledge." It is so defined in our best dictionaries. But dictionaries are but the history or record of the use and acceptation of words—a history of the currency of words. "To *believe*," according to Webster, is "to credit upon the authority or testimony of another." *Faith always terminates or rests upon an attested fact, or event; or upon an attested person.* Hence testimony and faith are correlate terms. We *assent* to an opinion or *dissent* from it. We *perceive* and receive a truth on the evidence of reason. We entertain faith in a veracious person or persons. For it we sometimes use the word *confidence* as tantamount to faith. Faith is not the evidence of sense or of consciousness—of things seen and attested by our senses; but, according to Paul, it is "the evidence," or rather conviction of "things not seen"—and, if good things are promised, —it is "the confident expectation of things hoped for." So much for the benefit of our new readers; our old readers have no need of such expositions.

It is worthy of special notice that in the Christian Scriptures no one is ever said to have believed or to believe a *doctrine*. Men are said to believe Moses, Jesus, Christ, and the gospel, or good news.—We are said to receive the testimony of God, the testimony of Moses, the prophets, the Saviour, and his apostles. But in no portion of Holy Writ is any one said to believe a *doctrine*. This is a monumental fact, demonstrative of the predominating confusion of religious Sectaries.

The promise of the Lord, or the prophecy he gave through Zephaniah is not yet fulfilled. It is a rich promise, pregnant with a thousand blessings. In Coit's Bible it reads thus:—"Then will I turn to the people a pure language." In Boothroyd's version, "Surely I will then turn to the people a pure language that they may all call upon Jehovah, that they may serve him with one consent." In the Hebrew for *pure speech* it is literally a *pure lip*, (*Shaphah barurah*). A pure lip and a pure speech are but two versions of one idea. But be it remembered, emphatically remembered, that this is written as the essential means of their worshiping God with one consent.

We have, in the jargon of the pulpit and the press, "the doctrine

of the trinity." We are said to be indebted to the fruitful genius of Tertulian who flourished in the first half of the 3d century, for this pregnant word *Trinity*. So at least some affirm.

The Platonists had, indeed, taught the doctrine of *the triads* in the Deity. Theophilus, of Antioch, introduced the Platonic *Trias* into the Christian terminology, and Tertulian translated it into Latin by the word *Trinitas*. So came the term *trinity* into the Western Christian Church, in the first half of the third century. It is an abstract, theoretic, or philosophic term, incompatible with the christian nomenclature or terminology to which a man may *speculatively* assent, but which no man can *believe*, in the common and true sense of the word *believe*.

But a christian can *believe* that there are three persons, or personalities in *Jehovah Elohim*: because such is the testimony of the Holy Spirit. I believe with all my heart that there are three *personal* manifestations of Jehovah Elohim—three that concur and co-operate in the great work of man's redemption. With Adam Clark, Martin Luther, and Professor Griesbach, I believe it, notwithstanding, of one hundred and thirteen Greek manuscripts yet extant, containing the first epistle of John, *but one has in it this verse*, and though *all the Greek Fathers omit it*; yet still I have evidence fully satisfactory to my own mind that it is a Divine oracle, because it is all permeating the entire drama of redemption, and essential, at my stand-point, to a rational and scriptural apprehension or conception of it.

The 2nd Psalm, the 110th Psalm—the first chapter of John's testimony—the teachings of the Messiah in the single testimony of John, the scenes of the apocalypse, especially the two last chapters of it, had I no other evidence, in my judgment, fully and most satisfactorily warrant the full assurance of faith in the personal divinity and uncreated majesty and glory of the author and founder of the christian faith.

With me, however, it is not a theory, a philosophy, or a *doctrine*.—It is a *faith*, the roots and ramifications of which permeate the whole Bible, justify the moral government of God, develope the mysteries of man, inspire the sun, moon, and stars with a Divine eloquence,

> "Forever singing as they shine,
> The Lord who bought us is Divine."

Nothing within the precincts of reason, philosophy, or human experience, could explain the moral phenomena of man, the moral government of God, the appetencies of our nature, the inward horror of shrinking into nothing, the unsatisfactoriness of all earthly enjoyments, and the ardent aspirations of our souls for immortality, but such a revelation of God to man, and of man to himself, as that contained in, and developed by the Living oracles of the Holy Bible.

It is *faith* and not *reason*, fact and not fable, reality and not hypothesis that meet the demands, and the ceaseless cravings of our nature. And could we read the true history of humanity in all its stages, developments, and experiences, beyond the precincts of the Holy Bible, either in its direct or indirect influences, or manifestations, we would not only acknowledge the perfect and entire impotency of all human expedients hitherto adopted to civilize, to aggrandize, and beatify man; but the utter impossibility on the part of man to set on foot, or to institute any mere human agency that could disenthral, elevate, and civilize man; or prevent him from the fearful degredation of the wandering Arab, or the more degraded Hottentot. Most men, most philosophers, falsely, indeed, so called, have assumed and asserted for humanity a sort of native inherent humanizing and civilizing power over itself, without any providential or external aid. They say some handsome things of man's recuperative energies, even in a state of what they call *nature*. But they have not one single fact nor argument to sustain them. Nor can they define that state of *nature* of which they dream, and upon which they descant with so much factitious eloquence. There is now no such state of Nature. Adam, in Paradise, was, indeed, in that state; but since his exile no one has ever found it.

But our theme is *faith* and not *fancy*, not theory, nor speculation. Faith invariably has reference to something said or something done. No man can understandingly affirm that any theory or doctrine is an object of faith, in Bible currency. Positive entities, or existences affirmed are, therefore, the only realities with which faith has any thing to do. We may, as many do, assent to a theory of God—of Trinity in unity, of unity in trinity; but we do not, we cannot, believe a theory in the true and essential import of the terms. Assent is not faith. We *believe* not on mere reason, but on testimony. To reason is not to believe, nor is to blieve to reason. If, says John, "we receive the testimony of men, the testimony of God is greater." And how do we receive the testimony of men but by believing it? I, therefore, believe *because God has said it*, that in Jehovah there are the Father, the Son, and the Holy Spirit, and that while *personally* they are three, in *nature* they are one. I may *theorize* that this manifestation of God became necessary in consequence of the apostacy and fall of man.—But this is mere theory and not faith. Faith cannot exist without testimony. They are correlate terms. No *a priori* reasonings can ever be converted into faith. I, as a *christian*, not as a philosopher, *believe* that in Jehovah there are now in fact three distinct personalities of the same essence, power and grandeur. I *believe* that one of these relatively called the WORD, was, in the beginning of the universe, not

necessarily but *relatively* so called; because there was no need of names, nor personal manifestations, till creatures capable of appreciating such manifestations, were created by God. Nor is there anything in all this derogatory to the glory and grandeur of God.—*Creator* and *creature* being relative terms could not possibly antedate each other. There could not have been an eternal creator if there had not been an eternal creature. *Creator* and *creature* are, therefore, in this sense, *necessarily co-existent.* Neither could possibly antedate or anticipate the other.

And what other logical conclusion than this,—that God under some other name or attitude was without a beginning? As a *creator* he had a beginning. He bgean to be *Lord* in the 2nd chapter of Genesis.—This was a new name growing out of the fact that at the close of the creation week he ceased to be God alone. He is, therefore, in the 4th verse ot the 2nd chapter of Genesis called Lord God, and so repeatedly to the end of the chapter. As *creator* he had a beginning and as *Lord* he also had a beginning in an appropriate sense. As Creator he is God, as proprietor he is Lord God. But antecedent to either of these he was *Jehovah.* So we conceive of him from the various attitudes which he is pleased to assume in the relations and manifestations of himself in the sublime drama of Creation, conservation, and rectoral government. There is no necessity for uniform adherence to the distinctive names, after he has been most happily introduced to us in the whole relations which he is pleased to assume in reference to the origination, conservation and governmeut of a universe with all its variegated tenantries, attitudes, and conditions.

Some heterodoxically orthodox, and some orthodoxically heterodox Rabbis, in the Old and New Israels of secular christendom, are hebdomatically lecturing their waiting assemblies on their Christian philosophies, and distinguishing metaphysical shibboleths, as if their speculations were the true and veritable oracles of God, and the word of eternal life to the sin stricken and perishing world. And yet there is not one well documented case of spiritual regeneration, or evangelical conversion, in the annals of their ministrations, as the unequivocal fruit of all their erudite logomachies.

The Devil is, I presume to say, as *orthodox* as the Angel Gabriel. We know that some under his special guidance recognize the person and mission of Jesus the Messiah, and declared that the Apostles of Christ actually were showing to their auditories the way of Salvation: Acts xvi, 16–17. But Paul dispossessed the demon, much to the damage of the owners of this orthodox preacher. We have no doubt that now, as then, there may be as much orthodoxy in the road way to ruin as in the narrow path to life everlasting.

It is a realizing faith in the person and mission, in the preachings and teachings of the Lord Jesus Christ, that saves sinners; and not any opinions, speculations, or theories, however pure, rectilineal, or perpendicular they may be.

How stands modern christendom at this stand-point of observation? What a spectacle! There is the Greek Church with its Four Patriarchs, its Bible, and its traditions. There is the Roman Church with its Pope, Cardinals and Traditions. There is the Gallican Church with its Bishops and Pastors, the King convening its synods, and holding in abeyance the Pope's Legates. There is the Church of England, with its Royal head, its Arch-Bishops, and Bishops, secular and ecclesiastic potentates, and its *thirty-nine* politico-ecclesiastic articles. There is the Kyrke of Scetland with its Westminster creed and catechism, and now divided into Covenanters, Burghers, Anti-Burghers, or Seceders, and Unionists. There is the Congregational Church, with its parity of Ministers—mid-way between Episcopaleans and Presbyterians on its right wing, and Independents on its left—all Calvinist, or Arminian as the case may be.

And there is *Methodism*—not the old Dialectic Methodists of the middle of the 17th century, that arose in opposition to the Huguenots of France; but the Wesleyans of 1729, with their Circuit, and Circuit-riders, Discipline and Conferences. The Methodist Episcopal—the Methodist Protestant–the Primitive Methodists–the Indepedent Methodists—the Bryanite Methodists, &c., &c. All these have their doctrines, traditions, speculations, rites and ceremonies. Here we must pause and ponder. Then ask—What does all this mean, and how bears it upon our position as a people?

It has warned us of many rocks and quicksands. It has read us many an eloquent lecture on "empty and deceitful philosophies," on human dogmas, on politico-ecclesiastic politics. It has proved the abortive efforts of Synods, Councils, and Conferences. It has preach-to us in convincing eloquence that the Christian *facts*, *precepts*, *promises*, and *positive ordinances*, are the true basis of church union, communion, and co-operation. That the acknowledgment of one God and Father of all, one Lord and Saviour, one Holy Spirit as the *Guest* of the Christian Church, one faith, one baptism, one hope and not philosophies, politics, and human traditions, or speculative dogmata are the true basis of Christian union, communion, and co-operation.

But after an excursion into modern christendom, we gather around the Bible, and we more especially read the Christian Scriptures—It is a remarkable fact that more than two-thirds of the Christian Scriptures are *historical* and *biographical*. We have one prophetical

book which is, indeed, historical of the Future of the Church. More than two-thirds of the Old Testament, and if we add the Prophets, almost *four-fifths* of it are *historical*. Now as history and prophecy are the materials of faith, we may at once perceive the transcendant importance of an enlarged faith, compared with what is purely doctrinal. The spirit of prophecy is the testimony concerning Jesus.—*The life, death, burial, resurrection, ascension, glorification, and Second coming* of the Lord Jesus Christ, are the seven pillars upon which the Christian Temple, the body of Christ, rests; and on these repose the redemption of man. The Calvinian or Arminian Five essential points are purely abstract reasonings. They are stale philosphies, mere dogmata, and never were the beatifying means of one sinner's justification, sanctification, adoption or glorification, since first promulged or endorsed by Saint Augustine. And still less apposite and powerless were those of Saint Pelagius. While then, we repudiate mere *doctrines* as containing the faith, the hope, or the power of the gospel, we substitute no nostrum, theory or speculation of our own.

The Gospel is both the wisdom and the power of God to salvation to every one that believes it, as announced by the Apostle to whom the Great Teacher gave the keys of the kingdom of Heaven. There is no man on earth, no convention of men, that can suggest one single improvement or amendment in the opening speech of that Apostle to whom the Lord himself consigned the keys of the kingdom of Heaven at Cesarea Phillippi. It was the discourse in which the coronation of Jesus Christ was first announced in Jerusalem—the city of the great King, and the result of which was the conversion of three thousand souls. Such a document so well authenticated commends itself as of paramount grandeur and authority to the highest regard of every one who desires true illumination. A. C.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER I, (3.) Forasmuch as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who called us by glory and might: whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature, having escaped from the corruption that is in the world through lust: (5) but for this very reason also, do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude, knowledge; (6) and in knowledge, self-control; and in self-control, patience; and in patience, godliness; and in godliness, brotherly kindness; and in brotherly kindness, love.

The Apostle, in the 2nd verse, having connected all the grace and peace with the "knowledge of God, and of Jesus, our Lord," as the

ever living cause of their increase in the believer's heart, proceeds to a practical exhortation, in which he gives us a beautiful and lofty climax of personal duties through which we must contribute our part, in the glorious development of the divine life. He introduces this exhortation with a repetition and expansion of the vital doctrine, that all things that pertain to life and godliness are given to us through this knowledge, especially and emphatically, the exceeding great and precious promises, whereby we may not only escape from the corruption that is in the world through lust, but also become partakers of the divine life. On this ground he rests his appeal, Forasmuch as God, *on his part*, hath done so much for you, do ye also on your part, and in and for this very reason—that he hath been so gracious—labor diligently to furnish from grateful hearts those dispositions and feelings, which consecrate the life and devote its energies to the service of God.

The common version fails to show the impressive power of this exhortation and the passage is shorn of much of its simple, yet profound meaning. The *first* word of the 3d verse introduces the ground of the exhortation which is given in the 5th,—and the reasoning is most convincing. Since God has done so much for us, how reasonable it is that we should do something for ourselves.

But, we should dwell a little on the things that he has done for us. It is by considering his love, that we increase our own. The air rushes to the fire that warms it, and increases the flame that consumes it, and so the love of God is drawn into the heart that cherishes it, and augments the fervor of the soul to which, so to speak, it rushes in to be consumed. Nothing but "divine power" was adequate to furnish us with all things necessary to life and godliness, We could never have restored ourselves from the calamity of the fall; —no human power could have emancipated us from the thraldom of sin and of death; struggling hopelessly in "the slough of despond," we needed an arm from on high to lift us out;—the cry of the laboring soul, sinking under the ceaseless conflict with the flesh, must still have been, "O wretched man that I am! who shall deliver me from this body of death,"* had not this "divine power" been exerted to enable us to cry out, as in victory, "I thank God, that He has now delivered me, through Jesus Christ our Lord,"—for "this is life eternal. to know thee, the only true God, and Jesus Christ, whom thou hast sent."† Well may the Apostle say, whilst contemplating the divine glory and super-human efficacy of this wondrous favor, that "He called us, not *to*, but *by* glory and might,"—the divinely glorious—almightiness of Jehovah, as displayed in the revelation of this Salva-

* Romans vii. 24. † John xvii. 3.

tion in and through the marvelous mission and ministry of Christ;—for it is thus, that the great and precious promises concerning Salvation have been practically and really bestowed upon us.

This we take to be the Apostle's meaning in the 4th verse: He does not intend to teach, that by this glorious manifestation of divine power in the gospel, *new promises*, exceeding great and precious have been given or delivered to the Saints, though this is true, but that those ancient promises, which Paul declares in the 8th chapter of Hebrews, to be better than those that belonged to the first dispensation, have thus been *bestowed* (δεδώρηται) upon us. This seems to be the peculiar force of the Greek verb in this place. It is not a verbal delivery of *promises*, to be fulfilled in the future, but the actual *bestowment* of the *things promised*. It is a delivery in possession of the ancient and *better promises*, upon which the new dispensation is now actually established, through Christ's more excellent ministry. Peter had before his mind these *better promises*, in contrast with those of the *old dispensation*, just as did Paul in the chapter of Hebrews already cited;—he remembered that God had said of old, by the mouth of his prophet Jeremiah."* "Behold the days come, saith the Lord, when I will accomplish for the house of Israel and for the house of Judah, a new dispensation. Not according to the dispensation which I gave to their fathers, in the day when I took them by the hand to lead them out of Egypt; because they continued not in my dispensation, and I also turned my face from them, saith the Lord. For this is the dispensation which I will make unto the house of Israel after those days, saith the Lord; I will give my laws into their mind, and write them upon their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me from the least to the greatest. For I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more." These most excellent and precious promises are now *bestowed* upon us, in Christ, the mediator of this better dispensation, and that by them we may become partakers of the divine life, having escaped from the corruption that is in the world through lust. Truly this is a dispensation of precious gifts—since through it, mercy throws her mantle over our unrighteousness, *and* covers, as in oblivion, our sins and our iniquities, so that God will no more, remember them against us: a dispensation glorious and powerful in its establishment, and through which we can receive even on earth a foretaste of the bliss of heaven. Through the earnest of the Spirit, we become partakers of

* Jeremiah, xxxiii. 31–34.

the divine life, and in "the knowledge of God and of Jesus our Lord," we walk once more, as it were, through the peaceful bowers of Eden and look again with filial confidence into the reconciled face of our Creator. When the voice calls, "Where art thou?" we no longer skulk in shame of conscious nakedness, and hide ourselves from his presence, but rejoicing in the righteousness of Christ, leap up gladly to meet him, and look upon his countenance.

With all these high motives before us and inciting us, we cannot fail to appreciate the exhortation which the Apostle so justly urges. Dull must be the intellect and *cold* the heart that cannot see and feel the transcendent claim which the gospel, thus presented, makes upon his entire nature, to dedicate itself in patient endurance, pious discipline, and energetic labors of love to the service of the blessed Redeemer. The style of the Apostle is very beautiful. The Christian must be no careless, sleepy drone, but he must be constantly on the watch, giving all diligence to do his part in the work of Salvation. Rooted and grounded in faith, he must not abide here, in fruitless inactivity, but he must meet the divine benevolence, which has provided all things necessary to life and godliness with the corresponding and requisite qualities and efforts of the soul, that he may become a coworker with God in the developement of the divine life—not passive in his faith, he must be no idle dreamer or solitary hermit, but an active, energetic, fearless soldier of the cross, with manly energy, going about the work and the conquests of the Messiah's kingdom.—In this energy and enterprise of spirit, he must proceed not as a blind and ignorant zealot, but, with knowledge,—enlightened and guided by the word of his master, let him be able always to give a reason for the hope that he cherishes. In his faith, in his zeal, in his knowledge, let him also display a constant mastery over his powers,—self-poised, and free from extremes of appetite and of passion, let his moderation be known to all men. But heavy trials will overtake him, long and toilsome and sometimes almost hopeless work will be before him; his heart will be heavily burdened and he may grow weary and ready to faint, still he must not give over. Let him persevere, with unfaltering constancy to the end and in his patience, possess his soul. Come what may, let him stand firm in the constancy of his trust, knowing that thus he shall surely inherit the promises. In all this, let him not neglect the inward culture of his heart through pious communion with God. He is in danger of becoming a vain and empty disputant, a zealot for doctrines, with the form of godliness without the power thereof, therefore, let his life manifest the beauty

of holiness in a pious walk and conversation before God and man, that his good be not evil spoken of—and the labors of his tongue spoiled by the irreverence and godlessness of his heart.

And now, in your faith, in your fortitude, in your knowledge, in your self-control, in your patient constancy, in your godliness, manifest also, through and in them all, the crowning graces of brotherly kindness and love, love to the brethren, and love to all mankind.—These were distinguishing traits of the Saviour's character, and they should be the crowning virtues of his disciples. If we love not the brethren whom we have seen, how can we love God whom we have not seen! And if God so loved mankind as to give his only begotten Son to die for them, how large should our philanthroy be, who not only receive this blessing for ourselves, but are permitted to become the honored instruments for diffusing it to others.

This duty of love to all mankind, is one which may be neglected in a too exclusive interest in the *brethren*. Especially is there danger of this, in an age so sectarian as the one in which we live. The "love of the brethren" is but too generally degraded into the most repulsive sectarianism. Men are as carnal in their love for the members of their particular church, as in their affection for their flesh-and-blood kindred;—as politic and alien in their conduct with respect to those of other denominations, as are the citizens of different States, or of belligerent nations. *Their* "love of the brethren" is but narrow minded partyism—exclusive Pharisaism, turning upon a *shibboleth*, rather than planted in the love of God, and led by feelings of worldly rivalry, rather than nourished from the eternal fountain of the divine philanthropy. It is a nice distinction to hate sin, and yet love the sinner;—to reprove unrighteousness, and yet allure the unrighteous;—to say "get thee behind me Satan" to the man, whom we nevertheless hail as a herald of the kingdom. O, how hard it is to repel the errors of the head and at the same time embrace the loveliness and loyalty of the heart!

Had not Paul and Peter been more than Sectarians, their differences would have made them leaders of parties in the church. But there was a power in their souls, stronger than the love of their own opinions, even the love of all mankind, and they could in *this*, absorb the little differences which grew up between them, and labor on for the higher and nobler ends for which they were called. The conversion of the world, the wide-spread proclamation of the glad tidings of great joy to all nations, the untrammeled and free blessings of the gospel for Jew and Gentile alike; these were the comprehensive aims of their love for all mankind; and, with the tenderest regards for "the brethren," and the highest defference towards their prejudices, and the

greaetst forbearance towards their weaknesses, and the sweetest enjoyments with them in their love,—they constantly pressed on for wider fields of usefulness, and multiplied conquests of the truth—panting ever for the promised empire of the Messlah's kingdom over the hearts of the nations.

We cannot sufficiently admire the comprehensive beauty, and loveliness, the surpassing excellence and greatness of the character which the Apostle has here depicted;—one, who with ceaseless diligence displays a manly energy in his faith, knowledge in his energy, self-control in his knowledge, patient constancy in his self-control, godliness in his constancy, brotherly kindness in his godliness, and universal love to mankind in his love for the brethren! How masterly the delineation! With what profound intuition are the great fountains of heroic life penetrated—and how divine must be the source from which they spring! Justly does the Apostle conclude, "These things being yours, and increasing, render you not idle nor unfruitful as to the knowlede of our Lord Jesus Christ." This precious knowledge claims all these things at your hands, they are the reciprocal offices and graces of the soul, stimulated by the divine love and guided by the divine light, and only in and through them, can its activity, and fruitfulness be adequately and reciprocally displayed.—In all *these things*, the soul goes out *towards* (εις), as it were, *to meet* the love of God, made known in the gift of Christ, and, ceaselessly toiling, "gives all diligence to make its calling and election sure."—It is never satisfied with doing. Its toil is sweetened by its own incense, and every sweet deed of charity, whispers to the unselfish heart,—"It is more blessed to give than to receive." The blessedness of loving is to love,—

"The secret that doth make a flower a flower,
So frames it that to bloom is to be sweet,
And to receive to give.
No soil so sterile, and no living lot
So poor but it hath somewhat still to spare
In bounteous odors. Charitable they
Who, be their having more or less, *so* have
That less is more than need—and more is less
Than the great heart's good will." W. K. P.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

PROPHECY—*No. XIII.*

THE AGENCY OF THE JEWS IN THE CONVERSION OF THE WORLD.—NO. 1.

"And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and forever."—Dan. 12: 3.

"Afterwards he brought me again unto the door of the house; and behold waters issued out from under the threshold of the house Eastward: for the fore front of the house stood towards the East, and the waters came down from under from the right side of the house, at the South side of the altar."—Ezekiel 47: 1.

The institution of Moses was a kind of tangible outline of Christianity. It was intended to typify and to illustrate by various sensible objects, the fundamental principles of the gospel. It therefore became a common source from which both prophets and apostles drew many of their figures and much of their imagery, in illustrating the facts, the precepts, and the promises of the New Institution. John, for example, represents the church of the redeemed by a city, the New Jerusalem; because ancient Jerusalem was the place where God had recorded his name, and where he had established his laws and ordinances of Worship. And Paul calls the church a temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him: for the the temple of God is holy, which temple ye are."

The prophet Ezekiel employs both these figures in describing the congregation of the converted Hebrews, In the thirty-sixth and thirty-seventh chapters, he speaks of their return to Palestine and of their subsequent conversion to Christianity. In the thirty-eighth and thirty-ninth, he refers to the occasion and means of their conversion. And in the seven following chapters, he describes their organization and modes of worship, under the figures of a city and temple: in all of which he draws largely and particularly from the laws and institutions of Moses.

But after the man with the reed and line, had measured all the parts of the temple and its courts, he brought Ezekiel again unto the door of the house; and behold waters issued out from under the threshold of the house Eastward. When the prophet first accompanied the man with the measuring line, he saw no waters there. It was not till after the temple was builded; not till after it was measured, and the whole structure proved to be complete and perfect in every particular, that these healing waters began to flow.

Several things then respecting these symbolical waters, deserve our special attention.

1. They issued out of the temple or sanctuary. But as the temple is symbolicol so are the waters. They flow from the church of the living God, the pillar and support of the truth. They are, therefore, nothing more nor less than a stream of gospel truth and heavenly influence flowing from the church of the redeemed Israelites, for the conversion and salvation of the world. "And it shall come to pass, in that day," says the prophet Joel, "that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the Valley of Shittim."

"These waters greatly increased in depth and in breadth as they flowed Eastward. "And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters; and the waters were to the ankles. Again he measured a thousand, and brought me through the waters; and the waters were to the knees. Again he measured a thousand, and brought me through; and the waters were to the loins. Afterwards he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

The great increase of these waters beautifully illustrates the rapid and general conversion of the Gentile world, by these new missionaries of the cross. The kingdom of heaven is compared, by our Saviour, to a grain of mustard seed, "which at first is, indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that that the birds of the air come and lodge in the branches thereof." And by Daniel it is compared to a little stone cut out of the mountain without hands; but it too became a great mountain and filled the whole earth.

This was most exactly fulfilled in the origin and progress of the Christian church. At first it was very small; but on the day of Pentecost, three thousand were added to the little band of the faithful.—The work progressed rapidly in Jerusalem; and in a short time, being driven thence by persecution, many went everywhere preaching the word. New converts joined the ranks, and commenced the work of converting others: and in a short time, the tide of gospel light and influence, swept over all Palestine and the greatest part of the Roman empire.

It will be so when the law shall again go forth out of Zion, and the word of the Lord from jerusalem. The church is a Missionary Society. As soon as the Israelites shall have been converted to Christianity, and completely organized on the foundation of the apostles and prophets, a river of gospel truth will begin to flow from this newly

erected Spiritual temple. It will be small at first; bnt it will become wider and wider, deeper and deeper, until it shall fill the whole world, and "the knowledge of the Lord shall cover the earth as the waters cover thesea."

3. The healing virtues of these waters, are also very remarkable. "And he said unto me, Son of man hast thou seen this? Then he brought me and caused me to return to the brink of the river. Now when I had returned, behold at the bank of the river were very many trees on the one side and on the other. Then said he unto me, "These waters issue out toward the East country, and go down into the desert, and go into the sea, (*the dead sea;*) which being brought into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread nets: their fish shall be according to their kinds as the fish of the great sea, (*the Mediterranean,*) exceeding many."

Calmet says, "The waters of the dead sea are clear and limpid, but uncommonly salt, and even bitter. Their specific gravity exceeds that of all other waters known. Josephus and Tacitus say that no fish can live in it; and according to the concurring testimony of several travelers, those carried thither by the Jordan instantly die. Maundrell, nevertheless, states that he found some shell-fish resembling oysters on the shore; and Pocoke was informed that a monk had seen fish caught in the water: these are assertions, however, that require farther corroboration. The mud is black, thick, and fetid; and no plant vegetates in the water, which is reputed to have a petrifying quality. Branches of trees, accidentally immersed in it, are speedily converted into stone; and the curious in Jerusalem then collect them. Neither do plants grow in the immediate vicinity of the lake, where everything is dull, cheerless and inanimate; whence it is supposed to have derived the name of the *Dead Sea*. But the real cause of the absence of animals and vegetables, Volney affirms, is owing to the saltness and acridity of the water, infinitely surpassing what exists in any other sea. The earth surrounding it, is deeply impregnated with the same saline qualities, too predominant to admit of vegetable life, and even the air is saturated with them. The waters are clear and incorruptible, as if holding salt in solution. Nor is the presence of this substance equivocal: for Dr. Pocoke found a thin crust of salt upon his face after bathing in the sea, and the shores where it occasionally over-

flows, are covered with a similar crust. Galen considers it completely saturated with salt, for it would dissolve no more when thrown into it."

But the living waters flowing from the Sanctuary into this sea will heal it. It will no longer be the *Dead* but the *Living sea;* for it will produce a great multitude of fishes, even as the Mediterranean sea, exceeding many. And fishers will, for the first time, spread their net upon its shores from ngedi on its Southern, to Eneglaim on its Northern coast.

This is a beautiful illustration of the sanctifying and soul-redeeming influences of the gospel. The world is a sea—a *Dead sea.* Mankind are all dead in tresspasses and sins. But a fountain has been opened in the house of David; a living stream has issued from the side our Redeemer. It has purified the sanctuary; it has cleansed the temple of God. But it cannot be confined within the narrow limits of any one town, city, or continent. It is the remedy that God has provided for the wants of a fallen world; and hence, he has made it as free as the air or the sunlight of heaven.

"Let the glad tidings reach the dead;
This river runs through death's dark shade:
Where'er it comes, this living spring
Gives life and health to every thing."

4. "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." The general meaning of these words is very obvious. The influence of the gospel will be felt and enjoyed under the whole heavens. It will cover the earth as the waters cover the sea. But all will not enjoy it equally. In some places, the water will be so shallow, and so mixed with clay, that they will only produce mire. These localities will still remain barren and unproductive. That is, some individuals, and probably some small communities, will not even then receive the whole gospel in the love of it. Like the ancient Pharisees, and some modern professors of Christianity, they will continue to make it void by their own inventions.

The particular forms of error, to which the prophet refers, we would not now presume to determine. Some dregs of popery may still continue to curse the world; or some new abominations more congenial with the state of society, may spring up in those halcyon days of gospel light and glory. But certain it is, that while the sanctifying and saving influence of the gospel will be general, it will not be universal; while nations will beat their swords into plough-shares and their speers into pruning hooks, some persons will continue to conceal under the garment of the assassin, the revolver and the bowie-knife: while the wolf shall dwell with the lamb, and the leopard with the

kid, the growl of the hyena will still be heard in some dark corners of the earth; and while the world will become a temple filled with sweet incense from a thousand altars, the moral miasma of this sin-polluted earth will continue to rise from a few remaining bogs and quagmires. The saint and the sinner will therefore live together during the golden age of Christianity; the tares and the wheat will grow in the same field till the time of the world's great harvest.

5. And finally, many perennial and fruitful trees will line the banks of this river, of life. "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof shall be for medicine."

The river is symbolicol, and, therefore, so are the trees. They repsesent the means through which God supplies his people with spiritual food and medicine adapted to their immortal souls. The figure is evidently drawn from the tree of life watered by the river of Eden.—That tree was for a time the panacea of heaven. They that eat of it had no need of a physician. The Apostle John uses the same beautiful imagery in describing the New Jerusalem, and the abundant supplies of God's grace and goodness to his redeemed people, in a future state. He saw a river flowing from the throne of God; on each side of it he saw the tree of life, which bears twelve kinds of fruit, and yields it fruit every month; and the leaves of the tree are for the healing of the nations.

Such then is a brief symbolicol representation of the great and manifold blessings that will abound to all nations, when the Jews shall become the missionaries of the cross. When they become preachers of righteousness, the world will soon become a temple of praise to its Creator. And these new heralds of the cross having turned many to righteousness, will themselves shine as the stars forever and ever.

But be it observed, that these waters did not begin to flow, till the temple was completely finished. Every article of furniture was in its place, and all the services of the sanctuary were duly performed before the waters issued from the threshold. It was so in the church at Jerusalem under the teaching and supervision of the apostles. It was fully organized, and a perfect exhibition of practical Christianity was given to the world, before it sent out missionaries to any of the surrounding towns and villages. This should be our model. It is preposterous to think of making disciples of all the nations while the internal affairs of the church are in a state of anarchy and confu-

sion. Let all the congregations be completely organized; let all the disciples of Christ live worthy of their new relations, and it would not be difficult to convert the world; a stream of gospel influence would soon flow from every congregation in Christendom. It might not, indeed be so broad or so rapid as that which Ezekiel saw flowing from the Jerusalem church, but no living man can tell how far a single congregation might effect the destiny of the present and future generations, if all its members would live worthy of their high and holy calling. Let us then all be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. R. M.

MILLENNIUM AND PROPHECY.—*No. I.*

All speculations upon the Apocalyptic visions of the future destinies of the human race, not based upon a clear and a comprehensive intelligence of the destinies of the Jews, according to Moses and the prophets of Israel; according to the Oracles of Jesus, while on earth in his prophetic character, and according to Paul as the apostle to the Gentiles, are imaginative, and unsatisfactory to every Christian of a sound discriminating judgment and capacity.

I have not, in my horizon, a single author, ancient or modern, that has approached this subject from the proper stand-points that overlook the entire chart of nations, tongues, and peoples involved and included in the prophetic area of the two covenants between *God and Abraham—Jesus and the Gentiles.*

The mere study of symbols, or of literal delineations in unfigurative style, according to our best writers on these subjects, cannot yield the full assurance of understanding to every mind, enlarged however it may be, in the doctrines and Ecclesiastic polities of the living world. We must take the whole Bible—Old Testament and New—the Jews first and the Gentiles next—and study these two books not as *theologians* are wont—merely as proof texts—for *five points*, or *thirty-three*, or *thirty-nine* articles. But we must read them, spectacles off, standing in turn upon two mountain tops, with a spiritual telescope and a sound eye; the eye unjaundiced, and the telescope perfectly discolored, as is the air while we gaze upon the sun, moon and stars.

Again, we must *diet* ourselves, in the intransitive sense of that word, as understood by the best lexicographers, and we must keep the body

under the absolute control of a spiritual supervision, without any favorite object, or fondling in head or heart; sincerely desiring to understand what the Holy spirit has said to the churches of the East and of the West, of the North and of the South.

There is one special text in the writings of the beloved John—the amanuensis of the Holy Spirit in his last communications to the Asiatic churches, which is peculiarly opportune and apposite to this study. It is in these laconic words—"*Little children keep yourselves from idols.*"

There are, indeed, other idols than those gross and sensuous images carved in wood or stone; or formed in moulds of molten brass, silver, or gold. We must abjure all idealisms, and hold in abeyance ideality itself. Nor should we ideate,* or fancy any golden age or terrestrial paradise, while humbly and reverently studying what the Spirit has said to the churches.

The future history of Jews and Gentiles and the church of Jesus Christ, is written in the Revelation which God, through his Holy Spirit has imparted to the church of his Beloved. The Patriarchal age had its day, its family altar, its victims, and its household prophets, priests and kings. Such revered men were Adam, Seth—(*the appointed*), Abel's substitute, Enoch, Lamech the prophet; Noah the comforter and Shem the plant and tha Prince of renown.

What a splendid prophetic oracle find we in the pregnant blessings of our Father Noah in the 17th century of the world. It insulates "the *bruising of the Serpent's head*," intimated to our rich and venerable Father Adam, and directed all his progeny to the Lord God of Shem, in whose tents we all now dwell. Our eyes, then, must turn to Shem with soul absorbing interest.

Meantime we note the foundation of the Babylonish empire, the first of the four monsters that preyed so long upon humanity, commencing its existence about the 1770th year of the world when Nimrod the great depredator founded Babel† and made it the centre of his empire. Thence migrated Asshur and founded Nineveh, which Tacitus calls *Vetustissima Sedes Assyria*—the oldest, or first city of the Assyrian empire,—Babylonia and Chaldea being equivalent to Assyria. They comprehended two very large tracts of land called Aram, through which the Euphrates flowed—Aram beyond the river and Aram on this side the river. The Greeks called one *Syria* and the other *Assyria* seven hundred miles in length, lying between the Euphra

* *Ideate* is almost obsolete—but its more popular substitute *idealize* is quite as grotesque as itself.

† Babel is Babylon in Grecian currency.

tes and the Tigris. Messopotamia literally indicated all the country between these rivers, but was politically applied to the Northern region, the rivers diverging some one hundred miles. Little rain, a mild climate, and a rich soil, irrigated by canals, it yielded one, two, and three hundred fold.*

The first prophecy was literally a *promise*. It was given to our Mother Eve, and is reported Gen. iii. 15. According to Webster's interpretation of the word *prophet* and *prophecy*, we are sustained, in regarding this promise, and the threatening in connexion with it, as prophecies. But from the fact that it becomes the root and the reason of all subsequent prophecies, we take the license of so regarding it. "*Thy Seed*," Eve, "*shall bruise the Serpent's head.*"

The second prophecy was, also, a literal promise, "God shall *persuade*," or literally—"*enlarge* Japheth," "and he shall dwell in the tents of Shem, and Cainan shall be his servant."

Japheth the oldest son of Noah, in the post deluvian age, just at its dawn, as in the preceding age, is made to stand behind Shem as well as his brother Ham;—Hence we read:—"The sons of Noah that went out of the Ark were Shem, Ham, and Japheth."—Gen. viii; 18.

Both Matthew and Luke in the paternal and maternal genealogy of Jesus of Nazareth, according to the flesh, trace his pedigree up to David, Judah, and Abraham; and thence Luke traces it up to Shem, Noah, Enoch, Seth, Abraham and God.

The only two *immediate* sons of God were Adam and Jesus, and hence, the Holy Spirit so names and designates them. Adam, too, was the heir and Lord of Earth, which he gambled away for an apple.‡

Prophecy is history-antedating facts. History is, therefore, prospective and retrospective. The Genesis of Moses is the history of the Drama of Creation, Providence, and Moral Government. The Apocalypse of John, is the history of the future drama of Christianity and humanity from its date. We have in these two books more than half the history of humanity placed under a Remedial economy.

But the first and most important point in our horizon as introductory

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* This country formerly sustained an immense population. Some of its Natives worshipped the River and some the Stars: for both seemed to contribute to their abundant harvests. The government was absolute and despotic.—Their religion was analogous to the Egyptian. The Nile in Egypt and Euphrates in Messopotamia were alike regarded by their respective populations the benignant fountains of their fertile soil and their abundant harvest.† († See the Ancient Universal history, vol. iv: p. 332.) Hence they occupy considerable space in Bible history, and occasionally come into the prophetic chart.

‡ *Apple* is here used, in its primary sense—equivalent to the *fruit* of a tree.

to our field of vision is *where shall we place our Telescope?* At Rome. St. Petersburgh, Constantinople, Canterbury, Paris, Jerusalem, Boston or Westminster. Certainly not any where in the New World.—It is out of the prophetic chart. So far at least, out of the chart as only to sympathize, with fearful agony for the harlotry imported from Babylon and Rome, and here cherished, more or less in the affections of their approving offspring.

But to proceed with skill and caution we shall turn our telescope towards Asia and contemplate the Holy Land, its past and present population. And as preparatory even to this we shall reconsider the covenants—constitutions and institutions given in charge to the Abrahamic Family from Him whose eye surveys all worlds and institutions, past, present, and future.

We belong to an old, a very old School for which, as is usual in such cases, we cherish a very high, and, indeed, a very profound respect. We are Gentiles it is true; and have a Gentile education, and strong sympathies with, and affections for, our Gentile kindred, according to both the flesh and the faith. Shall we love the Jews for their fathers' sake, and for the chief Beloved's sake? for he was of the royal Seed—of the prince of princes—the last king of the offspring of Jesse, and is himself alike the Root and the Offspring of all the hero men of the tents of Shem, down to his virgin mother, who with Joanna, Mary of Magdala, and Mary the mother of James, stood around his cross witnessing the soul rending scenes of his martyrdom, and sacrificial death.

Salvation is of the Jews—alike to Jew and Greek: for now in our immortal hero there is neither Jew nor Greek, Barbarian, Scythian, bond or free, male or female. We are all, by the lineage of faith and not by flesh and blood, the children of Abraham, and heirs of an eternal Canaan that lies beyond the Jordan and this Wilderness of sin.

We shall, or we should, hang our Sectarian trumpets in the hall, and study ecclesiastic wars no more. Every community built on sectarianism—whether *doctrinal*, *philosophical*, or *political*, is of the flesh and not of faith; of the letter and not of the Spirit; of human prudence, and not of Divine Wisdom.

They began in Babel, they continuedin Babel, and they will perish in Babel and with Babel. We shall plant our feet, erect our Observatory, and place our telescope on Mount Zion. We shall look at Abraham, Isaac, and Jacob, with their ensigns—their banners unfurled, their charters in the ark of the covenant, their marches, their pilgrimages to Canaan, their sojournings there, their catastrophe—their dispersion among the nations, their expectations—their conversion, their

recuperation of covenanted mercies—their new attitudes and gestures, and the conspicuous part they are yet to play in the drama of the Gentile world.

We shall, without respect to our former or present opinions, reinvestigate every period in their history—with reference to our own; and shall, with all candor and impartiality, follow the leadings of the prophetic spirit, tread as it may upon our former or our present views and feelings. Assured we are that the counsel of the Lord shall stand, and that every oracle which he has uttered, in its true intent and meaning, shall be fully verified to the letter and the spirit without the sacrifice of either.

That a crisis is coming—that great commotions are about to arise, and that the present disputatious spirit and dogmata of rival creeds, forms, and ceremonials must play their part, sicken and die. perhaps by their own hands; at all events perish and pass away they must; for the patience and forbearance of the Great lawgiver, and King, and Judge of all men, will have an end. The day of mercy and forbearance, must give place to a day of wrath and indignation. The enemies of the Lord, whether orthodox or heterodox, must perish forever; and they who love his kingdom and his coming shall shine as the stars, in his everlasting kingdom forever and ever. So let thine enemies, perish, O Lord; and let the righteous be made glad with the joys of thy salvation!! A. C

INFANT SPRINKLING.

The following communications from Elder J. O. Beardslee, of Bedford, Ohio, formerly a Congregational Minister, now a Christian Evangelist—if not the bishop of a Christian Church, would, in my judgment, be a very useful, and a very satisfactory tract on the papal substitution of infant affusion for Christian Baptism, adopted by a large proportion of Protestant christendom. The Disciples of Christ, or the Christian Church, founded on the Christian Scriptures, would, we think, be profited by reading it in their families and by distributing it amongst their neighbors as a tract. With this view of it we give it a place in the M. Harbinger, and will also print it in a tract form to be forwarded to order to those who may deem it a duty or a privilege to circulate it far and wide amongst our Pedo-Baptist Brotherhood. The care and caution of the Editor of the Oberlin Evangelist in not submitting it to his readers is no ordinary compliment to its

author, whose lucid expose is worthy to be feared by all those partizan editors, conscious of their own vulnerability, and inability to keep their community within their present precincts, if peradventure, they should with candor and discrimination give to it a serious and devotional examination.

We sympathize also with our Baptist brotherhood in their awkward position, who, while alive to the "mode and subject" of Christian Immersion, make it of no more significance than a decent and venerable door into their church—or to their monthly or quarterly sacraments—making this its whole design and use.

They are, or appear to be, fearful of discussing or even of "preaching a sermon" on its *design*: which they have reduced to an insignificant rite—or decent *form* of making the Christian profession. They almost, to a man at least, amongst their Ministry, avoid all preaching, teaching, or discussion on the meaning or design of this Christian Institution.

This is not all. Not a few of their public men are, ever and anon, ascribing to us the Episcopal and papal tenet of "water regeneration" —and of "water remission"—dogmas we never entertained, nor ever published. By their textuary or *ad captandum* process of proving their own dogmata, they are, ever and anon, distorting, misrepresenting and maligning us because we quote John iii: 5; Acts, ii: 38; 1st. Rom. iii: 21, in proof that there is a symbolic appositeness and propriety in the outward action of baptism, indicative of the washing away of Sin through the blood of the Lord Jesus, and the sanctification of the Holy Spirit; and that this was the sense and design of the apostles—and of Ananias, when he said, "Arise brother Saul and be immersed, and wash away your sins calling upon the name of the Lord." A passage which they have laid upon the shelf, as entirely inapposite to either baby sprinkling or their adult immersion, as a mere profession of faith, and a decent way of getting into the church. We commend the following lucid expose to the attentive perusal of not only our brethren, but of all into whose hands it may fall

A. C.

Bedford, Ohio, 4th Sept. 1856.

Elder A. Campbell, Bethany, Va.—*Dear Brother:* Accompanying this you will find an article intended for the "Oberlin Evangelist," the history whereof will appear in the document itself. The reason for sending it elsewhere for publication, is simply that the Editor of the "Evangelist" refused it a place in his columns. I send you a copy of the correspondence between us. There was no written reply to my second note, as, in accordance with my intimation,

I called in person, for a decisive answer, and received my article, with the statement from the Editor that there had been no alteration in his views in regard to the propriety of publishing it.

If, in your judgment, it will aid the cause of truth, by giving it a place in the "Harbinger," or by printing it in any other form, you are at liberty to do so, with such preface, notes, or comments as you may see fit to send forth with it. Yours, in Gospel bonds,

J. O. Beardslee.

CORRESPONDENCE WITH THE EDITOR OF THE "OBERLIN EVANGELIST."

Bedford, 14th Aug. 1856.

Rev. Henry Cowles—*Dear Brother:* Please inform me, at your earliest convenience, whether you have received my communication for the "Evangelist," and if it is your intention to publish it.

I am to-day in receipt of the 2nd No. of your paper since my communication should have been received. I did not look for it with much confidence in the first, as I thought it not unlikely your matter was previously made up, but am disappointed in not finding it in the next number. Will it appear in the next issue?

Your's fraternally, J. O. Beardslee.

Rev. J. O. Beardslee—*Dear Brother:* Your communication came duly to hand. We have never opened our columns to any discussion on the mode or the subjects of baptism, and I suppose the brethren here, composing the Association, would think it unwise to do so. In my view those questions, are of vastly less moment than the one I touched upon in the article to which you refer, viz: the relation into which parents may enter with God in regard to their offspring.

I have balanced the question of publishing your article—with a somewhat strong inclination to do so—deterred, however by the circumstance that if I did, I should comment upon it; this would lead to a newspaper controversy. Such Baptist readers as we have would feel disturbed, and the paper which has always avoided (mostly) the points in controversy between evangelical denominations, would be in danger of receding from that position.

Personally, I should like to answer your article. For many reasons I greatly desire to give to the public my views on the *parental covenant*—the only thing about the whole subject that I care very much about. Perhaps I shall contrive to reach this question somehow in our own paper—or in a small tract.

Hoping you will take no offence, I will venture to say of your article that it did not strike me as being very forcible—because it seemed

to me to be only a surface view, and not to indicate a deep and thorough study of the subject. I have not leisure now to explain this to you, in detail, but may sometime.

With true respect and Christian affection ever yours,

HENRY COWLES.

BEDFORD, O., Aug. 19th, 1856.

REV. HENRY COWLES—*Dear Brother:* Your favor of the 15th inst., in reply to my query respecting the publishing of my late communication for the "Evangelist," is before me. I cannot say that the reasons assigned for not publishing are altogether satisfactory. Had there been in your article, no allusion to myself, I would not have troubled you.

In that article there was an intimation that the brother, who was the occasion of it, had not looked carefully into the subject. My letter was simply designed to meet that intimaton, and to satisfy my friends that I had not been in any haste in taking the important step.

You say "We have never opened our columns to any discussion on the mode or subjects of baptism." I do not ask for a discussion, and the admission of my article does not particularly call for it, though should you "comment upon it," it would not be fair, of course, to shut out a reply. This, you say, "Would lead to a newspaper controversy—such Baptist readers as we have would feel disturbed, &c."

I cannot see that your "Baptist readers" would have anything to lose by a discussion of "the mode or subjects of baptism," if both sides were fairly presented—it is only by a presentation of *one side* that they could take any exceptions, and your late article, based on the course and remark of your "friend," while shutting out of your columns the statement I have given, seems to me very far from a desire to conciliate your "Baptist readers."

Your remark that "the *parental covenant* is the only thing about the whole subject that I care very much about," is not exactly a reason why others should stop there—indeed that question involves all the points at issue.

As to the *argumentum ad hominem*, couched in the following language,—"I will venture to say of your article that it did not strike me as being very forcible—because it seemed to me only a surface view, and not to indicate a deep and thorough study of the subject." I have only to say that I am willing it should stand or fall on its own merits, and that the readers of the "Evangelist" should form their own opinions of it and write, from the unvarnished statement therein contained. All I ask is, that it be published as it is, "without note or comment," or, if "commented upon," that I be allowed to reply.

You can retain my paper until next week, when I expect to be in Oberlin and will call for it, if it is settled that you do not publish it.

Yours in Christian love, J. O. BEARDSLEE.

INFANT SPRINKLING.

BEDFORD, O., 21st July, 1856.

DEAR BROTHER COWLES:—In the No. of the "Evangelist" issued April 23d, I noticed an article headed, "Parents and their children, under the New Testament dispensation," occasioned, (as appeared in the sequel,) by the fact that a "dear friend had changed his views on the subject of baptism, and was reported to have said," "I shall never sprinkle any more babies." This announcement seems to have occasioned much, and, I doubt not, sincere grief on your part, as I presume it has in the minds of many others. I have had so many proofs of friendship from you and them, that it will be no presumption on my part, (however unworthy I may deem myself) in taking it for granted I am the "dear friend" alluded to, inasmuch as I confess to such a change, and remember having made use of the expression, "I shall never sprinkle any more babies."

That you, my brother, and others who feel interested, may know the reasons for the change in my views, and that I have not from any other than a conscientious conviction of duty, made use of the expression referred to, permit me, through the "Evangelist," to give a short account of the steps by which I have arrived at present conclusions. This would have been attempted earlier, but for the following reasons: 1st. My aversion to appearing before the public in the columns of a Newspaper. 2nd. The fear of a controversial spirit.—3d. The desire to survey the ground afresh and to relieve the minds of all aggrieved, by a recantation, should any error be detected in either the premises or conclusion.

As every fresh examination of the subject has but confirmed me more fully in the conviction that my present views are based on the word of the Lord, it is probably better to announce the fact at once, and give my friends an opportunity to point out my errors, if they discover any, as I am wedded to no opinions, and desire to hold nothing as a matter of faith and practice, not sustained by a "thus saith the Lord." Let me ask, then, that my friends will "hear me patiently." I promise, on my part, to weigh candidly any arguments that may be produced on the other side, and will "rejoice in the truth."

Soon after my conversion, which was in my fourteenth year, I was led to consider the subject of baptism, from the fact that my parents were not then professors of religion, I was left to choose for myself, in this particular, on entering the church. I had, however, heard many arguments on this subject, and had been trained in the Pedo-Baptist school.

The Scripture proofs produced by the Baptists had more weight with me, however, than those produced on the other side, but as there was connected with this an exclusion from communion with a large portion of the Christian church, which did not seem to me to be sustained by the same authority, I preferred connexion with the Congregational church, after their own order. Subsequently my reading on the subject was chiefly on the side of my own practice, and I was at length led to conclude, as there was so much controversy about it, among wise and good men, that it was not considered by the Great Teacher as a matter of much moment, and that He had left to his followers to adopt their own views and course of action in reference to it.

I entered the Ministry—went into a foreign field, and for a number of years had little further trouble. Dr. Edward Beecher's theory, as published in the Biblical Repository, did much to confirm me in the opinion expressed, and I thought the question forever settled. Subsequently I met with a little work, by Pengilly, consisting chiefly of a collection of all the texts in the New Testament, referring to the subject of Baptism, and seeing such an amount of evidence produced, it occurred to me that it must be more important than I had been wont to view it. There was abundant proof that *believers* were baptized and no positive proof that any others were. The place and circumstances of the baptized seemed to favor the idea of immersion, and as I could not find one positive declaration that infants were baptized, or that sprinkling was considered baptism, I resolved at some future time to give the subject a more thorough examination.

Not long after the period just referred to, my steps were directed to this country, and as soon as health permitted, I resumed my labors as pastor of a Congregational church, near Oberlin. There the subject of baptism was brought up again. A young lady in my congregation applied to me for my views, as contrary to all her early teaching she had come to the conclusion that the Bible taught that believers were the proper subjects of baptism:—the action, Immersion. I went over the whole ground anew—took every imaginable "stand-point," and this is what I saw.

I saw John baptizing "in Jordan," such as confessed their sins, teaching that "they should believe on Him who was to come."—Again he "was baptizing in Enon because there was *much water there.*" Jesus came to John for baptism, and when He was baptized, "He went up straightway *out of the water.*"

I saw (Matth. xxviii: 16–20,) Jesus with the eleven, just before his ascension, on a mountain, in Galilee. Said He, "all power is given unto me in Heaven and in Earth. Go ye, therefore, and teach

(make disciples of) all nations, baptizing them in (eis, into) the name of the Father, and of the Son, and of the Holy Ghost: teaching them *to observe all things whatsoever I have commanded you*; and lo! I am with you alway, even unto the end of the world. Amen."

Again, (Acts, 2nd chap,) I saw Peter, under the immediate influence of the Holy Spirit, standing up and preaching Christ to thousands of Jews on the day of Pentecost. Many were convinced that they had, indeed crucified Him whom God had made both Lord and Christ. And when, being pricked in their hearts, they asked "What shall we do?" Peter said, (38th verse,) unto them "Repent and be *baptized*, every one of you, in the name, (by the authority) of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In Acts, viii: 12, I found Phillip in Samaria. When the Samaritans "believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both *men and women*." Shortly this same Evangelist was seen "in the way that goeth down from Jerusalem to Gaza," and there he met the Eunuch, and under the direction of the Spirit, joined himself to the chariot, in which the Eunuch sat, reading Isaiah's prophetic account of what had just been fulfilled at Jerusalem. "Phillip began at the same Scripture and preached unto him Jesus." And as they went on their way they came to a certain water, and the Eunuch said, "See! Here is water, what doth hinder me to be baptized?" And Phillip said, "if thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still: and they went down *both into the water*, &c."

I could not help noticing that, somehow, baptism had been connected with the "preaching of Jesus," as the Eunuch said immediately as they came to the water, "See! Here is water, what doth hinder me to be baptized?"

I saw, also, in the account of Saul's conversion, (Acts, 9th,) that Ananias, who was sent to "tell him what he should do," proceeded at once to baptize him—or, as we have it in his own words in the 22nd chapter, as soon as his sight was restored, Ananias said, (16th verse,) "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The 16th of Acts presented two instances of baptism of individuals with their households—Lydia and the Jailer. One thing I saw clearly, that as soon as they *believed* they were baptized. It struck me as rather remarkable that no *mention* was made of children, but on a close examination, I found in the Jailer's house, that all were able *to hear the word, that all believed, and, therefore, all were baptized*, (30-34).

I saw, too, that it might as fairly be inferred that Lydia's household consisted of such as were able to hear and believe, as that there were infants. Then all the circumstances of the case left a wider margin to be filled out than I had ever seen before, to make it appear *even probable* that there were any unconscious babes in that household.—Lydia was 300 miles from home—engaged in business—was evidently sole mistress, as she said, after her baptism, to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into *my house* and abide there." That she ever had a husband or children is purely inferential, and by no means necessary to constitute a household.

I found, moreover, in Acts, 10th chapter, where Peter opened the kingdom to the Gentiles, that baptism was then and there introduced. The Holy Spirit fell on them who heard the word, and they spoke with tongues and magnified God. "Then said Peter, (47th), can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

In these and in other instances, I saw the instructions of Christ literally carried out by the Apostles, and that wherever Christ was preached and heartily reveived by faith, baptism was administered, showing that it was not altogether an unimportant matter in those days.

In addition to the terms "in Jordan," "in the river Jordan," "they went down into the water," "came up out of the water," "much water," &c., I found some allusions to baptism, which, to say the least, very much favored the idea of Immersion, e. g. Rom. vi: 3--5, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with Him, by *baptism* into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall, also, be in the likeness of his resurrection." Also, Col. ii: 12, "Buried with Him, (Christ), in baptism, wherein also, ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead."

I was aware that modern Pedo-Baptists find it convenient to set aside these texts, as having nothing to do with water baptism, but I found that Doddridge, and Wesley, and Clark, and Whitefield, with many others, admitted there was "an allusion to the ancient mode of baptism by Immersion." On the meaning of the words used to express the action of baptism, I found all lexicons to which I had access, gave as the primary meaning *Immerse* and *Immersion*—nowhere

sprinkle or pour, and that the words translated sprinkle and pour were *never* employed where baptism was intended. A score or two of the ablest Pedo-Baptists were found who admitted the same.

I must confess that at this stage of my investigations my convictions were very strong, that I had never been baptized by the authority of the Lord Jesus, and that my theory and practice, as well as that of all my Pedo-Baptist brethren, were wholly unauthorized. I could but acknowledge that Christ had full authority to establish the order of "his own house"—that the Apostles under his commission and the teachings of the Spirit understood that order—and the fact appeared incontrovertible, that believers only were inducted into his kingdom, by immersion.

There is no doubt now, in my own mind, that I would have been justified, to say the least, in yielding at this point, and receiving Christian Baptism. But the force of education—my position in the church—Ecclesiastical relations---what my friends would say and think of me---my prospects for the future, all and each exerted their full power in holding me back from such a step, and led me to desire some way of escape. I avoided all conversation on the subject with those who I thought would wish me to adopt immersion, and from a sense of duty,---believing that the Bible was the best guide, and would lead to a safe issue. I kept aloof from all human counsellors.

Another "stand-point" seemed to present itself, the strong hold of Pedo-Baptists. "Were not the children of the Jews admitted to the ancient church by circumcision?" Was not this rite given to Abraham the father of the faithful, in whom "all the nations of the earth were to be blessed?" I found on examination that this promise was made to Abraham in the 12th chapter of Genesis, and that *twenty-six years after*, as recorded in the 17th chapter, another Covenant was entered into, pertaining to his own immediate descendants, to which Circumcision was given as a seal.

This covenant was solely of a fleshly and earthly nature, having a specified end in view. It embraced not only "all born in the house," but "all bought with money." Circumcision was the rite that separated the proper family of Abraham from all other nations. Paul's Epistle to the Romans, 4th chapter, set the matter in a very clear light. The entire argument takes in the 2nd, 3d, and 4th chapters, but the point which comes out prominently in the iv: 9-13. The Apostle tells us plainly "that faith was reckoned to Abraham for righteousness, *not in circumcision*, but in uncircumcision. And he received the sign of circumcision---a *seal of the righteousness of the faith which he had, being yet uncircumcised*," &c. To *no other individual* was circumcision ever given as a seal of his faith. As a rite

it was purely national or fleshly. As a type it was to represent, in the Christian church, "the circumcision of the heart," or a cutting off from sin.

There was another thing which seemed to sap the foundation of this stronghold, and that was that the *Jews* were allowed to continue the rite after the Christian dispensation had been fully established. Adult Jews were baptized under the new Institution, without any reference to their having been circumcised. I could not find the most remote allusion to a substitution of one for the other. Paul frequently makes mention of circumcision—condemns the Jews for trying to impose it upon the Gentiles, and shows conclusively that it had nothing to do with their salvation—that it only identified them as the children of Abraham *according to the flesh*: to be heirs according to faith, they must be found in Christ, become new creatures.

Had Paul but once said we have found a substitute in Baptism, it would have settled an important point, or had circumcision been administered to the children of the Jews on account of the faith of their own parents, an analogy might here have been plead in favor of some rite for children under the Christian system. There was no such contingency—no such prequisite—*it was a badge of nationality*, and not a *Seal of faith*, except to Abraham.

Thus was I led to look upon baptism as a positive Institution—commanded by Christ, "the author and finisher of the faith," and intended to set forth, in a vivid manner, His death, burial, and resurrection, and to express the faith of the subject in that Epitome of the Gospel, which is the foundation of all our hopes of pardon and Eternal Life.

I could not, therefore, confer with flesh and blood, but endeavoring to look at Christ alone, bowed to His authority, and committed my all into his hands.

This step cost me the severest struggle that I ever experienced, and was without exception, at the time, the greatest sacrifice I ever felt called on to make. I can say, however, that in equal proportion has been my peace of mind since, and like one of old, I have gone on my way rejoicing.

I am sorry to have occupied so much space, and fear you may not find room in the Evangelist for it, but have not been able to see how, in justice to myself, my friends, and the cause, I could have said less.

In Christian love yours fraternally, J. O. Beardslee.

That house will be kept in turmoil where there is no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath.

THE GOOD CAUSE IN GERMANY.

We commend to the grateful consideration of our readers, the following letter from Bro. ONCKEN. It is furnished us by the American Bible Union, and makes its appeal through them to all Christian hearts. It seems to us, beloved brethren, that the Lord never invited His church to conquests more hopeful or glorious, than those which, in his wondrous Providence, he is now opening up to our enterprise.—It looks as if all lands were crying to the Lord's people, "Come up, and possess us!" Never, before, was the willing heart called so loudly to win for itself renown in the King's Service. Here is a Macedonian cry from the land of Luther. Will ye listen to it? It is not the voice of over-sanguine enthusiasm, but the mighty appeal of a good heart, laboring calmly, but with manly energy, for the Salvation of the lost. Bro. Oncken is a *business* Man. He can manage gospel-hungry multitudes, traverse islands, and seas and continents, for money to carry on his work, publish Bibles, nurse the sick and feeble shepherds, and tend himself like a great shepherd, the scattered flocks of Israel—crying, likewise, from the walls of Zion, and with no ineloquent voice, to the lost wanderers without, to come in and be saved. Brethren shall we not help such a man? Who will say no? His appeal is not *to* the Bible Union—but *through it* to you. The Bible Union is pledged to forward to him every cent contributed through them "for the cause in Germany," and you may rest assured that your gift will neither be mis-directed, nor mis-spent.

When I think of those "Oncken Sheds," and the mighty power of God there working to the consternation of the established clergy, I cannot but recall the early days of the church, her conflicts, her trials, and wasting persecutions, and her divine constancy and courage through it all. Surely God is reviving his work in the ancient way, amid these scenes of its past and mighty struggles, and we must come up to the help of His chosen instruments. How else does God speak to us now, but through His word and the pointing-finger of his providence? Woe unto the servant that will not regard these directions. In vain will he worship with his lips, if his heart thus draws back from the generous and the brave, who are sacrificing care and comfort, and fortune, and life itself, in the ministry, the divine ministry of the better institution, which is established upon the better promises, the first fruits of which we are now tasting.

We know there are good brethren that can meet in joyful and divine communion with these brave disciples, under their humble "sheds" in this distant land, and that their hearts will yearn with the deep and

limitless love of the divine life, to help them on to God. They will open their purses and cast in their bounty, till none shall go away empty. Send your contributions to the American Bible Union, 350, Broome St., N. Y., or to the Christian Missionary Society, Cincinnati, O., specifying that it is "For the cause in Germany," and in both cases alike, they will be properly and faithfully forwarded to their destined end. May God still bless the cheerful and liberal giver, and find many such in our land, to help on this effort to revive primitive Christianity in Germany! W. K. P.

LETTER FROM BROTHER ONCKEN.

HAMBURG, Oct. 31, 1856.

W. H. WYCKOFF, *Cor. Sec. Am. Bible Union.*

MY DEAR BROTHER:—I have now the pleasure of transmitting to you my account with the Union to Oct., 1856. You will perceive there remains a balance due to the Union of $491 65. Out of this, however, I have had to pay the first quarter's salary to the six colporteurs, so that on the first of January, I fear I may not have a sufficient sum in hand to pay the second quarter's salary.

I have procured a set of plates of the New Testament and of the Psalms of David, in 32 mo., at a very low price, and ten thousand copies have been published for circulation. At present, there is a very great demand for this. You will be pleased with the work when you see it.

You will receive with this, full extracts from the colporteurs journals, and from these documents you will see the amount of labor which these devoted men have performed. I have had personal interviews with all the six brethren, during the year, in my missionary tours; and I am happy in being able to bear testimony to such zeal and fidelity. Some, indeed, have labored above measure, and were undermining their health; and I had to entreat them to suspend their labors for a few weeks and take a little rest.

BRO. TECKLENBURG, from Buckeburg, was here last week, where I heard that the persecutions had ceased for the present, a blessing for which, under God, they were indebted to the King of Prussia.

The doors now open for the spread of the word of God, and the proclamations of the Gospel, are now so numerous, in the region where Bro. Tecklenburg labors, that he entreated me if possible, to engage another colporteur to labor with him.

BRO. KOCH.—Through the generosity of a beloved brother, Bro. Koch has succeeded in building a little house at Geestendorf, near

Bremerhaven, the only resort to obtain a firm footing, as the local authorities and the clergy are much opposed to every effort made by us to spread the Gospel.

Bro. Meyer lost the concession for the free importation of Scriptures, and the permission for colportage, which a year or two ago the Hanoverian Government had generously given him. It was taken from him again, through the intrigues of the clergy, I fear, as is usual. The clergy are our bitter enemies. In consequence of these hindrances Bro. Meyer left Hanover, and has for the last few months, been laboring in the mountainous district of Siegerland, in Westphalia. When I saw him, however, recently, I was convinced thet if he returned to Hanover, his toils would soon be over; and I, therefore, urged him to take rest for four weeks, which he has done in part, by laboring less.

Bro. Meyer is by birth a Hessian; and there being no laborer at or near Cassel, I have requested him to make that city his chief residence for the present. We have between twenty and thirty brethren in the city, and several in the immediate vicinity.

Bro. Pfennig is laboring much among Roman Catholics, and often at Hildesheim where large numbers would come and hear him preach,—but alas! we have no place, not even "an upper room" to meet in.

Bro. Volker attempts to circulate the word of God and proclaim the glad tidings in Holstein, but as there is another brother engaged in similar work by another Society, I propose to remove him to another unoccupied field.

Bro. Windolf.—Our dear brother Windolf at Hamburg, continues to be instant in and out of season in the Master's work. He and Bro. Rettman, Colporteur of the A. & F. B. S. are doing much, very much for the emigrants going to the United States. To them we owe it that we have had the privilege of holding extra religious services, at which we have preached the blessed Gospel to hundreds. Our chapel has been more than once crowded to overflowing.

Oh, my dear brother, if I look at our work as a whole, I have more reason for holy gratitude for the past, and stronger encouragement for the future, than ever before.

During the summer and autumn, I have assisted in the formation of five new churches, and the opening of one of the "*sheds*," for which I pleaded so earnestly in America. The above shed has been chiefly raised from American dollars.

Oh, my heart has leaped for joy in seeing the grace of God in so many places this summer. Our work is extending, and with it our influence on the millions of my nation. Oh, how much has been al-

ready achieved. We have about *seventy* churches with *six thousand* members—real members—not paper members, whose names are enrolled in the church books, merely, but of whose existence nobody knows anything. Our preaching stations now exceed *five hundred* in number, and if our American brethren knew how to estimate the blessings we send them annually---in 1855, we sent 390 dear Christians from our churches—they would not compel me to leave my home, my church, and my missionary work, for a begging tour to the churches in England at the present moment.

If you receive anything for the cause in Germany during the ensuing month, please send it to me in London, care of S. Wilkin, Cassey Cottage, Hampstead, London.

I rejoice to hear of your success as a Union. May the Lord increase you more and more. With brotherly love to yourself and to the Board, Your affectionate brother, J. G. Oncken.

FIGURES OF FIGURES.

It long since passed into a proverb, that the man of whom all men speak well, is good for nothing. The proverb implies a worse case, perhaps, than it expresses, for the man of whom all men speak well, might, probably, be shown to be, not good for nothing, merely, but positively worse than nothing. But I am not disposed to push the principle involved in the old adage, beyond the limits prescribed by its language, partly out of my respect for *man*, and partly out of my good will to *men*, though I am not sure but that He who spake as never man spake, has gone per implication some steps beyond those limits, when he utters that startling sentence, "woe unto you, when all men shall speak well of you." By over-straining the sense of the proverb, I might, perchance, over-reach the object I have in view. It is not my object to attach more or less to a zero than it is legitimately entitled to.

Let me beg the reader to pause for a moment---just one moment--and contemplate that digit, O. Just look, will you, at the round, smooth, hollow thing,---smooth without, and hollow within. It is called in mathematics an *insignificant* figure, but still, a figure---a zero, a naught, but not a *nonentity*. Is it not an apt and every way admirable symbol of moral good-for-nothingness? There is not one point, not one angle about it. You may bolt against it side-wise, front-wise, any-wise, and it presents no points to prick you, no angularities to ward you off. You slip smoothly by it, without the least jostle, wound, or

offence. The filthy rag sweeps by it, and against it, leaving a stain, perhaps, but not *itself*. It has no points to catch and snatch off from the sack of rice one dirty shred of its wrappage.

Now contemplate that odd digit, 7. There is but one point at which you can approach that gentleman without a wound, and that is the *right* one. He is, mathematically, denominated an *integer* or *whole number*---something appreciable, something valuable. He was a figure of great significance with our fathers and the prophets. Notice, I pray you, his points and juttings---a fine symbol of the morally good-for-something. Do but look sharply at this figure as he stands there, significantly before you, with his rough, sharp crankles. He is, to be sure, an odd figure, but then how upright, how erect he is withal! How a weak thing like 0, could hang on his arm for support! See, too, how smooth and inoffensive he is on the *right side!* But touch him, if you dare, on the left, the *wrong* side! You will be hurt. Compare with him this sleek, hollow fellow 0. You can touch or kick him at all points, with equal impunity. The man who passes through the world by dodging its rough duties, by opposing no bold angles to its inconsistencies, by offending none of its pride, by unmasking none of its abominable deceit, by presenting no standpoints of character to wound and ward off bad and unworthy men, by offering no arm, extending no hand or finger of which a weak brother can lay hold, and upon which he can hang in his weakness. Such a man is good for nothing, and behold the symbol of him, 0!

But the man, on the other hand, who maintains but one attitude among his fellows, and that an upright one, not rolling from side to side, like a ball or a hoop, not shirking the severe and serious duties and responsibilities of life, but meeting them boldly and sharply; warding off, and wounding if necessary, the pride, arrogance, and lying vanities of the world, exposing its sly, sneaking knaveries; confronting its malice and frowning hostilities; contending with manliness against its wrongs, wily manoeuvrings, vices and outrages; pushing unworthy, bad men out of his way, an reaching out his long, strong arm that the feeble may grasp it for support, and standing firm, immovable, and erect like a column, that the faint and tottering may lean against him; such a man is truly and essentially a MAN, and behold the symbol of him, 7.

A. P. HOOKE.

TRUST him little who praises all---him less who censures all, and him least who is indifferent about all.

I PETER, II: 13--14, REVISED.

The common version of this passage is one evidence of the influence of *royalty* on the style of the "Authorized Version," and a clear proof of a design to make it favor the *supremacy of a King*. For the sake of convenience of examination, I will give first, the King's translation, and then a revision of it in an exact translation.

"Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

REVISION.

Submit yourselves, then, to every human creature, on account of the Lord, whether to a king, as being superior, or to the chiefs, as being sent by him for the punishment, indeed, of evil-doers but for the praise of well-doers. The Greek scholar will compare this with the original. I have supplied the article before "punishment" and "praise," for the sake of idiom. The Greek reads for, or literally, *into* (εις) "punishment" and "praise."

The first error in the common version of the passage, is found in the expression "every ordinance of man." The original word, here rendered "ordinance," primarily signifies *creation*. The word "ordinance" seems to have been preferred for the sake of the doctrine of "the divine right of kings." King James and his revisers did not like to have him regarded as *a human creation*. They preferred that the people should consider him as *a divine creation*. Hence this departure from the real meaning of the original words.

To carry out the deception, they translated an adjective which signifies *human*, by an English noun in the objective case and governed by of; thus giving us "ordinance of man," instead of *human creation*.

That kings and chiefs are what is intended by the words which they translate "every ordinance of man," is clear from the context; for the Apostle specifies, "whether to a king, or to chiefs." How could he say, "submit yourselves *to every ordinance* of man; whether to a king, as superior, or to chiefs, as those being sent by him," without making kings and chiefs ordinances. The word translated "ordinance," is the *genuine* term, and "king" and "chiefs" are the *specific* words employed by the author to indicate what *kinds* he intended to include in his *genuine* term.

The fact is, the Apostle regarded kings and their subalterns as mere *human creations*, and the attempts to obscure the sense, or pervert the meaning of the passage, must be evident to every candid Greek scholar.

The second error which we notice, at this time, is found in the word "supreme." "Whether to the king, as supreme," is the style of the common version, not the language ot the Apostle. The original word, rendered "supreme," primarily means *superior*. What tampering with the word of God to sustain a mere human supremacy!

To make "king" very *specific*, and thus direct the attention of the readers of his version *directly to himself* and such of his posterity as might succeed to his throne, an article is supplied; and then, instead of *to a king as superior*, we are obliged to read, "to *the* king, as supreme!" This is unjust toward men, and impious toward God.—The first human king whom God ever gave to man, was Saul, son of Kish, one definition of whose name, as given by Butterworth, is *hell*; and it is expressly declared that God slew this "king in his wrath."

For Christian men to talk of a human "king, as supreme," is disloyalty to Jesus Christ, who is "King of kings, Lord of lords;" and who, in opposition to all kings and popes, is the only "head of the church."

S. E. Shepard.

A NEW VISIT TO THE CARLTON HOUSE.

It is now more than sixteen years since we made our first visit to the Carlton house. And what a change has come over that interesting family since we made our last visit! We spent some forty evenings in that model household of nine children and six domestics, during the years 1840, '41, '42, and '43. Of that truly Christian family that then, morning and evening, met around the family altar of the excellent Olympas and his beloved Julia, only Susan, James, Henry, and William yet remained. Henry has become the father and head of a new family, and Susan with a kind husband lives but a few miles from the old Homestead. James had lost his first wife, and not long since found a second. William had just returned from some years sojourn in foreign countries, and was engaged in writing a narrative of his travels.

After a detailed account of the last days and triumphant death of their beloved parents, and the good and bad fortunes of some of their old friends and neighbors, William was requested to propose a topic for the evening, the surviving members of the family being all present

Sundry unsuccessful efforts to call upon others present to take the position assigned to him having failed, he was constrained to select a subject for the occasion. He finally proposed *curiosity* and its use as an essential element of humanity.

A profound silence for a few moments obtained, which was finally broken with a request for a definition of the word.

Henry.—Do you enquire for a *verbal* definition of the term? If you do, I must say that it passes with me for *inquisitiveness.*

William.—That, I presume to be a popular definition of the word; but I am neither a *Nominalist*, nor a *Realist* in the currency of the European continent: for while at Leipsic where the Nominalists founded an University, built upon the opinions of Roscelin, I enquired into these opinions, and learned that the words indicative of *Genera* and *Species* are not truly indicative of things that have being or reality, but mere names for the *resemblances* and *evidences* of things having become the mere sport and pastime of metaphysicians and logicians; these I would not now press upon your attention. They are, indeed, moral opiates, and paralytic in their influences on head, and heart, and conscience.

I have been for some years cultivating a taste for *facts*, and realities, because I find in them intellectual, if not moral, and spiritual nutriment, all potent of good, or evil, and, therefore, I am almost exclusively inquisitive of these.

I ask you, Susan, for a definition of the word *curiosity*, or, if you prefer it, *inquisitiveness*?

Susan.—I heard you once say it is an inherent and an all-pervading desire for knowledge; or, the name of an actual, positive appetency of our nature for the enjoyment of the pleasing realities of the universe, of which no human being can divest himself or annihilate.

William.—And what is that reality which human inquisitiveness seeks after with such intensity of interest?

Susan.—It is not the mere course of nature; nor is it that something which we call nature. Curiosity is not satisfied with the mere *course* of nature, nor with that indefinite thing called *nature*, extraneous of that course or movement of things which all men observe, but few, very few, study. It pants after a *cause uncaused*, an original, uncreated first cause, the root and the origin of nature, or of the course of things in motion.

Curiosity inherent in, and inalienable from, every form of humanity, seeks after some self-existent, unoriginated cause---the cause of all secondary or tertiary causes. The stable reality on which dame nature herself reposes. All human curiosity, or inquisitiveness demands and seeks after a being that never began to be---an eternal reality,

We, therefore, place before our minds that element of our being in evidence of the positive existence of one everlasting, uncreated, unoriginated, being, whatever that being may be called.

James.—To this I assent. Every appetite necessary to the existence of any being is a positive proof of the existence of the thing desired What are hunger and thirst in man, but cravings for bread and water, without which these appetites would have been a calamity unendurable? The existence of the one necessariily implies the existence of the other. The desire and the thing desired are equally realities, provided only the desire be purely instinctive, that is, planted in humanity by the hand of God. We have artificial as well as natural desires and appetencies. The former are our own creation; the latter the creation of God.

William.—It is a law of God inscribed on humanity; hence children are inquisitive, and inquisitive, too, in the ratio of their powers of acquiring and communicating knowledge. This is a law of God which should be obeyed within the prescribed precincts. It was and is so essential to human development, and human perfection, and so predominating that it requires to be limited by a positive inhibition.

James.—I suppose you allude to the "Tree of Knowledge, of good and evil."

William---I do, indeed, allude to that monumental fact.

Susan.---But are not this principle and law as necessary in heaven as on earth?

William.---So it would seem on principles of pure reason; but we are not left to reason alone, on such an essential and fundamental fact. We learn that *angels* fell as well as man; and we learn that where there is no law, there is no transgression." Hence there must have been a law in heaven, or angels could not have fallen.

But here comes one of our bishops of the church in Philadelphia, I wish to hear from him on the subject of fallen angels. How do you prove bishop B——, that angels fell? Prove, my dear daughter, that angels fell! Who is Satan! and what *was* he! He is called the *Devil*, in some form in Greek, Latin, Saxon, Russian, French, and with some variety of Orthography in almost all the languages of ancient Europe, literally the *calumniator* of God, angels and men; a liar, and the father of all lies.

And do you not read of "angels that kept not their first estate?" Of "the Devil and his angels"---and of an eternal hell and an *unquenchable fire, prepared for the Devil and his angels!!*

No one with any show of reason can array himself against the voluminous facts of Sacred and profane history,---against the repeated declarations of the Lord Jesus concerning him, against the repeated

references to him by Peter, Paul, James, John, and Jude, in their preachings, teachings, and exhortations, under the name of *Diabolus*, and *Satanas*, 36 times each, in their recorded preachings and teachings, to say nothing of the Jewish Scriptures!!

In passing along the streets of Philadelphia the other day, I heard a rare debate in the street between a Sunday School teacher, and a very loquacious infidel. He asked the teacher if he believed in the omnipresence of the Devil! The teacher responded with some earnestness---Why do you ask me such a question?

Why, sir, he replied, I heard the devil charged in court the other day, with having instigated three Burglars in this city, to break into three houses the same night and purloin goods.

The next day in New-York, having some business in court there, I heard similar indictments of sundry similar cases; and they all occurred the same night, and about the same hour. In the hotel, before dinner, I took a chair, and a file of Newspapers, and in glancing over them read, in a London, and in a Dublin Newspaper, several such indictments in those cities; and, strange to tell, they all happened on the same day of the month, and within a few hours of each other.

This question then occurred, *Is the Devil omnipresent?* How would you answer such a question? I would sternly answer *no*. But the evil spirits of the universe are all under his influence, and whatever is done by any one of them is done by his influence, and all justly chargeable to him. In the days of Julius Cæsar, whatever was done by any soldier in the Roman Army was done by him, and either charged or credited to him, as the case might be, because raised, marshaled and commanded by him.

Susan.—Well, I cannot complain against this principle, provided only, it be applied to the good as well as to the wicked agents in the Universe.

James.—Certainly. Hence there are two Adams---two grand and illustrious Adams, which we call the first and the second Adam. They were both representative personages, representative men, on two distinct and independent principles:---*flesh* and *faith*;---*letter* and *spirit*—*law* and *gospel*. As mere men we live and die in Adam the first. As Christians we live and die in Adam the Second, who is the Lord from heaven. From Adam the first we inherit corruption, from Adam the second incorruption.

William.—Allow me to say in behalf of the company in attendance, that, before we interchange our views on this sublime theme, to meet the wants and the wishes of the family in attendance, we should leave nothing behind us obscure or indefinite. We are pleased to observe the interest the junior part of our family indicates in this con-

versation; and, as we intend, in our morning and evening devotions, for the sake of the minors present, who are yet incompetent, even to relish, much less to scan, the length and the breadth, the height and the depth of the most lofty and sublime theme of human redemption, to inter-communicate freely on every elementary topic, and, this too, in a style the most simple and intelligible we can devise. Out of the mouths of babes and sucklings God has perfected his praise. Now this being a very inquisitive age, and no little addicted to skepticism, we should endeavor to ferret out all its lurking places and expose its frailties and various forms of delusion and sophistry, by which, it suicidally preys upon itself, and, rather misanthropically than benevolently, deludes and allures to destroy forever, the unfortunate victims of its siren charms and bewildering hallucinations.

Now that peculiar inquisitiveness, so early indicated in the very dawnings of human reason and reflection, should be most carefully noted, and directed in special reference to man's eternal destiny in the creation of God.

It has been thouhgt by some of our most discriminating and thoughtful reasoners that the curiosity already noted was most benevolently designed to set the human mind abroach, and to stimulate its energies in quest of the true knowledge of itself, its origin and awful relations to its Creator, Redeemer and Preserver.

Susan.—And what shall we think of *conscience* as a guide, director, and protector of man?

James.—A grave question, truly. I was about to propound it, as soon as I could find an opening for it. I am glad you have mooted it. But are we done with the topic on hand?

William.—We have not yet finished any topic on which we have yet interchanged our views. We are only walking round the walls and gates and fortresses of our dilapidated Zions; and that primarily, as I conceive, to decide on our stand-point of observation, and to survey their ruined bulwarks, and their broken towers of defence.

Susan.—Our domestic and family relations it behooves us first of all to contemplate. To set our houses in order, in family culture and training, to bring up our children in the nurture and admonition of the Lord, is the true charity or benevolence which, while it begins at home, continues not at home, but enters into the organization of every social compact and enterprise, directly or indirectly bearing on the spiritual and eternal destiny of humanity.

I give my most cordial assent to that system of family education, which most obviously tends to promote domestic prosperity and happiness; and that, too, with reference both to Church and State. Nor would I exclude from it the studies of what is called *nature*, for that is

the study of God in his works---but the duty and the privilege to view God in everything, and every thing in God, I learned so thoroughly from Father Olympas, and have so practically proved it in all my personal experience and observation as to leave not the shadow of a doubt of the indispensible necessity of a thorough reformation of the family circles as obviously preliminary to every other advance in Schools, Colleges, Churches, States, Nations, Empires, and the world of fallen humanity.

William.—Education begins in the cradle, and is consummated at the resurrection of the just. But as we are not entrusted with the management of ourselves or of our estates till majority, or manhood development; so the duty of parents to children, and of children to parents, are correlate and correspondent through the whole period of minority. Nor is this to be cherished as a theory, sound and orthodox, but to be practically carried out and daily developed in all inter-communications.

Youth is animated, elastic, and elate, and yet susceptible of being moulded, polished, and adorned with all that enlarges, beautifies, and beatifies humanity, in all its manifestations and developments.

Susan.---If I may express an opinion, judging of all other minds, and the condition of them by my own, there are no two themes now present in my mind more interesting, than Satan and Conscience. I own that I have often been much perplexed on both these themes, and many of my youthful companions have acknowledged that they too were much perplexed and confounded on this subject. Indeed, while at school we talked so much about Satan the "old Serpent," "the Devil and his angels," and *conscience*, that we even wondered that Satan ever was created---to make so much trouble in heaven and in earth, and to constrain the incarnation of God---the agonies of his death---and all the labor and travail endured by prophets and apostles, and good men and good women for thousands of years.

William.---I have much sympathy with you on these premises, and I must tell you that our Father Olympas occasionally indicated to me that he had been at one period of his life much perplexed on these very themes---nay, farther,---that he felt some sympathy not *with*, but *for* Unitarians and Universalists. I once challenged him on the phraze "sympathy with, &c., which on my remonstrance he changed into *compassion for*. He then said, "I do not symyathize *with* them: for as you define the term, we can only sympathize with any one, when we *feel with*, or in harmony *with* him. Hence we can equally sympathize with a friend in prosperity or in adversity. This, however, is not acommon compellation. We rarely say that we sympathize with the bridegroom and the bride on the occasion of their espousals.

Use here tyrannizes over propriety; and, therefore, we must yield, to the decision of Horace the Roman poet that *usage* is both the *jus et norma loquendi---the prescript and the law of speech, or speaking.* I will then say I have compassion for Unitarians and Universalists.

No living man can comprehend one atom of this Universe. The only rational substratum of any creature or creation in God's universe is his own will. And that *will* is absolute benevolence---which is essentially, eternally, universally, radiating being and blessedness on the largest possible scale

This is at our stand-point the only true philosophy---nay the only true theology, and especially the only true christology in the whole area of human and angelic supervision and comprehension.

So we presume to think, and we dare to avow it, and to sustain and defend it, not only in the area of our family and neighborhood associations, but in Boston, Geneva, Rome or Constantinople. The Patriarch, the Pope, Martin Luther, John Calvin, James Arminius, Saint Pelagius, and John Wesley being in the chair.

William.—"*The present universe or none*" is as safe and as wise an oracle as Solon, or Socrates, or Plato, or Paul ever uttered. But who comprehends it! If, indeed, so far as we can comprehend it, it is evidently the fruit of an omnipotent, omniscient, omnipresent, and benevolent Creator; and if justice, truth, and purity and "the habitation of his throne," everything in his moral government must be in perfect harmony with these adorable attributes: for if there be to an elevated and pure mind one single shade, or dark spot, on his horizon, while contemplating the character of Jehovah, he could not, by any possibility, love, admire, and adore him with all his heart, soul, mind and strength. The fact, too, of God's demanding such a love from man, is the highest proof and demonstration of his absolute and infinite beauty, loveliness and benevolence.

Such a love, alone can develop, adorn and beatify man. Pardon me for this short excursion into the area of the absolute and to most minds the inappreciable area of absolute ideas and conceptions. We must meet facts with facts, reasons with reasons, and philosophy with philosophy, while standing on the walls of Zion, surrounded with such battering rams and hostile enginery. While in preaching and in teaching Christ we deal with testimony, correlate facts and documents —so in defending the out-posts of the citadel of truth, we must throw into the enemies camp their own missels, heated in the crucibles which they themselves have intensified. But the bell rings for tea and we shall adjourn our discussion till a more convenient season.†

A. C.

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† Courteous Reader, I see you smile, and I hear you say, If such be the youth's department, what shall be the entertainment for the old gentlemen and ladies? Well, we can only say, that we have sundry other mysteries on file, with which we hope to explain this one. We have resolved to make one effort to strangle our calumniators with our orthodoxy.

We intend to out orthodox the orthodox in every point. And still maintain our own position.

DR. BELL'S ADDRESS.

Louisville, Dec. 11th, 1856.

Dear Brother Campbell.—I have just received the December No. of the Harbinger, and must beg of you to make some corrections, both in reference to the lecture on the "Life of the Earth," and in the lecture itself. This lecture was not delivered before the Bible Union. It would have been a most incongruous one for the anniversary of that body. The lecture before the Bible Union was on "The Harmony of all the revelations of God." The address on the Life of the Ages of the Earth, was delivered before the Natural History Society of Louisville. The announcement in the Harbinger places me in the position of hunting up an old address for the Bible Union, when that address was written expressly for the anniversary, and handles topics widely different from that in the Harbinger. Will you be kind enough to set me right before your readers.

In addition to this, the Harbinger contains all the address on the "Life of the Ages of the Earth,"—your idea that this is not all of it, may have led you to think that this is preliminary to the Bible Union address, but it is not. The address before the Bible Union, will probably appear in the next Quarterly Reporter of the Union.

Your proof reader must have been sadly negligent. I have marked sundry errors in a very cursory reading of the address, you may see them. Send me another if you please. May I not entreat you to notice some of these errors in the January No? T. S. Bell.

We regret the mistake to which Dr. Bell alludes. It was assumed that the address received from him was that delivered before the Bible Union, which I had heard. We cannot always find time to read the addresses and communications forwarded for publication,—from Strangers indeed, we generally do,---perhaps, always; but from such correspondents as Dr. Bell, we hold it to be a work of supererrogation. For the same reason, we presume, the typographic errors to which allusion has been made, occurred. I have not received the copy of the Harbinger to which allusion is made in the note from Brother Bell.

A. C.

For one man who sincerely pities our misfortunes, there are a thousand who sincerely hate our success.

Missouri.—Bro. T. M. Allen, under date of Nov. 5th, writes as follows:—Last night, Eld. J. T. Johnson, of Ky., closed an interesting meeting of eleven days, in Columbia, with 28 additions. Bro. Johnson reached this county on Saturday, the 25th, ult., and commenced preaching the next day. I was at meeting in Fulton when he arrived. I immersed one there on the Lord's day, and joined Bro. Johnson on Monday. I continued with him at nearly all his meetings in Boone.

Bros. Shannon, Wilkes, and Rogers who reside in Columbia, were also in attendance. Bro. Hulet, from Louisville, Ky., came near the close of the meeting, and was very acceptable as a co-laborer.

Bro. Johnson, however, was the chief speaker, and I need not add, that he most acceptably, zealously, and ably performed his duties, as a Christian Minister. Long will his work of faith, and labors of love be remembered by the brethren and friends who heard him. He has removed much prejudice, greatly revived the brethren, and persuaded many to obey the gospel.

He spoke once at Bethany, and once at my house, the other meetings were in Columbia.

In an addition to his Ministerial duties, he also obtained several life memberships for the "American Christian Missionary society." This is a free-will offering as he is not an agent.

I was greatly delighted to greet this old fellow-laborer in the good cause, in Missouri—the land of my adoption,—after the separation of years, and to find him as devoted, zealous, and useful as in days of *yore* I pray God to spare him long to the church and his friends.

Bro. Campbell, it does seem to me, that if those who are wrangling and contending about "Eldership," "Elder Rule," "Church Organization," would buckle on the armor, and enter the field of active labor, as this venerable servant of Jesus Christ is doing, and has done for twenty years,—the evils, if any of which they complain, would soon recede from their view.

This morning I start with Bro. J., for Fayette, Howard city, via Rockport.

Affectionately your Brother, T. M. Allen.

Since the reception of the above, Bro. Allen writes under date of December 5th—I returned home to-day from Rochport after having toiled there for seven or eight days, without any one to aid me in preaching, exhorting, or immersing; except bro. Wm. Henry Robinson, who spoke one night. Through the labors of our beloved bro. J. T. Johnson, and others, Seventeen additions had been gained in Rochport, before my return; during my last visit, 28 additions were had, making 45 in all, that have been added since the meeting commenced: and bro. Gaines, is expected there to-morrow, who will, doubtless, continue the meeting with success. May we all thank God and take courage.

Bro. Jones, of Fulton, has just called, and informs me that a meeting has just closed in Mexico, with 35 additions,—mostly through the labors of young bro. Rogers, of Ky.

While at Rochport, I learned that bro. J. T. Johnson was conducting a meeting at Lexington, with good results. Affec'ly your Bro., T. M. Allen.

Bro. J. T. Johnson under date of Nov. 4th. thus writes from Columbia,—With regret I had to leave you at Cincinnati, before the adjournment of our

"American Christian Missionary Society." I hope it closed with brilliant prospects. It is a world-wide Institution; and merits, as I trust it will receive, the liberal patronage of all the brotherhood."

"We ought to have men of the first talents and influence ranging this continent and the continents of the old world. This is a time to try men's souls.—I believe that our brethren are equal to the emergency—and if appealed to properly, they will respond nobly.

I reached here on the 25th of October, and found many of my Kentucky acquaintances and friends. Among these is our estimable and worthy Bro. T. M. Allen, whose labors have been so extensive, untiring, and successful, in the good cause. I partook of his hospitality, with his amiable daughter, whose bodily affliction calls for all her christian fortitude, and patience, and resignation. She and her father became life-members at once, of the A. C. M. S. They needed no persuasion. I came to town on Lord's day morning, and met with President Bro. Jas. Shannon, and made my home with his lovely family. He is the same bold, noble advocate of the Reformation. May the Lord continue to bless these men, and their labors. We commenced our labors under very favorable auspices. Having the additional assistance of brethren Wilkes and Rogers, who have charge of the Female Christian college; and who are doing a great work,

This great community was waked up. Bro. J. R. Hulett, of Ky., reached us about 5 days past, and we have had a most glorious meeting. Up to last night we had 24 additions—22 of them by confession and immersion. On the 6th we expect to start for Fayette; after that, I calculate on going to the out-skirts of the State before I stop. The various institutions here are in a prosperous condition; and they want all the patronage that can be given them.

Kentucky.—Bro. C. J. Smith thus writes, under date of Oct. 21st: "We have just closed a very interesting meeting of a few days continuance, at Harrod's Creek Church, Oldham county, resulting in the immersion of fourteen persons, and the great joy and comfort of the whole church. The converts were mostly young ladies from the flourishing seminary at Cedar Grove, under the maternal management of our amiable sister Clore, wife of Bro Keller Clore.—It is truly a nursery for the church, and as such, deserves the patronage of all within its reach who have girls to be educated.

Ohio.—Bro. I. N. Carman, under date of Nov. 24th, writes: "We have just closed a protracted meeting at Ashland, in which Bro. Cooley, of Cleveland, was the chief laborer, with ten accessions, nine by baptism."

Texas.—Bro. P. N. Southren, of Selbyville, writing under date of Oct. 10th, reports some twenty-five additions, who have united themselves with us on the Bible alone as their faith and discipline.

Illinois.—Elder J. D. Benedict preached the gospel in Rockford, and immersed 14 believers into the name of the Father and of the Son and of the Holy Spirit, and received two from the Baptists. He was with us about three weeks Our congregation numbers about sixty. We would be happy to receive calls from the speaking brethren that may pass this way. We have a new and commodious house, and the brethren are liberal. The Lord be praised for His great goodness and mercy to the sons of men.

OBITUARY NOTICES.

Died on the 10th of September, 1856, at the residence of her father, H. B. Keene, M. D., Georgetown, Ky., Sister Mary Keene Elliott, consort of T. D. Elliott, M. D., of Louisville, Ky. The departed was born on the 2d of May, 1804, and became a member of the Christian congregation, meeting on the corner of Fourh and Walnut streets, in this city, last spring. She suffered greatly for some months previous to her death, but her intense and protracted sufferings were borne with the utmost Christian resignation; seldom, if ever, a murmur being heard to escape her lips. The Bible was her constant companion from the time she embraced Christianity, and her greatest regret seemed to be she had not done more in the Lord's vineyard. Sister E. leaves an aged father, who has lived to see his last child consigned to mother earth; a lonely husband, the companion of thirty years, and a large circle of friends to mourn their loss. With those who knew her she needs no eulogy. It was on a beautiful moonlight night that the cold remains of our departed sister were deposited by the side of those of her only daughter, in that lonely yet lovely spot, the Boone Cemetery, in Frankfort, Ky.; there to remain until called forth to assume an incorruptible and more glorious form. Peace to thy memory, dear sister!

I had the melancholy pleasure of seeing our Sister Elliott, conversing with her, and praying with her in her affliction early in Jnne last, during my last visit to that city. A. C.

At Home, December, 9th 1856.

Dear Bro. Campbell,—Our highly esteemed Bro. Joseph Calhan is now no more of this world, he departed this life on the 15th of September, 1856, after a lingering illness of 18 months, at the residence of his Mother-in-law, old sister Smith, in Baron co., Ky., where he received every kindness that was necessary through his protracted illness during which he exhibited all that Christian patience and resignation that we have a right to expect in the close of a consistent Christian's life, having become a Christian at the age of eighteen years and soon after engaged in preaching that gospel which had freed him from sin. He honored his profession by a pious life. He leaves an amiable wife, and 2 interesting children, a son and daughter, as well as many friends to mourn their loss. But we sorrow not as those who have no hope. J. N. M.

Died, on the 11th of October, 1856 at New Bloomfield, Calloway county, Mo., in the 49th year of his age, Daniel M. Whyte, after a few days illness. He obeyed the gospel in 1850, and has ever since been a zealous and worthy member of the Church of Christ, at Bloomfield. Bro. Whyte was a generous and noble man;—a warm and devoted friend of Bethany College, and liberally assisted in the endowment of the Missouri chair, in that Institution. He gave near $2000 to the education of a young Bro., who was several years at Bethany, preparing for usefulness in the Redeemer's cause. Indeed,

he was ready for every good work, and long will he be remembered as a philanthropist and a Christian. He was an affectionate husband, a warm and devoted friend, and useful citizen; well may his sorow-stricken wife, numerous relations, and many friends mourn his loss to them. Much more could be said in praise of Bro. Whyte, but I know you can't insert long obituaries. T. M. A.

Dear Bro. Campbell.—The cause of primitive Christianity has lost a pillar and Paradise received a pure and noble spirit, in the death of our excellent and beloved Bro. Dr. W. R. Erwin, who finished his earthly career, November 17th, 1856, at his residence, Erwinton, South Carolina.

He was the first in his community to embrace the principles of Reformation, for which he suffered much reproach, being exposed to the anathemas of sectarianism, and cut off from the fellowship of the Baptist church, all of which he endured with Christian fortitude.

He was remarkable for mental independence, taking nothing for granted but putting all questions claiming his attention into the crucible of rigid investigation, he continued a fearless, zealous advocate of primitive Christianity against the innovations of modern and popular systems of Christianity.

His means were liberally bestowed in behalf of the gospel and church in his section. The Christian Minister always found refreshment and rest in his hospitable mansion, where he was ever delighted to converse about the price of his redemption.

Dignified and gentle in his manners, and careful never to wound the feelings of others, he was greatly beloved by all who knew him.

A few lines cannot tell his worth, and the loss which the cause has sustained. He will long live in the affections of the whole brotherhood, and especially in the hearts of those who knew him so intimately and loved him so dearly.

But he has gone,—gone to his reward—gone to the general assembly and church of the first-born, whose names are written in heaven, —gone to unite with the sacramental host of God's redeemed, to ascribe glory, and honor, and praise, and adoration to him who sits upon the throne forever and forever. J. S. H.

Departed this life on the 10th of August last, at his residence, near Warrenton, Ohio, Bro. James Hodgens, in the 73d year of his age. Bro. Hodgens was a native of County Armagh, Ireland, and emigrated to this country with his father and family, in the year 1807.

He settled in Washington County, Pa., and was married in 1809 to Miss Sarah Wylie, an amiable young lady, of an excellent and pious family. They were both warm advocates of Primitive Christianity, were members of the church of Brush Run, Wash. co., Pa., and were immersed by Bro. Walter Scott, in 1829.

Bro. Hodgens disease was Dropsy, which he bore with perfect resignation, and met the monster death without any evidence of alarm, and calmly resigned his spirit into the hands of his Heavenly Father. The writer of this was present when he breathed his last.

Bro. H. has left a wife, four sons and one daughter, two lovely daughters having gone before, who died in the triumph of faith.

Sister Hodgens is truly a mother in Israel. Their house has been

a hospitable home to many a weary Pilgrim, who was always met with a Christian welcome. She is waiting patiently till the hour of her departure comes, and until she has served her time here. May angels waft her spirit into Abraham's bosom.

Died, on the 13th of October, 1856, Sister MARY HATHAWAY, of Bloomfield, Iowa, aged 34 years, of Lung Fever, after an illness of 17 days. Sister H. had been a member of the Christian church about 10 years, during which time she led the life of a pious, exemplary Christian, and departed in the hope of a happy immortality She left a husband and five children to mourn her loss.

Died on the 3d of October, 1856, Sister BARBARA CRIST, consort of Eld. John T. Crist, of Belmont co., Ohio, after a long and tedious illness, aged 46 years, 11 months and 15 days.

Sister C., had for about 20 years been an humble and devoted disciple of her Saviour. Not only by the church, but by the poor and afflicted, had the deceased for her labors of love, been highly beloved and esteemed. Bidding her husband and children her last farewell, she departed in the full triumph of the Christian faith and hope.

Died in Danville, Ky., on the 17th of September, 1856, Mrs. NANCY GRAVES, wife of Bro. James Graves, in the 75th year of her age. Sister G. was truly a Mother in Israel. Having removed from Jessamine county to Danville, in 1833, she, with her husband, united with the little band of Disciples, who, in much weakness, met every Lord's day to study the word of God, and to worship our risen and exalted Saviour. From that day to the time when disease laid her upon the dying couch, the writer can testify that she ceased not to cheer the desponding, and to support the weak, by her pious conversation and her labors of love. Seldom was she absent from the assemblies of the brethren; and the love she manifested for the welfare of Zion: "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth." Truly may it be said, that her departure was the removal of a pillar of the church below.

But we rejoice in our sorrow, that our loss is her eternal gain. She has left her aged husband, the companion of her youth, and her children and grand children, to mourn but a few days. May they walk in the footsteps of her faith, that they may meet her again where "God shall wipe away the tear from every eye." S.

Died on the fifth of October, in his 50th year of Typhoid Fever, Bro. GARNER MOFFETT, at his late residence in Carroll County, Ill.—A character more consistant and comely under the christian profession, has been but seldom seen, than that which was exhibited, by Bro. M. during the entire period of his Christian life. Not only was his zea. in the advocacy of Primitive Christianity untiring, but he took, also, a lively interest in the cause of general education, and was unsparing of his means in its promotion. His loss is consequently not only sorely felt by his family, but also by the entire community, of which, as a fellow-citizen, he was highly appreciated. May the same gracious and beneficent Father who directed and sustained him in a life of usefulness, direct and sustain his bereaved and afflicted family.

"Blessed are the dead that die in the Lord, for they cease from their labors, and their works do follow them.", A. W C

THE BIBLE UNION.

"The Bible Union" is, in the even tenor of its path, prudentially, assiduously and vigorously prosecuting the grand object of its existence, a faithful, exact, and perspicuous version of the Oracles of God—Old Testament and New—in the living tongues of the present tenantries of our globe.

Some people think that this is a work of no great magnitude; nor, indeed of great importance. Well, this is not so very strange at our stand-point—and with our views of the true, the real, the actual condition of the present so called christian world.

On this subject we have neither time nor disposition to say much more at present, indeed, any thing more than to inform our readers of the fact that the funds of the Bible Union, I am sorry to learn, are not equal to the demands upon them, in the vigorous prosecution of this gigantic operation. I am aware that many of our readers need information on this subject—and I doubt not, that so soon as the fact is known there will be no lack of means to forward the work and to hasten its consummation.

I am happy to be able to refer to portions of this work now in the hands of the public, and to the opinions expressed both in Europe and America, upon these specimens, and could my feeble voice add any thing to these encomiums and testimonials of the learned and dignified Rabbis of the Old World or of the New, I should say that even the most glowing encomiums that I have seen, are neither exaggerated nor unmerited, so far as I have had leisure to read and to examine them. The book of Job, of the Old Testament, and the Epistles of Paul to the Thessalonians, are alone, letters of credit as to the competency and ability of the Bible Union, to give to the world the best version of the Holy Oracles, ever given in our vernacular. I have but one objection to these specimens—and that is, they are not as true to our living vernacular, as they are to the embalmed Hebrew and Greek of the original Scriptures. This is my opinion, at least, and I expresse it freely, and in the hope that the English will be as true to the 19th century, as the version is to the original tongues. A. C.

THE CHRISTIAN SYSTEM.

The Demand for "the Christian System," has been constantly on the increase. We are now printing a New Edition of it, and will have it ready as soon as possible. Those who have been calling for the work, and desirous for its circulation, will please forward their orders immediately.

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DECISION OF COM. OF BLOOMINGTON CHURCH.

Bloomington, Ill., October 14th, 1856.

Dear Brother Campbell:—That the brotherhood whom it may concern, may be apprised that there is in this place a party, composed of what was formerly known as the Arny Faction, and others, claiming to be the church of Christ, in Bloomington, that has been branded as a *faction*, by the brotherhood of Illinois, at their late State Meeting held at Mechanicsburg, the forepart of September last, to which meeting said party sent delegates, as did, also, the Christian congregation, meeting in Bloomington.

You will please publish the foregoing in the Harbinger, and, also, the following report of the committee of said State meeting on credentials, viz: "In reference to the two sets of delegates, each claiming to represent the church at Bloomington, your committee beg leave to present the following report that we have faithfully, we think, examined the credentials, and heard the testimony of each party, and that we unanimously agree, and unhesitatingly decide, that Edwin Poston, John Taffe, W. D. Campbell, and E. W. Bakewell, are the delegates from the church of Christ, at Bloomington, Illinois.

A true copy.

S. T. Callaway,
Jas. E. Gaston,
E. L. Craig,
} Com. on Credentials.

Attest, *S. T. Calloway, Cor. Sec.*

GREAT PATRIARCHAL CHAIN OF THE BIBLE.

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The above chart is both useful and ornamental, and has received the commendation of several very distinguished men. It is designed for families, Sunday Schools, Academies, and all Bible Students. Every family should have one.

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There is a life in the grave too. The effects of good actions, of virtues are proofs of life; the effect of idleness and sins are of death.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VII.] BETHANY, VA., *FEBRUARY*, 1857. [NO. I.

PROPHECY—*No. XIV.*

THE AGENCY OF THE JEWS IN THE CONVERSION OF THE WORLD.—*No. 2.*

GOD once made the Israelites the medium of his benevolence to all the nations. For fifteen hundred years he employed them to give to the world a typical and prophetical illustration of the Christian System and to prepare mankind for the advent of the Messiah, But while laboring for the good of others, a vail was drawn over their own hearts. They rejected and crucified the Lord of glory: and in the blindness of their zeal and devotion to the tradition of their Rabbis, they continue to anathematize Him of whom all the prophets have spoken.

But the star of Bethlehem will yet become the hope of Israel—They will soon return to the land of their fathers; they will look to Him whom they have pierced, and mourn for him as one that mourns for an only son, or as one that is in bitterness for a first-born. The sweat of Gethsemane and the agonies of Calvary will only render the more dear to them the once despised Nazarene; and ten thousand other sacred associations will melt their hearts and nerve their energies for the service of Him whom they have so long rejected. They will again proclaim the law from Mount Zion, and the word of the Lord from Jerusalem. A stream of living waters will flow from the summit of Mount Moriah to cleanse the nations, and to impart new life and energy to a world dead in trespasses and in sins.

So testifies the most symbolical writer of the Old Testament. But we have plainer testimony than that of Ezekiel. The most logical of all the inspired writers, has said, "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?" And again, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

From these premises, it is evident that God has yet in reserve a great and important work for the seed of Abraham, according to the flesh; that their reception into the Christian Church, will become the occasion and the means of blessing all nations, by turning them from darkness to light, and from the power and dominion of Satan to the kingdom and service of God's dear Son. Nothing can be more absurd than to suppose that the phrase, ζωη εκ νεκρων, refers to the resurrection of the *bodies* of all from the grave. This cannot with any propriety be called "*the riches of the world*," or "*the riches of the Gentiles.*" But even if this were true in the abstract, the connection forbids any such application of these words in the present case.—There is nothing in the Bible to warrant the supposition, that either the Jews or the Gentiles will have any agency in raising the bodies of the dead. This is the special and peculiar work Him who is the way, the truth, the *resurrection*, and the life. "For" says Paul, "as in Adam all die, even so in Christ shall all be make alive." And John adds "The hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." But that the Jews will be made instrumental in reviving the *souls* of men, in raising them from a state of death in trespasses and in sins, to a life of holiness and happiness, is rendered highly probable by many collateral circumstances, as well as by the testimony of Paul and Ezekiel. For

1. Their conversion will be a complete restoration of primitive Christianity. The gospel was corrupted at a very early period. Even in the days of the apostles, the spirit of discord and schism was at work in many of the churches. One said I am of Paul; another, I am of Apollos; and another, I am of Cephas. Some attempted to combine with the Christian doctrine, the spiritual vagaries of a Plato; others labored to introduce the metaphysical abstractions of an Aristotle: while many sought to make out a perfect system of religion and morality by uniting the precepts of the gospel with the licentious tenets of Epicurus, or with some other system of Jewish or gentile philosophy. Many isms were the legitimate offspring of these vain attempts to improve what God had already made perfect; and it

is a well attested fact, that through the strife of debate, the abuse of human authority, and the vain pretensions of erring man, Christianity was almost wholly excluded from the popular theologies of the middle ages. And though Luther, Calvin, Arminius, Westley, and a host of other reformers have done much to restore the pure gospel, it is nevertheless true, that all the protestant parties are still too much devoted to the mere politics and metaphysics of Christianity. These abstractions are poor nourishment for the hungry soul; they are miserable substitutes for the bread and the water of eternal life; and hence the comparative failure of all modern missionary efforts to convert the world.

But the Jews will never be converted to any mere abstract theory of Christianity, papal or protestant. They will never give up the traditions of their own Rabbis for any of the uninspired creeds of modern Christendom. It is Christ himself, the chief among ten thousand and the one altogether lovely, that will woo their hearts, and bring their whole nature of body, soul, and spirit, under subjection to the will of God. It is the awful consciousness that they have despised, crucified, and so long rejected the Lord of life and glory, that will work in them that godly sorrow described by Zechariah: and that will induce them to cry out like Saul of Tarsus, "Lord what wilt thou have us to do."

Like the primitive Christians then, the new converts to Christ, will go everywhere preaching the word. The spirit of the apostles which has for ages slumbered under the secularized and corrupted forms of Christianity, will be revived in these new heralds of the cross. They will "thus judge, that if one died for all then were all dead; and that he died for all that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." They will become missionaries. And with all the influences of a pure gospel in their heads and in their hearts, strengthened if possible by a thousand pleasant, and as many agonizing reminiscences of the past, who can tell what changes and revolutions these ransomed millions of Abraham's seed may produce in the world? Even under the most unfavorable circumstances, their influence must be immense. The gospel has not lost a single element of its power. God, and Christ, and the Holy Spirit, and the holy angels desire the salvation of mankind as ardently as they ever did. And hence it would appear that the only thing that is now wanting to bind Satan and fill the whole world with the glory of Jehovah and the power of his Anointed, is just such a band of missionaries as the Jews are likely to become when the vail shall be taken away from their hearts.

2. But besides the restoration of a pure gospel, free from all the

paralyzing influences of human speculation, there are, also, some circumstances connected with the present condition of the Jews, and the advanced state of the arts and sciences, that merit our very special consideration. It will, we hope, be conceded by all our readers, that that nothing in the world happens by chance. He who made the universe, continues to govern it. And to govern the whole, he must take care of every part; to regulate suns and systems, he must first adjust the atoms; and to feed, clothe, and preserve man, he must number the hairs of his head, and regulate every pulsation of his heart. This he has always done. The history of his administration is a continued illustration of his special providence. Whenever it has been necessary to accomplish any end or purpose, the very best means have been provided. To save mankind from utter ruin, an ark was prepared. To preserve Jacob and his family, and at the same time to illustrate some of the most profound principles in the scheme of human redemption, Joseph was loved, hated, sold into Egypt, imprisoned, and made Governor over all the land. To restore the Israelites to Canaan, and to complete the shadow of which the gospel is the substance, Moses was born, laid in an ark of bulrushes, adopted by Pharaoh's daughter, instructed in all the wisdom of the Egyptians, and divinely commissioned and qualified to lead his brethren out of the house of bondage, through the Red sea and the dreary wilderness of Arabia, to the banks of the Jordan. And to prepare the world for the advent of the Messiah, the folly of all human wisdom was fully exposed, the temple of James was closed, and a general expectation was excited among all nations, that some great reformer was about to appear,

> "Whose genial power should whelm earth's iron race,
> And plant once more the golden in its place."

We need not speak of the labors and fortunes of the apostles, the reign of Constantine, the qualifications of Luther, Calvin, and other reformers who, under God, have been sent to lead the church up out of the wilderness to a land that flows with milk and honey.—We think it must be evident to all, that while God governs suns and systems, he weighs their atoms; that he does nothing in vain; that the feeblest instrumentalities for good have been always provided with reference to some special end.

These things being conceded, we may now ask, why have the Jews been scattered among all the nations? Why amidst the wreck of thrones and the fall of empires, have they always been preserved as a distinct people? Why do they now speak all the principal languages and dialects of this babbling earth? What mean those important discoveries that distinguish the nineteenth from all preceding centuries?—For what purpose has the telegraph been invented, and the power of

steam applied to machinery, and the resources of Mathematics exhausted in the advancement of the physical sciences and the improvements of their corresponding arts? Why is so much said and done to promote the principles of civil and religious liberty among all nations? Why has education advanced so rapidly, and why have the Holy Scriptures been multiplied ten fold within the short space of fifty years? What mean all the Bible societies, missionary societies, and other benevolent associations of the nineteenth century?

Such an accumulation of means certainly seems to indicate that God is about to accomplish some great purpose. And what is this but the conversion of the world? Men of limited conceptions, may see nothing very remarkable in the fortunes of the Jews: and to them, some slight improvements in commerce or in the science of agriculture, may appear to be the grand ultimatum of all discovery. But the Bible reveals to us a very different philosophy. It teaches us that the kingdoms of this world are yet to become the kingdoms of our Lord and of his Anointed: that the perfection of the church is the end of all things earthly; that every thing else is a mere circumstance; that for this the Messiah reigns, the Spirit persuades, and holy angels are sent to minister to the heirs of salvation.

Hence we infer that the Israelites have been preserved for this very purpose; that they have been widely dispersed in order that they may acquire a knowledge of all the languages of the world; and that after their conversion, they may return and announce to each nation, in its own vernacular, the glorious facts, precepts, and promises of the everlasting gospel: and that to this same end may be referred the present wonderful progress in science, and the astonishing improvements in all the arts of civilization. This conclusion seems to be reasonable in itself; and it also follows very naturally from the general laws and principles of the divine government. But when we connect with it the vision of Ezekiel, and the influence which Paul says the conversion of the Jews will have on the rest of mankind, its force becomes almost overwhelming. Even the powers of the imagination, can here scarcely go beyond the limits of sober reason. With minds fully persuaded, that Christianity is a reality, and hearts filled with the love of its divine author; with the pure gospel to offer to the Gentile world; with the modern improvements of science to multiply, transport, and distribute Bibles among the heathen; and with all the celestial hosts to animate, strengthen and support them in their mission, who can estimate what even a few thousand of the seed of Abraham, could and would do to spread the glory of our Redeemer's kingdom among the nations? If the twelve apostles laboring under so great disadvantages, in opposition to all the learning, philosophy, re-

ligion and politics of the world, could in so short a time revolutionize the Roman empire, why should it be thought a thing incredible, that a million of converted Jews should with all the aids of modern civilization, bind Satan, raise to life the spiritually dead, and introduce the world's great jubilee?

3. But it may be said, that the labors of the apostles were sustained by miracles: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will." This is all true. The treasure was committed to earthen vessels, that the power might appear to be of God, and not of man. And is it not so still? Was there ever a soul converted by mere human instrumentality without the co-operation of God, and of Christ, and of the Holy Spirit? Is it not still true that Paul may plant, and Apollos water, but that God alone can and does give the increase? We know it is often said, "The days of miracles are past." And in one sense this may be true; but the remark must be received with some limitations. If "Prophecy is a standing miracle;" if the fulfilment of every predictlon implies as really a miracle as the conversion of water into wine, or the resurrection of the dead, then, indeed, the days of miracles are not wholly past. They are ever occurring, and will occur till the drama of earth's history shall be closed,

> "Time gone, the righteous saved, the wicked damned,
> And God's eternal government approved."

This species of evidence will doubtless have a powerful influence on the world's conversion. When the Jews shall have learned that the testimony of Jesus is the spirit of prophecy; that all the predictions of the Old Testament as well as of the New were written that the world might believe that Jesus Christ is the Son of God, and that believing they might have life through his name, how overwhelming will be the influence of the truth upon their own hearts and consciences, and how irresistible will be their testimony over the minds of others? With what burning eloquence will they appeal to the writings of Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and all the other prophets who have spoken of their fortunes and destiny? Who can resist the evidence, when every preacher becomes as miraculous a personage and as full of zeal for the kingdom of God as was ever the great apostle of the Gentiles! Every Jew will then be a living miracle in the presence of his auditory.

To all this it should be added, that about the time of the Jewish mission or immediately antecedent to it, there will be fulfilled various other prophecies of the most public and unequivocal character. It is evident that Ezekiel in the forty-seventh chapter of his prophecy, Paul in the eleventh of the Romans, and John in the twentieth of his

Apocalypse, refer to the same event: they all speak of the general conversion of the world. Ezekiel describes the influence of the gospel in those halcyon days under the symbol of a river so broad that it cannot be passed over. Paul describes the effect that the conversion of the Jews will have on the rest of mankind, under the figure of a resurrection; he calls it, "a life from the dead." And John says, "I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand yeears should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgmsnt was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."—This, he says is the first resurrection. But we are now living under the period of the sixth vial. God is now pouring out the cup of his indignation on the Turkish empire. All, therefore, that follows in the sixteenth, seventeenth, eighteenth, and nineteenth chapters of the Revelation, must be fulfilled before the holy waters can cover the entire earth. The seventh angel will pour out his vial on the power of the air; the harlot that sits upon many waters will come to her eventful end; and the armies of heaven will be marshaled for the great moral conflict of the world, before

> The brute-hearted temper of man shall grow tame,
> The wolf and the lion lie down with the lamb;
> The bear with the kine shall contentedly feed,
> And children their young ones in harmony lead."

The fulfillment of these predictions, will, therefore, form a new chapter in the volume of prophetic evidence, known and read by all men; the force of which in the hands of the Jews will be utterly irresistible; and which with the means before described, and the blessing of Heaven, will enable them in a short time to convert all the nations, and fill the whole earth with the glory of Jehovah. R. M.

He who lives only to beneifit himself, gives the world a benefit when he dies.

SCHLEIERMACHER.

A NARRATIVE of the life and labors of great and good men, is always instructive, encouraging, and consoling to those who feel the problem of the world, and would help to solve it. We have, all of us, in our peculiar sphere, a problem to *work out;* and while contending in our daily life with the practical difficulties and annoying perplexities which more or less, inevitably beset all men, accordingly as they more or less faithfully address themselves to their respective duties, how refreshing it is to peruse the record of a mighty spirit mastering the same difficulties that are opposing us, contending with the same embarrassments, involved in the same perplexities, assailed by the same troubles, subject to the same annoyances, and surmounting the same obstacles, that daily and hourly array themselves against us so appallingly, and occasionally bring upon our spirits such sickening discouragement.

It has been fashionable with some to denominate Schleiermacher the Coleridge of Germany. They had, however, but few points of character or intellect in common. Our own convictions are, that the man has yet to appear among men, who, *in point of intellect*, can be at all comparable with our great English Corypheus. To compare one great intellect with another, is an invidious business anyhow, and the poorest way imaginable of ascertaining the special merits or demerits of either. Germany has not produced a deeper spirit or a better man, than Scleiermacher. Noticeable, too, he died the same year with Coleridge—1834; died at Berlin. His remains are interred in the cemetery of his parish, at some little distance from the city, on its southern side. A simple monument, with a bust in white marble, of exquisite workmanship, (by Ranch,) has been erected over his grave. The following sketch is a translation of a few of the concluding pages of Dr. Liicke's "Reminiscences of Schleiermacher," published in a German periodical, shortly after the death of the subject of them. Let us read them with serene and thankful feelings that the Giver of all good gifts gave us also this one—the life, and the results of the life, of this exalted man. Should any of our readers desire any further notice of the labors, or deeper insight into the life of this man, we should be pleased to gratify them from such materials as we have at hand.

IT is impossible for me to speak of Schleiermacher's *theological* character and merits, without having the *entire personality* of the man,

amiable and exalted as it was, brought to my recollections. I was taught to know and love his theology and his personality together; in him the one sustained and gave brightness to the other, and my experience has, doubtless, been the experience of several who have occupied a position of proximity to him,—that the one became intelligible and dear to a man by means of the other. If I further attempt to delineate, from the image which I retain from his personality, some of its principal features, I know well that I want the *skill* to produce a portrait such as would be worthy of him; *not*, however, either the *love* or the *truthfulness* faitfully to describe the impession which he has made upon me in an intimate acquaintance of several years duration.

I saw him, for the first time, in the Spring of 1816. That moment I shall never forget. I had approached him by letter some months before, and had gone to Berlin especially in consequence of the encouragement which he had afforded me, for the purpose of *habilitating* myself in connexion with the Theological Faculty there. As his letter had expressed a friendly sincerity, rather than a cordial warmth, so I found it to be with himself, too, at our first conversational meeting. It was only by degrees that the shy and timid reverence with which I had approached him, gave place to another feeling; nay, it was, at first, only increased by the admiration which the immediate presence of his powerful soul, manifesting itself in his glance and in his speech, excited within me. But just then it was the least of all *my* doing, that this timidity and slyness gradually disappeared, and gave place to an increasingly cordial and confidential respect. Any one who mustered courage to *seek* him, was very soon cordially *met* by him; and then, it was not merely the cheerful and jocose kind of social intercourse by which he tempered with gentleness the oppressive might of his genius, but it was just the loving soul, opening itself, simply and naturally, to every one upon whom he had any reason for bestowing his confidence. He then no longer merely permitted an approach, but came to meet the individual, in an encouraging and confiding manner, and attracted to himself all that was susceptible and in need of love towards him. I can never think of the affectionate manner in which he drew me closer and closer towards him, bestowed upon me a constantly increasing confidence, encouraged and comforted me,—without the most grateful emotion. His love was no effeminate tenderness, accompanied by ever open, caressing speech; but an earnest compact fire, which not merely passed through the stranger's mind with a magnetic softness of attraction, but also, convulsed it like an electric shock,—"yet even thus, always possessed for such as abound in vital energy a refreshing charm." Any one that did not un-

derstand and tolerate him in this guise, might easily feel himself repulsed in the midst of his approach; and thus it has happened with many, who had been accustomed to a more effeminate sort of friendship. But what he says in his Monologues is perfectly true: "I am *sure* of those who are *really* disposed to love *me*,—my interior nature; and finally does my soul entwine itself about them, nor will it ever forsake them. They have learnt to know me; they behold my spirit; and those who once love it as it is, must love it ever more faithfully and ever more fervently, in proportion as it developes itself, and fashions itself more durably in their sight. Of this possession I am as well assured as of my being; nor have I, as yet, lost any one that ever became dear to me in love." I am not the only one who is in a position to celebrate his fidelity and persistence in friendship.—Those who occupied a still nearer position, and had been longer connected with him, will furnish a yet stronger testimony that he was one of the most faithful of men, and that he understood the noble art of *keeping* a friend, firm and warm, even in the midst of all tempers and incongruities. It is a common saying, that along with a man's advance in years, his ability and inclination to form new friendships is diminished; the bloom of youth, it is said, is the proper season for laying the foundation of friendship; the later, colder, more isolating years of life, are the less adapted to the purpose, inasmuch as persons of the same age become more rare. In this respect, too, Schleiermacher continued fresh and young; he never isolated himself. The friends of his youth were but the *stock* of the in him, never-dying tree of friendship, which even in his latest years put forth new branches. He knew how to set aside even the disposition of years and intellect, by the youthful freshness and serenity of his affection.

It may sound paradoxical to the ears of strangers, and of those who judge according to appearances, but I speak with perfect truth when I affirm, that over the deepest ground of his heart *love* reigned supreme, from the first,—and, as time went on, even more purely and more tenderly; and that even the keenness of his *intellect* the stinging wit, the bitterness of speech with which he fought and wounded, were never able to overcome the love which was the foundation of his *heart*. I know no one that possessed so noble a tolerance, so expansive a heart, ready lovingly to judge and to bear with the most various gradations and tendencies of intellect. Notwithstanding the decision and finality which characterized his mode of thinking, he possessed a universal capability of finding out and recognizing, without envy or repining, whatever was good in others. When I lived with him in Berlin, *he* was the man who, in spite of all misapprehension, whenever he detected anything like ability, either among his ecclesiastical

or amongst his academical associates in office, was the readiest of all to yield a loving recognition and eulogy. And I remember that on more than one occasion he set younger men right, when they had let fall an arrogant, intolerant jndgment respecting others. "Leave me that man in honour," was his saying; "he has ablity and merit, in his way."

He never had reason to be afraid of any antagonist. Nor was he ever so. He was never in want of opponents; and just as little was he in want of a mind for controversy. If he was merely attacked *personally*, so that the attack did not at the same time affect any important *cause* of which he was the representative, he never defended himself. For ordinary learned controversies he had not enough either of time or of egotistic irritability. But when he saw the truth, the welfare of the Church or of the State placed in jeopardy, and thought the foe of sufficient consequence, he *never* delayed; weakly tolerance was then as far from his thoughts as a sparing of his time and ease. Usually the first in the field, he attacked the opponent with every force, every art, every privilege of an honorable warfare. The employment of irony, of biting wit, in controversy, he considered allowable, nay, necessary. He did not understand wherefore he should make use of the weapons which nature had bestowed upon him, and was of opinion that when the opposite party had come forward in the spirit of self-conceit, there was nothing so effective, for the purpose of enforcing upon him the salutary feelings of his own insignificance, as the lash of a stinging wit. He had a kind of pleasure in wit, an instinctive turn that way. But amidst the enlivening use of this weapon he strictly and diligently kept in view the cause itself which he had to defend. He practiced Polemics as a *moral* duty and art to which he felt himself inwardly called by the nature of his genius and by his love to the cause. If he had once apprehended the *necessity* of a controversy, he flung himself with the whole force of his personality against that antagonist. The personal element in his polemical style often served merely by way of dramatic enlivenment; but it is in a far higher degree the nature and expression of his hearty interest in the cause at issue, an interest by which he was penetrated in the most lively manner. His mode of controversy was not *convenient* either to himself or to his antagonist. He made earnest work of it, and drew blood. He knew beforehand he would draw down upon himself, from this quarter and from that, evil report, hostility, anger, and revenge; he regretted this,—but, for the sake of the cause involved, he willingly accepted that which, from the ordinary character of men, was inevitable. His valor was in such cases greater than his prudence. Whatever prudence he may have had, the prudence of the indolent and the cowardly was of a kind which he ever disdained.

Always, and in every age, the number of those who labor, accomplish, and produce, to the same extent as Schleiermacher will be but small. The natural rapidity and certainty of his mental movements does a great deal in the way of explanation. What he wrote for the press had been previously so well considered and prefaced, even with regard to the form, that—since he always possessed at the same time a mastery of language,—he never had occasion to strike out any thing. None of his sermons, none of his lectures cost him more than the time which was requisite for a thorough meditation. A small scrap of paper sufficed for his memoranda, even in lectures such as those upon the History of Philosophy. Thus in every labor, by his various proficiency, he saved time and spirits for a new intellectual acquisition and new exertion. He was, moreover, very economical with regard to time, and by this means had time for every thing that his very comprehensive vocation required of him. In his latter years, certainly, I have heard him complain that he was no longer able to accomplish all that he wished. But it is precisely the most industrious and creative class of men, by whom this complaint is most emphatically made; and the *material* energy,, which is, also, an essential requisite, does not grow with a man's years. Schleiermacher had, altogether, but a limited capital of physical strength at his command. His bodily constitution was naturally weak and delicate—at least, in the years in which I lived with him,—and sickly, too. But what a mastery he exercised over it, compelling it, even in its sickly states, to be the servant of his mind! Labors and journeys, official activity, and social life,—his body must suffice for all and obey the requirements of all. In pedestrian travelling he always took the lead; in the evening the last to go to rest, in the morning the first to prepare for renewing the journey. I know that he has preached, and delivered lectures, when suffering from spasms of the stomach, and no one has perceived that he was ill. I have often had an opportunity of observing, that when he was in company till late in the evening, and it was not easy for such meetings to last *too* long for *him*, the most cheerful and animated of all who were there,—he has lectured or preached next morning, with freshness unimpared, often, as early as six o'clock.—This Socratic mastery and might of the spirit over the body, was a part of his inmost nature, and secured to him an age that renewed youth, with which he "smilingly saw the light of his eyes departing, and the white hair springing up between the locks of blond,"—with which even in his latest breath, he maintained so lively a participation both in the earnest labor and in the cheerful enjoyment of life.—Of the singular account which we have lately heard,* that "whoever

* Extraordinary supplement to the Allgemeine Zeitung, No. 77, 1834.

had occasion to observe him within the last three years of his life, will be able to testify that he was the subject of an often irresistible sadness, a prostration, an inability to contend against sorrow, which was such as to excite compassion,"—of this apocryphal compassionate story I understand nothing. "A domestic calamity," it is said, "furnished the first inducement to this state of mind; or, to express myself more correctly, the death of his only son tore away the first flood-gates which still dammed up the feelings of a broken existence, —broken, he himself, perhaps, knew not how. From that time there was an affecting joyousness in Schleiermacher's preaching; the plan of his masterly discourses remained the same, but his tone, his manner, the solution of his dialectic enigmas, had undergone a change. One would not believe it, and yet he might every Sunday convince himself of the fact,—that Schleiermacher never again left the pulpit without shedding tears:" and so the story devoid of taste or connexion, goes on still further, and becomes at last so senseless as to exhibit to us a man who shut both eye and ear, and with tears entreated his congregation to do nothing but be resigned, and "close their eyes and ears." What a piece of nonsense! What an unfamiliar, nay, what an *impossible* Schleiermacher has this marvellous dreamer beheld? The death of his only and hopeful son *did* communicate a most vehement *shock* to his mind. But a man who could so lift himself up amidst the first sorrows of his parental heart,—go to the grave of his ardently beloved son,—and speak with such composure, such strength of faith, as Schleiermacher did,—could not, either then or afterwards, have had the feelings of a broken existence. Schleiermacher possessed by nature a very profound and powerful sensibility, but he had also an equally energetic power of mind to govern it at all times.—*Long before* the death of his son, I have seen him leave the pulpit with tears in his eyes. This profoundest stirring up of his religious feeling, however, merely gave to his discoursing the full warmth of conviction; it never hindered him from thinking and speaking clearly and with power. I saw him at two different times after the death of his beloved son, but on both occasions, I found in him the same Christian σωφροσυνη with which in previous years, he had been able to master both bodily and mental pain, and to dictate to his feeling its proper measure.

Schleiermacher has this in common with the greatest and noblest of men, that there is something animating, even about his *death*. It was the reflection, nay, the glorification of his life.

That, when the tiding of his death resounded, not merely in Berlin, but through all Germany, nay, as far as the German name extends, all

was consternation and sorrow, over the great, irreparable loss,—that friends and pupils, admirers, opponents, strangers, his congregation, at Church and at the High School, the entire city in which he had lived, the Court, and the people vied with one another in giving splendor to his funeral,—this is assuredly no mere outward testimony to the greatness of his name. It is much, and it is beautiful, but this is not what I have in view. I am referring to the *inward* history of his death. I have read the record of the observations, made with the attentiveness of affection, and committed to writing for the benefit of his more intimate friends, by her, who, in life, was nearest to him, and who, during his last days, did not leave him for a moment. As much of this as is suitable for a more extended circulation, I am permitted to communicate. "The temper of his mind through the whole course of his illness, was marked by a serene and gentle tranquility, a punctual compliance with every direction; there was never a sound of complaining or discontent; he was always alike cheerful and patient, although grave and retired within himself." "One day, he awoke from a slumber into which he had been thrown by means of opium, he called his beloved consort to his bed-side, and said, 'I am, to be sure, properly speaking, in a state which fluctuates between consciousness and the absence of consciousness, but inwardly I am spending most heartfelt *religious* experiences.'"

I find in this incident a beautiful crowning of his life with glory.—The man who struggled his whole life long to attain the *higher unity of the religious and the speculative*, but who, with modesty and caution, regarded it not as the *commencement*, but the *ultimate aim* of his thinking,—receives it as a reward and signal of departure for the heavenly kingdom, in those moments when the outward man dies, in order that the inward man may rise free and pure, to the perfect enjoyment of eternal life in God!

The last days and hours of his life were pervaded by the presence of religion. Even his dreams were reflexes of his religious life and activity. "I have had such a beautiful dream," he said on one occasion, "and this dream has left with me quite a peculiar and salutary frame of mind. I was in a very large assembly,—there were many persons, familiar, and unfamiliar, all looking at me, and wishing to hear from me something of a religious character, it was in the nature of an instruction, and I gave it with so much pleasure!" Affectionately mindful of children, and friends and, in proportion as he drew nearer to the important moment, more profoundly immerged in love, as the inmost spring of his being, he said, "To the children I leave the saying of St. John, 'Love one another!'" "And I charge thee," said he to his consort, "to salute all my friends, and tell them how heartily I loved them."

He had soon become certain of his approaching death; he would have been glad to remain with those who were dear to him; he felt that he had yet much of hardness to endure, before arriving at eternal rest; but he went to meet the last conflict with composure, and with devotedness to the sacred will of the Eternal Love.

"The last morning, his suffering visibly increased, he complained of a violent sensation of burning, inwardly, and the first and last murmur forced its way from his lips,—'Alas, Lord, my pain is great!' In a deeply affecting manner he then said to his family, "Dear children, you should now all of you go from the room, and leave me alone: I would fain spare you the woeful spectacle.' The perfect lineaments of death presented themselves; his eye appeared to have grown dim, —his death-struggle to have been accomplished. At this moment he laid his two fore-fingers upon his left eye, as he often did when reflecting deeply, and began to speak: "We have the reconciliation—death of Jesus Christ, his body and his blood." While thus engaged, he had raised himself up, his features began to grow animated, his voice became clear and strong, and he said with priestly solemnity. "Are ye one with me in this faith?" to which his friends replied with a loud "Yea!" "Then let us celebrate the Lord's Supper!—But there can be no talk about the sacristan. Quick, quick! let no one stumble at matters of form!" After that which was necessary for the purpose had been fetched, (his friends having waited with him, during the interval, in solemn silence,) he began with increasing radiant features, and eyes in which there had returned a wonderful, indescribable brightness, nay, a sublime, glow of affection, with which he looked upon those around him,—to utter a few words of prayer and of introduction to the sacred service. After this, addressing in full and aloud to each individual, and last of all to himself, the words of the institution, he first gave the bread and the wine to the others who were present, then partook of them himself, and said, "Upon these words of Scripture I abide; they are the foundation of my faith."—After he had pronounced the benediction, his eye turned once more towards his consort with an expression of perfect love, and then he looked at each individual with affecting and fervent cordiality, uttering these words,—"Thus are we, and abide in *this* love and fellowship, *one!*

He laid himself back upon the pillow. The radiance still rested upon his features. After some minutes he said, "Now I can hold out here no longer;" and again, "Give me another position." He was laid upon his side; he breathed a few times, life came to a stand. The children had entered the room in the meantime, and surrounded the bed, kneeling. His eye gradually closed."

In the anguish of sorrow, and in the feeling of spiritual elevation I have nothing to add further, save the words of Scripture, "Blessed are the dead that die in the Lord!" and, in recollection of the saying with which I once dedicated a book to him, "Be mindful of your teachers, who have spoken to you the word of God; whose end contemplate, and be followers of their faith!" A. P. H.

ORTHODOXY—*No. II.*

"The *Theory* and *practice* of Physic,"—or if any one prefers it, "*The theory* and art of healing diseases," are more analogous to the *theory* and *practice* of preaching the gospel, than any other theory and practice, known to me, in the walks of social life. The *preacher*, like the *doctor*, must understand alike the *disease* the *medicine*, and the *special condition* of the *patient*, or of those to whom he dispenses his *medicine*. He doles not out the *theory* of the *disease* to the patient, nor *dispenses* to him in large or small *doses*, the virtues of his medicines, in dissertations upon their respective constituents, and affinities, chemical or medicinal; but commands the patient first to take this and that; and then to do this and that, according to his prescriptions.

The life of the patient, the well educated physician knows, depends not at all upon apprehensions, or reasonings upon the theory of his disease or the theory of the medicine prescribed. The patient and his doctor may perfectly coincide and agree on every symptom of the disease, and also in the *rationale* and aptitude of the medicine prescribed; but this neither mitigates a symptom, nor changes for the better one single action of a single organ in the whole animal economy of the unhappy sufferer. Nay, the Physician might put into the hand of his patient the best and the soundest treatise, ever written, upon all diseases in general, and his own disease in particular, and obtain from him not merely the promise to read with profound deliberation and concentrated attention, but actually succeed in obtaining from him such a studious and protracted examination of the whole subject as he desired, without mitigating a symptom or improving, in any one particular, the condition of the patient, or the function of a single organ in his whole animal economy, Is it not admitted, by all enlightened men that Satan is quite as orthodox as Gabriel; and that the angels that lost their first estate were quite as orthodox as those who retained their primeval innocence and happiness?

But at this rectangular point we are accosted with a murmur from

the groves of St. Augustine—echoed again and again from the fanes of St. Pelagius—the import of which is;—" then *orthodoxy*, or right views, and *heterodoxy* or wrong views, on the great doctrines of revelation, are equally available of good or evil to mankind! ! To which we respond, that—so long as they exist only in *mere theories*, not embodied in overt acts, nor developed in actual tendencies, they are productive of neither good nor evil. And just at this angle we may say that *orthodoxy and heterodoxy*, unembodied and undeveloped in corresponding acts, are perfectly void of either good or evil, to saint or sinner.

The Zenith and the Nadir being poles of the celestial horizon, like the geographic extremities of the earth's axis, called North and South poles, are equally cold and lifeless. In neither of these poles is there heat or life.

There is no light nor life in the direct and unreflected ray that emanates from either the Natural or the Super-natural sun; nor can there be, of *Spiritual* light or life in the abstract and unreflected rays of celestial truth and love.

Hence it is not in the inherent power of any theory, however sincerely sented to, to change the heart and life of man in the perceptions and reasonings of the human understanding, unless cordially embraced and cherished in his conscience and his affections.

Paul never formally acts the philosopher, in our sense of the word; yet he always speaks in harmony with the highest reason, and the most just conceptions of theories. On this subject, not *formally* but *substantively* speaking, he says—" God who commanded light to shine out of darkness has shined into our hearts to give us the light of the glory of God—in the face of Jesus Christ—" Beholding then in his unveiled face, as in a mirror, the glory (or brilliancy) of the Lord, we are transformed into the same image, *from glory to glory*, as by the Lord—the Spirit."—2d Cor. 3. : 18.

This is, indeed, a Divine philosophy. No philosopher, nor christian writer, known to me, has ever exhausted the mystic or spiritual grandeur of this conception. We all know that there is contagion in a look. The look of love creates love in every susceptible heart.—Hence the seeing as we were seen in Christ's humanity before the foundation of the world, by the Omniscient and all-seeing eye of our God and father, justified the whole expenditures of Everlasting love in protracted forbearance and in securing the eternal redemption of multitudes from the guilt, the deformity, the tyrranny, the hatefulness, the wretchedness of sin, in and by the incarnation, substitution, and sacrifice of Emmanuel,—himself the *Altar*, the *offering*, and the *priest*.

Be it then observed, considered, and remembered by all who take any interest in our views; and especially by that portion of the Baptist community North, South, East, and West, who from their ecclesiastic Dans even to their Beershebas, in their dailies, their weeklies, their monthlies and their quarterlies are, ever and anon, holding us up to their readers and our contemporaries as fearfully, hopelessly and appallingly *heretical* in one or more of the "*essential doctrines*" (as they term them) of the most holy and Divine faith of the Christian Religion; and while doing this refusing to us the common courtesies of a response, or of a hearing, in their weeklies,—monthlies, or quarterlies. We have, once and again, offered to them *page for page*, *line for line*, in our publications, to put us to rights—on condition that we should have even handed justice dispensed to us in giving us equal space in their periodicals to defend ourselves from their allegata, and baseless accusations of unsound doctrine and condemnable heresies. But to the present hour they have shut us out of their pages; and though spasmodically even in its *clonic* forms,—presenting garbled extracts from our publications, and *ad captandum* comments and colorings, misrepresenting, discoloring, exaggerating everything that does not tally with their incoherent unsystematic and unscriptural positions and speculations.

This, I am glad to say, is not to be charged upon the whole Baptist community—East, West, North and South. By no means? We are assured that there are myriads of them that sympathize with us, in every prominent view, affecting the union, communion, and co-operation of Christians in all that pertains to the peace, prosperity, and happiness of Zion. And confident we feel that this sympathy cannot be stayed.

We have borne with the calumnies, slanders, and detractions of some twenty or thirty Knights itinerant—alias *Errant*. Who have been, and are now manufacturing *heresies* for us, wholesale and retail, to order. They have not, however, the sagacity or the discretion to anticipate or foresee the folly of their course. They are glorying in, and glorifying their beloved, admired, gallant and triumphant Jeremiah B. Jeter!!! It is all calm and quiet amongst us. We have heard with unperturbed composure the acclamations, the glorifications of the Rev. Jeremiah B. Jeter, for his triumphant achievements against something called "Campbellism." It has been puffed, glorified and recommended from New York to New Orleans; from Boston to the Missouri River. It is, moreover, now being doled out in small doses, by my worthy friend, "Rev. S. H. Ford *assisted by able and well known contributors!!*" It has even been puffed and commended in the "Christian Review," now migrating Southward from

the cold atmosphere of New York, and on its sunny way to Baltimore. In short, Elder Jeremiah B. Jeter has suddenly become a Hercules! I should have said "a Samson, against the Philistines!" All of which has not produced a single ripple on the smooth surface of the placid sea on which we sail to Immauel's land.

He is now, indeed, in the hands of one of the graduates of Bethany College, who will, *we endorse*, do him ample justice, as well as honor and glorify the learned and Reverend Divines and Doctors that have endorsed Dr. Jeter. He is treated in this forth-coming Review with all that respectful attention due to his position in Society and to his high celebrity amongst his Baptist and Pedo-Baptist encomiasts. We therefore bespeak for this Review a candid, generous and severe examination.

We cannot, however, allegory apart, but *sympathize*, in the full acceptation of that word, with those gentlemen that have commended, puffed and glorified this book of my *quondam* friend Dr. Jeter.

I was sorry that my engagements in the great cause of the Bible Union, prevented me from having long since responded in *extenso* to this so much lauded performance. But providentially it has fallen in to the hands of one fully adequate to the task; and who will, I doubt not, give full satisfaction to every one that reads it, who has ordinary learning, medium discretion, and good common sense.

I have no lingering doubt, that the Review will be most edifying and acceptable to every man, Baptists and Disciples, and that it will greatly contribute to the Bible Union Cause all over the west.

I feel specially interested in behalf of my warm friend Eld. S. H. Ford, of Louisville, Ky. And will expect from him a Review of the Review of Dr. Jeremiah B. Jeter.

It will be no small consolation to Mr. Jeter that his book has had a very general circulation before this work appears. In which, I also sympathize with him.

Eld. S. H. Ford is an honorable man, and will no doubt, treat his readers to a few essays from this pungent and perspicuous review.—It will, indeed, be due to those to whom he has commended this work, that he carefully consider this exposition of it. It will, moreover, be of no little advantage to him in subsequent life; and as he greatly venerates the golden Rule, he will, doubtless, let his readers have a fair and full specimen of the other side.

I have suffered much at the hands of a large portion of the Baptist denomination. I have fought their Battles in Virginia, Kentucky, and Ohio, more than the 3d of a century ago; and that without money and without price. But so soon as I began to press upon their attention the precepts and ordinances of Jesus Christ, rather than their specu-

lative dogmata, dreams, visions, and unchristian experiences, they sought to make me a HERETIC! But "after the way which they yet call *heresy*," a large portion of them with myself, now worship the God and Father of our Lord Jesus Christ, who is *the Way, the Truth, and the Life*,—Believing that every word spoken of Him, or by Him, shall be fulfilled to the true and full intent and meaning thereof. This, Mr. Ford cannot call heresy, and I presume, will not. This, indeed, has rendered us obnoxious to the maledictions of a certain class of leaders whose faith in human traditions, and partizan expedients, seems to be paramount to their respect for the express precepts and approved precedents found in the Apostolic teachings.

They, indeed, speak dogmatically and affirm positively, that the Holy Spirit makes a sort of *special personal* visit to A., B., & C., and renovates the soul of the aforesaid A, B, & C. This physical impression, or impact, they presume to say, creates a new heart. With the Lyric poet, Watts, they are wont to sing and pray, even before repentance, in these unmistakable terms,

> "Come Holy Spirit, Heavenly Dove,
> With all thy quick'ning powers!
> And kindle a flame of Sacred love,
> In these cold hearts of ours!"

This is a song of a false philosophy, which has not one type from Moses to the Apocalypse! But Mr. Jeter, and perhaps, Mr. Ford, will endorse it—nay, Mr, Jeter has endorsed it!!

No man in Holy Writ, from Moses the first, to John the last, of inspired writers, ever offered such a prayer to the Holy Spirit!—in letter, matter, or form! Few, very few, of our contemporaries in the Sects around us have learned that, inasmuch as Jehovah is now manifested in *three personalities*, what *ever personally and officially belongs to one, does not personally and officially belong to another*. Jesus or the Eternal Word did not send the Father, nor did the Holy Spirit send the *Eternal Word*, to consummate human redemption. It becomes man, sinful man even under the remedial economy, to fall upon his knees and beseech the Holy Father, through *the mediation* of the *Incarnate Word* to send the Holy Spirit to comfort and strengthen him with all might in the inner man, and to shed abroad his love in our hearts.—But to *preach the Holy Spirit* to an *unconverted* people in order to their conversion, or to beseech them to pray for the Holy Spirit before they have come to Christ as a *mediator*, caps the climax of the aberrations, false philosophies and erratic theologies of the year of grace 1857.

Did any prophet, apostle, or inspired preacher, since the world began, named on any one of the pages of Holy Writ, ever command any

one to *wait* for the Holy Spirit, or to *pray to* the Holy Spirit, or to pray *for* the Holy Spirit to be given to him *in order to convert or regenerate him, or to make him a Christian*?—! That the Saints, or *sanctified ones*, under the law, and the saints under the Gospel did pray, *for* the presence, the *light*, the *love*, the *peace* the *joy* of the Holy Spirit to be shed abroad in their own hearts and in the faithful every where, is as clear and as well authenticated a fact as any one in the Bible; and just as plain it is that no saint, no apostle, prophet, or enlightened man named in "Old Testament" or "New," ever prayed to the Holy Spirit. Let him that affirms the contrary, present to us one case, and we shall publish it from Bethany to Australia!

Our Baptist brethren, elders and laity, are not one step in advance of Pedo-Baptists on the whole subject of Spiritual influences. They are now, and long have been, their tame *copyists*—their servile followers in the jargon of Ashdod. I speak in the language of frankness and of kindness. *I mill meet any man in their whole ranks, North, South, East, or West*, with Bible and Lexicon, Hebrew, Greek, Latin and English, and enter into a full examination of every *verse* upon the whole subject, from the first verse in Genesis to the last in the Apocalypse, on their assumption that the Holy Spirit is to be *addressed in prayer* by Saint or Sinner—*in the form of any one of the Doxologies, Greek, Roman or Protestant, now very profanely sung and chanted in Rome, Constantinople, London, Oxford, Boston, New-York, and Louisville, Kentucky.*

Let no man asperse my soundness in the faith of the *equally essential Divine dignity, majesty*, and glory of the Father, the Son, and the Holy Spirit, because I pronounce the *doxologies* of the Greek, Roman, and Protestant churches *of every creed, unscriptural, unevangelical* and, therefore, *unchristian.*

I invite—cordially invite, the attention of all those who have been from time to time impugning my *orthodoxy* in any one of the elements of the Christian faith, to this annunciation. They have called for it. I did not, I do not volunteer it. They have accused me of heterodoxy, in its *malem partem* significance, on this most fundamental theme.—Let them now meet me before a proper tribunal, at a proper time and place, and abide the issue of an ample discussion, or *henceforth hold their peace!*

From time immemorial the Baptists, in their didactic exhibitions of Christian doctrine, have been tamely and servilely imitating the Pedo-Baptists, because of their superior learning and greater popularity. They have filled their old casks with the New Wine of their inventions, and have lost both by the operation.

Still, our sympathies are with both parties, and by every kind office

in our power, we would have them to abandon the traditions of Rome, not in part only, as their fathers did, but wholly and entirely come out of Babylon the great, and build upon the one foundation, Saint Peter's confession of faith, on which the Lord Jesus said he would build his church, and founded on which the gates of Hadees cannot prevail against it.

I am compelled to break silence on these themes by the assaults made upon us by persons canonized by our Baptist brethren and friends, and more especially since they have put their hand and seal to them in the way of endorsement.

We have been most shamefully slandered by sundry persons—in high stations,—Editors, Bishops, Elders and Deacons. But for the most part, they have to create an image of their own, and then to place a fool's cap on it, and even then they have to call upon their holy brotherhoods to laugh at it !!

We never shrink from a true issue. We contemn, and as a *Christian* we must contemn, such blasphemers of our character and views,—as Mr. Jeter of Va., Mr. Graves, of Nashville, Mr. Crowell, of the St. Louis Watchman, Mr. Tustin, of the Southern Baptist, Mr. Sands, though last not least, of the Richmond Herald. I hope I shall not have to name any one in Kentucky. There are some men, like my quondam Antagonist Reverend Dr. Rice, ecclesiastical Knight's Errant, always in quest of New Adventures.

We hope, during the current year, to dispose of some of the blasphemers of our position in the living age,—in such a way as to give them and the public full satisfaction.

Meantime, we bespeak for Mr. Lard's Review of Dr. Jeter's celebrated book, a careful and generous reading. It will in a short time be issued from the Philadelphia Press. A. C.

THE REVISION MOVEMENT.

The Christian has reason to rejoice in every movement which has a tendency to direct the attention of men to the Holy Scriptures.—Controversy, itself, may be endured, when it leads to the contemplation of Divine truth, since the latter, from its adaptation to the wants of the soul, needs only to be seen, in order to be loved. But when this result, which is but accidental or collateral in most of the disputes about religion, is the direct and immediate purpose of a religious

movement, it unquestionably merits the approbation and the support of every one, who desires to promote the best interests of the human family. Such, is evidently the case, with regard to new translations and revisions of the Bible, and especially so, we trust, of the revision enterprise now in progress, which seems to have been undertaken and carried on with the most sincere desire to ascertain the true sense of scripture and to present in the clearest possible language, the "mind of the Spirit."

The position which a translator or revisor assumes is, indeed, a most favorable one for the ascertainment of truth. Even though committed to a party, as to his religious views, and with a natural bias in favor of the special tenets of his sect, there is a power in what is termed "the spirit of his station," by which is meant merely that sense of what is justly due and reasonably to be expected of one acting in that capacity, which, through his own self-respect and desire for the approbation of others, proves usually sufficient, even apart from the sacredness which is attached to Divine revelation, to prevent at least, any intentional perversion. It is often, indeed, sufficient to secure a rendering directly at variance with the principles and practices of his party. Of this, we have many notable examples in individual translation, nor is it without application even to the body of Episcopal translators or revisors to whom we are indebted for our common English version. It is certainly a high compliment to their supposed impartiality, that it was deemed necessary to interpose the royal authority in advance, and enjoin upon them to retain the "old ecclesiastical words," lest the basis of the church establishment should be disturbed. Of the efficacy of the "spirit of the station," in securing impartial judgment, we have numerous instances in other departments, where men, previously distinguished for their party spirit, have, when appointed to the responsible offices of Judges or Rulers, seemed suddenly to drop the character of the partizan and discharge their duties with severe and uncompromising fidelity. The revision movement, however, now in progress, differs from all previous efforts of a similar nature, in one important respect, viz, that here the revision is conducted by individuals from many different religious parties, all co-operating with each other, and forgetting alike their sectarian partialities in order that the truth of God may be made manfest to the world in its original purity. Never before, in the world's history, has there been a system of rules adopted, so well calculated to elicit the entire truth of Scripture. Never before, have there been so many safeguards against the introduction of error. It is not easy to conceive, indeed, of more abundant pledges or a more ample secu-

rity, for a most faithful and reliable revision, than are afforded by the arrangements and proceedings of the American Bible Union.

It is highly discreditable to any individual or any denomination to oppose this effort. It is characteristic of error to shun investigation, and to fear changes in the established order of things. Multitudes content with their accustomed forms of worship and fixed in their religious opinions, deprecate the slightest alteration in their routine of action and of thought. They very properly, therefore, oppose revision, but we can commend their prudence only at the expense of their religion. On the other hand, the advocates of revision certainly show a most commendable confidence in the principles they profess, since they are entirely willing to submit them to the bar of a revised and corrected version. This is what might be expected of conscientious, God-fearing, truth-loving persons, anxious to know the things of the Spirit and to keep the commandments of the Lord.

The benefits resulting from a faithful revision of the Scripture, will probably, however, depend but little upon the changes which may be made in the common version. It is not likely that these will be either so numerous or so important as to necessitate an immediate alteration in the varions systems of religious faith and polity, in the Protestant world. Sectarism has not mis-translations of the Scripture for its basis, but the innate pride and selfishness of the heart. For its cure, there is needed a divine transformation by the renewing of the mind, and a faithful revision of the conduct in the light of Divine truth. It is, indeed, important that this truth should be made to shine clearly and brightly in order that it may accomplish its appropriate ends. But its brilliancy will avail nothing to those who are blinded by prejudice, or who obstinately remain in the dark cells in which sectarian bigotry has walled them up.

Doubtless the chief benefits of the revision movement will arise from its tendency to direct the attention of men to the revelations of God. Curious to see what changes have been made, many will read and diligently compare the new and the old versions, who otherwise would have given but little attention to any version. Those interested in the controversies of the age, will carefully examine to see what additional support they can gain from the alterations made in the revised text. Lovers of the Divine word will delight to find in the clearer language of the new version, the solution of many difficulties which have been created by the obscurities and imperfections of the common translation. Thus multitudes will become interested in the study of the Scriptures and either directly and purposely, or indirectly and accidentally, will become impressed with those sacred truths through which the soul is sanctified and saved.

It is not, however, to be forgotten, that a most important benefit arises during the mere progress of the undertaking itself. For it is not possible that so many pious individuals of different religious parties, can be associated and more or less remotely interested in this work, without an abatement of their party prejudices, and an approximation to that Christian union so earnestly desired. This undertaking, indeed, furnishes to all who love the peace and prosperity of Zion, a most favorable occasion for the renunciation of party allegiance, and the inauguration of the reign of spiritual peace. May it be so conducted as to promote in an eminent degree, this happy consummation; and, in providing one universally accredited version, may it, also, effect a universal union of the pious in one body and one spirit; one Lord, one Faith, one Baptism, one God and Father of all!

R. R.

MISINTERPRETATION OF SCRIPTURE.—*No. III.*

From the peculiar importance of the promise in Matth. xvi: 18, viz, *That the gates of Hades shall not prevail against the church*, I desire to offer some further remarks upon it. And this I feel the more encouraged to do, since Bro. Campbell has taken so much interest in the matter as to re-publish in the December No. of the Harbinger, his excellent critical note upon Hades, from the appendix to his edition of the New Testament.

The intelligent reader will perceive that the note referred to, completely sustains every thing I have stated in regard to the meaning of the word "Hades," and the expression "gates of Hades," so far as mere verbal criticism is concerned, to which the note very appropriately confines itself. It asserts, with me, that the word Hades is mistranslated "hell," in the common version; that it refers to the "receptacle of *separated* spirits, whether good or evil—whether happy or tormented, in which there is a *Paradise*, an *Abraham's bosom*, and in which there is a Tartarus, separated from it by an impassable gulph." It quotes Dr. Geo. Campbell approvingly, as deciding that the expression "gates of Hades is a very natural periphrasis for death," as I have myself stated, in almost the same words, and finally closes with the deduction that to say that the gates of Hades shall not prevail against the church, is, in other words, to say, It shall never *die* —it shall never be extinct."

While, however, my article on the misinterpretation of this prom-

ise perfectly concurs in all the points of which this note consists, I wish it to be distinctly noticed that the proposition which I discuss is entirely distinct from any of them, and is not at all touched upon in the note referred to. This note, indeed, is, as before stated, *critical*; while my essay is *exegetical*. The former justly aims to give the true and literal sense of the *words* of the passage; the latter seeks to expound the *nature of the promise* contained in those words. These are two different matters and both are often necessary, since it by no means follows that because the reader understands the words of a proposition, he, therefore, understands the *proposition itself*. The disciples were familiar with the words of the scripture, read every Sabbath day, but they were ignorant of the things contained in those words until Christ "talked to them by the way, and expounded to them the scriptures." In these cases, however, it is usually not so much a want of understanding as a mis-understanding. They are cases, in fact, of mis-interpretation, in which, from some prepossession or pre-existing prejudice, the language is mis-applied, and the true meaning overlooked. Then the slowness of the disciples to comprehend and believe what the prophets had spoken concerning Christ, originated in their carnal and worldly views of his mission and reign; and in like manner, the misinterpretation of the promise under our consideration is associated with certain views of the permanency and prosperity of the church as an organized and formal institution on the earth.

While, then, I perfectly agree in the verbal conclusion at which the interesting critical note referred to arrives, viz, that "To say that the gates of Hades shall not prevail against the church is, in other words, to say: It shall never *die*—it shall never be extinct," the question naturally arises, In what *sense* is the church not to die or become extinct? It is commonly supposed to be as an organized visible community on the earth. For my part, I understand this promise to the church to be that of the resurrection from the grave. These are totally different views, upon which Bro. Campbell has not, either in this critical note or elsewhere, so far as I remember, ever given a decision. And here I will take occasion to say, that neither he nor any one else associated with me in the Harbinger, is to be held responsible for any thing I have heretofore or may hereafter advance upon its pages.—These, I trust, will ever be vehicles of free and independent thought. As for me, at least, I shall always think and speak for myself, in the love of the truth and the earnest search for it ever, and, I trust, in humble reliance, also, upon the Divine guidance, and with a just respect for the investigations and discoveries of my fellow-laborers.

With regard to the first view above mentioned of the passage in question, viz, that it promises to the church a permanent existence as

an institution on the earth, I wish to say, in order to prevent all misconception, that, though I regard this a misinterpretation of this particular passage, it does not follow that I deny to the church a continued existence on the earth. Upon this question I have said nothing. I simply affirm, that such a promise is not contained *in this passage*, and that our Saviour here refers to a far more glorious and important matter—the rescue of the church from the power of Hades—the deliverance of his people from the prison-house of the grave. Neither of these views are heresies. Both are admitted. The question is simply: which of them is taught in this passage? It is, then, merely a matter of scripture interpretation.

It has been already stated, that it is probably the mistranslation of the word Hades in this place, that has occasioned the common misinterpretation of the promise. At least it must be, certainly, associated always with vague and incorrect notions of Hades, for it is incomprehensible how such a view of the promise can be taken by any one in possession of so clear an exposition of the meaning of Hades, as is presented in Bro. Campbell's critical note. One reason, I presume, that the word "hell" has been so long and so lightly tolerated in this place, is, that the idea thereby suggested to the mind of the reader, of triumph over Satan and his rebel hosts, is one which, far from doing any violence to his sense of propriety, is, on the contrary, entirely accordant with his feelings, and is, therefore, at once gladly accepted and willingly cherished. This is far from being the case with Acts ii: 27, where the same mistranslation occurs in the quotation from the Psalms concerning Christ: "Thou wilt not leave my soul in hell?" Here the idea is, in relation to Christ, so repugnant to the mind, that even the common reader feels himself constrained, if not to challenge the correctness of the rendering, at least, to take the word "hell" in some obscure and modified sense, and he, therefore, gladly avails himself, in this case, of the authority of a commentator, or of the Episcopal rubric, to substitute, "the place of departed spirits."

Of the confused and incorrect notions concerning Hades, entertained even by reputable commentators we have a notable specimen in Greenfield's note upon πυλᾶς ἅδου, the "gates of hell," to which I formerly adverted, and which I quoted in full, in my previous article.—In these views, however, he but follows a multitude of others, for sectarian commentators, in general, are a most slavish set of imitators, and shameless borrowers; and it is rare, indeed, to find in them any fresh or vigorous thought, or an original idea, in anything connected with scripture interpretation. It is a singular confusion of thought that has led Greenfield to mix up Satan and his malignant

hosts with the idea of Hades, and, by implication, to represent Satan as having control over the spirits of the dead in Hades, and as employing them for the overthrow of the church. There is not the slightest foundation for the notion that Satan has control over the spirits in Hades, or that it is permitted to him to array the spirits of the wicked, much less those of the righteous, (and it takes both to make up the "powers of Hades,") in deadly and active hostility to the church on earth, as is necessarily supposed and asserted in his comment, and in the popular misinterpretation of this passage.

The only reliable conclusions we can form in relation to the condition of souls in Hades, must be based upon that remarkable parable of our Saviour, The rich man and Lazarus, where alone we are introduced to matters transacted or supposed to be transacted in the abodes of the dead. From this parable, it may readily be inferred that wicked spirits, far from being at liberty to annoy men, or to destroy institutions existing upon earth, are, themselves, undergoing punishment, and are not permitted to leave their place of torment. Furthermore, we learn from it, that a return to earth from Hades is equivalent to a resurrection from the dead, since the proposed return of Lazarus is characterized at the close of the parable, as a rising from the dead.—Nor will it avail anything to object that the picture presented in the parable is merely an ideal or imaginary one, and that, in consequence of our peculiar nature, we must thus receive lessons of spiritual instruction through images of material things. All this may be admitted, and yet it will remain certain that the Great Teacher selected those images which were best adapted to communicate a true view of the facts, and that he employed none which would be in the slightest degree incompatible with the actually existing state of the case.

On the other hand, when we have a true exposition of this passage in Matthew under discussion, and understand the "gates of Hades," in its natural and obvious meaning, as a "periphrasis for death," we have presented to us, in most expressive language, the great end of the gospel dispensation; the glorious promise which the Saviour loved so often to reiterate in various forms to believers as individuals, and which is here applied to them collectively as a church, in the striking and appropriate figure, "the gates of Hades shall not prevail against it."

The beauty and force of this figure will be more apparent when we consider that it was at the gates of cities that the fortunes of the beseigers and the beseiged were usually determined. It was there that the most furious combats occurred, and to obtain possession of the gates was to secure the victory. Thus it was said, in relation to the

taking of Babylon by Cyrus: "I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut: I will break in pieces the gates of brass, and cut in sunder the bars of iron." Hence, also, the total overthrow of a city is thus represented, Is. xxxiv: 12, "In the city is left desolation, and the gate is smitten with destruction." In the promise, too, which God gave to Abraham, Gen. xxii: 17, we have the declaration: "Thy seed shall possess the gate of his enemies," an announcement of victory, which, if literally fulfilled in Abraham's fleshly seed, was still more signally verified in that spiritual "seed" which Paul affirms is "Christ," Gal. iii: 39. It is He, indeed, that has taken possession of the gate of his and our enemies, and this, not by an assault from without, but through a glorious triumph within the city of the dead, into which he had entered as a seeming captive. As the gates of Gaza could not prevail against Samson to retain him prisoner, so the gates of Hades could not prevail against Christ, and shall not prevail against his people, to detain them in the captivity of the grave. As the doors of the prison at Philippi were opened when Paul and Silas prayed, and as the "iron gate" of the prison at Jerusalem opened of its own accord at the approach of Peter and the delivering angel, so shall the "gates of the grave"* be opened for the deliverance of the entire church from the temporary thraldom of the tomb.

And it is a pleasing thought, that this deliverance is not attained by force from without, nor even, as in the case of Samson, by violence from within, as though it were an enforced, and perhaps, temporary subjugation of a fortress filled with enemies, but that it is consequent upon the complete and glorious victory which the great Captain of our Salvation has gained over him that had the power of death—a victory, not of physical, nor of mere spiritual might, but of moral power and principle—a triumph of love and mercy, of justice, truth and holiness—an entire satisfaction to the divine law, and a complete re-establishment of the divine government. Hence death is regularly, constitutionally, and permanently "abolished," and life and incorruptibility revealed. He that hath taken away the sin of the world, in strict accordance with the divine will, and in perfect harmony with the principles of the divine government, has necessarily taken possession of the gates of the prison-house of death. "He that is holy, He that is true," "He that openeth and no man shutteth," is he who hath the "key of David" which opens the gate of death—to whom God gave "the sure mercies of David" in raising him from the dead to die no more.† It is with the utmost propriety, then, that He

* Isa. xxxviii: 10. † Compare Acts ii: 26, 27, 28; xiii: 34, 35, and Rev. iii: 7.

should announce to his church that the Gates of Hades should not prevail against it, and, with a beautiful unity of thought and imagery, which is wholly lost in the popular misinterpretation before us, that he should present himself to John, in re-appearing from the spirit world, as "He that liveth and was dead, and behold I am alive for evermore, Amen, and have the KEYS OF HADES *and of* DEATH." This declaration alone, might serve as a *key* to unlock the meaning of the promise under our consideration. *In both cases, it is the same speaker, full of the same great thought of eternal deliverance.* He has, himself, "the keys of Hades and of Death," and can, therefore, *peaceably* open the "gates of Hades," the prison-doors of the grave, that he may introduce his redeemed people into the "glorious liberty of the children of God." R. R.

A FEW WORDS ON CONTRIBUTIONS.

I HAVE spoken of Contribution frequently, in letters and articles. It has been said, I believe, that "supplies are the sinews of war," and perhaps, "money the sinews of commerce." I would not use the expression in reference to the Christian System, but I use it as showing the great importance of money and means to the Christian cause, in propagating our holy religion. But how little, generally speaking, is contributed, compared with what should be, and what is required or needed! The burden that should be borne by *all*, in proportion to the means of each one, too generally falls upon a *few*! Is a preacher to be sustained, or a meeting-house—or, perhaps more properly speaking, a church-house—to be built, the *few* have to contribute the means. It is wrong—it is unjust. The Jews *all* contributed to the support of the priests, and to furnish the means required in the Temple service. The first Christians *all* contributed to sustain the Evangelists and Elders; and besides, to support the needy poor. Under both dispensations, the treasury of the Lord always had enough in it; and the first Christians always contributed "according to their ability," cheerfully and not grudgingly. It should be so now; but, alas! it is not. Brethren can spend dollars for the needless and hurtful "luxuries" of tobacco and cigars, as they are miscalled, for needless and expensive dress, and for needless and hurtful luxuries of the table—I will not speak of "liquors" and "wines," as beverages, for they should hardly be named among us as saints. They can do all this, but when it comes to spending money for the cause of Christ, many

of these either give nothing at all, or grudgingly gives only a *few* dollars!—perhaps not a tithe of what they thus needlessly and injuriously spend! If the amounts spent by the brethren for *cigars* and chewing *tobacco* only, were given to the cause, it would, no doubt, be almost or quite enongh to sustain every Evangelist we have, and besides Elders enough for every congregation! But few have an idea of the thousands thus spent every year! Or, if these brethren will only give *as much* for the cause as they thus spend, we will leave them in the "enjoyment" of these "luxuries;" though it would be much better for them—for their health, purses and *families*, to abstain entirely from them.

To see what could be done by a small coutribution from "each and *every* one," we not only have the example of the Jews, who gave *only* a *tenth* of what they made, and the first disciples; but we have illustrations in secular matters. See the *millions* of dollars that annually go into the public treasuries of the country; and yet it is all the result of a *few* dollars from each citizen! It has been frequently proposed that each member shall pay into the Lord's treasury an amount *equal* to his *taxes*. If even this were done, every congregation would have a good fund in its treasury. But Christians, especially those who *profess* to adhere to primitive Christianity and to be *governed* by its precepts, can and should do more than this. Until there is a more general, regular and liberal system of contribution adopted in *all* the churches, the cause can never prosper and flourish as it would and ought; and the sooner it is adopted the better. For want of these necessary means, how is the greatest and the best of causes ever plead by the tongues of men, languishing!—how many efficient and useful Evangelists are doing nothing for it! As we are Reformers, let us *reform* here; and the sooner the better. H.

OVERTURES FOR CHRISTIAN UNION.—*No. I.*

[With much pleasure we lay before our readers the following overtures for *Christian Union*, from one of the most respectable sections of Protestant christendom. They appear in one of the most dignified weekly denominational Newspapers in the Union—the New York Observer.—A. C.]

At the last General Convention of the Protestant Episcopal Church, the following resolutions, among others, were adopted by the House of Bishops.

Resolved, as the opinion of the House of Bishops—That in view of the desirablensess of union among Christians, and as a pledge of willingness to communicate or receive information tending to that end;

and in order to conference, if occasion or opportunity should occur, this house will appoint by ballot, a committee of five Bishops, as an organ of communication or conference with such Christian bodies or individuals as may desire it; to be entitled the Commission on Church Unity.

That, in making the above appointment, it is distinctly understood that the Commission is clothed with no authority to mature plans of unity with other Christian bodies, or to propound expositions of doctrine or discipline.

Bishops Brownell, A. Potter, Elliott, Burgess and A. Lee, were the committee appointed under the above resolutions.

Although that convention was every way pleasant, and for the furtherance of Christ's cause, the above resolutions may be regarded as its most important act and crowning glory. Few of us who owe allegiance to that body are so sanguine as to look for any immediate results from the appointment of such a standing committee on Church Union as the resolution contemplates, and none, perhaps, can see clearly any possible mode by which its final objects can be attained, yet many of us rejoice in it because we know that a move in the right direction often opens the way when it seems usterly closed, because it is high time that something should be done towards healing the dissensions of the church of Christ, and because we believe that the very inception of such a movement will draw down a blessing from the great Head of the Church, and may lead Him to put us in the path of unity and peace. We know not how our brethren of other persuasions will regard this act of our bishops. Some may look upon it as a confession of weakness, and some as an arrogant assumption founded on claims which can never be recognized; but multitudes more, who sigh for peace, and whose daily prayer is like our own—"That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life"—we trust, will rejoice with us in our present position. It is a hopeful sign, though war still rages among nations, that mediation is talked of or ambassadors for conference appointed, though they may not have moved one step, nor one word as to terms of accommodation have been uttered, for it shows a weariness of strife that must finally bring it to a close. We are glad that in our own body there is now a hand, no longer cloaked and muffled, though still hanging down inactive, for a Christian brother to grasp at if he will; and we trust it will yet lock us in true fellowship with all who love our "Lord, both theirs and ours."

It has struck me that a discussion of the subject of Christian union by ministers of different churches, in some leading paper, might draw out light and help for us all in the matter. We have had enough of controversy upon our points of difference,—enough to repel and

drive asunder; will it not be well to see how nearly we can agree, how many strong points of union there are already among us, how much more can be yielded for the sake of peace without any sacrifice of conscience, and to dwell upon the many and powerful reasons that should draw us together as the heart of one man. If there were as much effort to unite as there is to magnify points of difference, we should soon be united. Were a convention of the wisest and holiest of each denomination, to assemble, excluding the controversialists, and the bigoted, no doubt they would soon agree upon a common platform. We must turn away from the past, except as we mourn over it. Quarrels in families never end so long as one criminating reference to old offences is indulged, and wars among nations are often settled with little allusion to the disputes which preceded them. Let bygones be bygones. We have all sinned against each other. Which has offended most deeply let God judge. We must look candidly at each other's position, make all due allowance for conscientious difficulties in the way of union, admit the excellencies of each other's system, and be ready to adopt them and to sacrifice for peace sake much that we love and think truly desirable. If writers of different denominations animated with such feelings should discuss the matter of Christian union in your paper, might we not hope, with the blessing of God, for some good from it? I move in it with the desire of moving others. I pretend to no claim to speak for my own church, save such as is like the right that every man has to cast water on a conflagration which is destroying property and life. A weak hand may carry a flag of truce, when a strong hand is wanted for the standard of war. A dove's feeble wing may bear the olive branch into the ark, when the raven's is needed to skim over the angry flood of controversy. There are points in the subjects of Christian union that will require the wisdom of our wisest men to grasp, but the greater part of the field lies open to those of ordinary attainment and experience in the divine life. Many things conspire to render this a favorable season for such a discussion; as, for instance, the breaking down of party lines everywhere,—premonition, perhaps, of the building up of some new system in which all who love the Lord Jesus are to be comprehended; while our own country, with no union of Church and State, and no consequent scramble to retain or gain place or patronage, is a hopeful field for measures of peace. God seems to be calling upon us to compose our unhappy differences ere He will allow us to see the world's conversion. Everything looks favorable, in certain aspects, to that grand result. The gospel has been preached to all nations for a witness unto them. Popery and Islamism, twin sisters in the date of their birth, seem about ready to expire together. And yet

just at this time of expectation, there is a pause in our successes.—Little progress is made in missions. Not enough candidates for the ministry offer themselves to supply removals by death. Revivals have died out. Accessions to communions do hardly equal losses. Old instrumentalities in the work of Christ are receiving a divided support. Infidelity and insubordination to civil rule, are frightfully on the increase. The masses of society are festering in corruption, unreached and unheeded. Something seems to be wanting to our success. God has some controversy with us. There is an Achan in the camp. What do we need? What must be done ere our Joshua—Jesus—will lead us on to the conquest of the world! We need all to "be *one*, that the world may believe." It is hopeless to look for that result for which every Christian prays continually, until we march to the conquest as a united host of God's elect. Could all who love Christ be brought together in holy fellowship, the glad cry would arise—Hallelujah, for the kingdoms of this world have become the kingdoms of our Lord, and He shall reign forever. God must convert us to each other preliminary to the world's conversion. "Bless *us*, that thy way may be known upon earth," thy saving health among all nations.

With these views of the importance of the subject, and of the hopefulness of discussion if it be engaged in by men who will not make themselves ready for battle while others talk of peace, but by such as are continually sighing over our discussions, and asking if the sword must devour forever, I propose to send you, Mr. Editor, a few articles on the subject of Christian union: its desirableness, its obstacles, and the means of its attainment,—in the hope that others better qualified to discuss it may be drawn out, and that your columns will be closed against us when aught appears that would tend to widen the breaches among Christ's people rather than to heal them.

A Presbyter of the Episcopal Church.

PREFATORY REMARKS TO BRO. MOSES E. LARD'S REVIEW OF DR. JETER'S BOOKS.

On the part of *Truth* there cannot be, and on the part of *Philanthrophy* there ought not to be, any truce between Truth and Error.—Truth being the first-born of heaven, and error an apostacy therefrom, they are naturally, necessarily, and, therefore, eternally antagonistic. So Divinely beautiful is truth—all truth; but most of all, Divine truth,—that the great Hero of Man's redemption, in one of his most

charming and attractive attitudes, places himself before the world, as emphatically and superlatively THE WAY,—THE TRUTH, and THE LIFE. Hence he has become the *center* of the Moral and Spiritual Universe—"*the Sun of righteousness and of mercy.*"

Satan is the oldest liar in the records of eternity. As the Divine ambassador once said of him, "When he speaks a lie, he speaks from his own perverted disposition: for "he is a liar and the Father of every lie." So spake the Great Teacher himself, as reported by his beloved disciple John.

But there are the *deceiver* and the *deceived*, and these are not to be assimilated, nor in any way confounded, or represented as one and the same. We are all, at times, more or less erratic, being under the influence of erroneous views and principles, without perceiving, designing or intending it. The conviction, and still more the acknowledgment of this fact, should temper our mutual intercourse, and moderate our censures of those whom we regard as less gifted, or more erratic than ourselves; provided only, that they exhibit an ingenuous, candid, and consistent deportment throughout; fairly and fully using all means in their power to form a correct judgment of the real views, positions, or issues of those whom they assail.

We much regret, that with all our desires to form a favorable opinion of the candor, the godly sincerity, and the honesty of Mr. Jeter, we have not yet fully succeeded. Had he not possessed the most ample means of informing himself—of our true and real positions, of the actual issues between us and a portion of the Baptists, North and South, East and West, we could have formed some excuse for his grievous misrepresentations. Those Baptists who have never read that volume of our labors, called the "*Christian System*," cannot fully appreciate the amount of exaggeration and misrepresentation spread over his pages. We are happy to believe from many sources, that a large proportion of the Baptists who have read that volume, exonerate us from his allegata and unwarranted insinuations.

But, with Mr. Jeter's endorsers, *theory* seems to be almost every thing. Hence the long protracted, and yet undecided wars and conflicts of "the General" and "Particular Baptists," in Europe and America. The *five speculative points* of Calvinism and Arminianism, are still served up as a standing-dish in all the bills of fare in all the Baptist churches—either in their "church covenants," or "Christian experiences."

A *text*, a *period*, a clause of a sentence; sometimes one or two verses, furnish the weekly bills of fare in nine tenths of the Baptist churches in the United States—A weekly sermon, a monthly or a

"quarterly communion," cap the climax of Baptist taste, so far as church edification is concerned.

The first and the last course of the spiritual banquet of the old school Baptists—especially the Gillites,—and, sometimes, of the Fullerites, are yet *the New Birth*, or the *modes* of being born again, according to a well patented theory of either spiritual *impact*, or *contact*; *with or without the word believed.* In one school regeneration is the creator or parent of faith; in another, faith is the creator or parent of regeneration. Here *regeneration* is preached *in order to faith*; and yonder *faith in order to regeneration!* A CONFUSION OF METAPHORS UNDERLIES ALL THIS JARGON. Our endeavors to expose and to correct this confusion of mind and language, have given occasion to some unreflecting and impassioned minds to assail our position, and to endeavor to turn away the ears of the people from our teachings and preachings; —alleging and affirming that we deny, if not the *personality*, at least *the office* and *work* of the Holy Spirit in enlightening the understanding, in regenerating, sanctifying, and comforting the hearts of the children of God. And of this class the Reverend *Jeremiah B. Jeter*, of Virginia, is now the acknowledged champion, and the *Magnus Apollo* of the whole denomination—like king Saul, amongst the twelve tribes of ancient Israel, head and shoulders above every other man—North, South, East, and West, in all the Old Dominion, and everywhere else. Well, it is better that one man should perish than that a whole nation should be annihilated!

We are, indeed, much gratified to have such an impersonation of *Regular Baptist* orthodoxy, dignity, talent, learning, and science, as that found incorporated and emblazoned with all the heraldic insignia of denominational fame, in the individual person of Reverend Dr. Jeremiah B Jeter, of Virginia, endorsed by the plaudits of the whole denominational press—from the Rev. J. M. Peck's "Christian Review," of New-York, down to the "Western Watchman," of St. Louis, and the "Tennessee Baptist," of Nashville. Assured, however, we are, that these organs do not represent the whole Baptist denomination, any more than Elder Ford, of Louisville, represents the whole Baptist community of Kentucky.

The superlative sophism which permeates Dr. Jeter's logic, is simply this:—He *assumes* that his *theory* of spiritual influence is the precise, definite, perspicuous, and perfect exposition of the whole mystery as it stands in the Christian Scriptures. Hence every one who demurs at his theory, he assumes, conflicts with the Christian Scriptures!! His assumptions, or presumptions, not passing current in our latitude, is *prima facia* evidence with him, that we are heterodox!

A confusion of metaphors has *babelized*, or confounded, myriads of

our contemporaries. The Pulpit, the Sunday School, the Theological Schools, and the monthly outpourings of the press, are, notwithstanding all the good they accomplish, far from being pure fountains of Christian faith and Christian knowledge.

We have no *theory* of *generation* or *regeneration* presented to us in Sacred Scripture. The *fact* is affirmed that God *creates* and *re-creates*, *generates* and *re-generates by his word and by his spirit;* the former being only an envelope of the latter. *The creation drama, was only a sermon*, a speech. It was, indeed, a most eloquent and sublime speech.—*God said,* "*Be light, and light was.*" What a luminous oracle! Here arise in our petty theological schools three questions:—Was it the Word alone? Was it the Spirit alone? or was it both the Word and the Spirit co-operating, that created light? Answer, who can?

Job, the most ancient writer now extant, in the world, said, "*By his spirit or word he garnished*—(*or garnishes*) the heavens,"—"*by his hand* he formed the crooked Serpent,"—"*the shooting* serpent,"—the stars called the *Dragon*,—by some not the *dragon* which lies between *Ursa Major and Minor;* but what some call the "*Milky-way.*" Indeed, it is "by faith *we understand* that the *world's* by *the word of God* were framed,—not the ages of the world; for he adds—"So that *things which are seen, were not made of things which were apparent;*" or of *pre-existent matter.*

But of all mysteries, the mysteries of *breath* are paramount and transcendental. Elihu said some sublime things of God's power.—In allusion to creation drama, he says,—*The Spirit of God has made* me, the *breath* of the Almighty has given me life." Job xxxiii. Our Saviour once *breathed* upon the Apostles saying,—"*Receive ye the Holy Spirit.*" John xx: 22. Literally Holy Spirit πνευμα αγιον. And David celebrating the power and majesty of God in creation and Providence—through his numerous and various agencies, in his 104th *Psalm*; civ: 30, adopts the same style. After the ravages of winter—and the death of animals and vegetables innumerable, the poet, in adoration of the grandeur of the Almighty, exclaims,—"Thou sendest forth thy Spirit, they are created! And thou renewest the face of the earth." There is, therefore, a *resurrection* a*regeneration* of the vegetable and animal kingdoms, annually effected not by the naked arms, or the absolute volition of Jehovah, but by the balmy, soft, mild, and gentle breath of his mouth, as Milton says, "Mild as when Zephyrus on Flora breathes."

Next to "the empty and deceitful philosophy" on regeneration, wholly inoperative and ineffectual of good to saint or sinner, comes the absorbing theme of "*Christian experience.*"

We never doubted nor denied *Christian* experience, But in this

case as in the former, in our benevolent endeavors to correct the *diction* and the errors everywhere canonized on this subject, we were obliged to take exception to the misappropriation of the terms "*Christian experience*" to the states of mind occuring, or existing antecedent, to faith, repentance, and baptism. This was formerly universal in Virginia, Kentucky, Tennessee, indeed, in all the fields of my early labors, amongst my Baptist brethren.

On my first visit to the Dover association, Va., it was the order of the day to call up "*mourners*," or "*penitents*," or "*Seekers of religion*," "to come up to be prayed for," or to relate "their Christian experience," before the church; ere yet they had confessed their faith in Christ!! And all this as prefatory and preparatory to Baptism!—And is not this in certain dark corners of our country, still the preliminary to baptism and admission to the Baptist church!? Until my first visit to Kentucky, A. D., 1823, it was universal amongst the Baptists, so far as my information extended. And, I presume, is yet the practice in some of the less favored portions of that once great "Baptist commonwealth."

While, then, we cannot approve the *equivocal* and *temporizing* course adopted by Dr. Jeter on the subject of "Christian experience" before conversion; which he himself and all his brethren formerly demanded, or enquired for, as a passport to baptism, we cannot but congratulate the denomination on the felicitous change which has already come over it, in this and some other matters; so that great numbers are, (as report reaches us,) now being substantially baptized *into the faith* of the *person*, *office* and *character* of the Lord Jesus Christ.

The question now being propounded to candidates for immersion, is not how "*have you felt?*" and "*how do you feel?*" not what *have you thought*, and what *think* you *now* of God, and Christ, and yourself? but, What do you *believe* concerning the *person*, *office*, and *mission* of Jesus of Nazareth?—or, if not in these identical words,—in words tantamount thereunto. In one sentence, many candidates are now being baptized not *into their own experience*, but *into the faith* of God's elect; and *into the declared purpose of yielding unreserved obedience to the Lord.*

We again affirm that we never doubted nor denied "*Christian experience;*" the Divine personality of Father, Son, and Holy Spirit, nor the necessity of such a revelation of *Jehovah Elohim*,—as is declared in the commission given by the Lord Jesus, in person, to the twelve apostles, fully reported by the apostle Matthew, and alluded to by the Evangelists.

We have, indeed, declared our conviction, and will again declare it, that Christian baptism is not dispensed, anywhere known to me, in

Protestant or Papal Christendom, according to the full-orbed statement of it given by Matthew xxviii: 19,—in these words:—

"*All authority in heaven and upon earth is given to me; go you, therefore, and make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always to the conclusion of this state,*" or of *the age. No grammatical nor lexicographical exception can be taken by any living man to this version of the commission* before any impartial and competent tribunal, Christian or Infidel.

As to the *Fama Clamosa*—the *cry of heresy* or of *false teaching*, echoed and re-echoed through the streets, and lanes, and avenues of mystic Babylon, Catholic or Protestant, we *personally* care nothing. No strange thing has happened to us. The heresy of one age is often the orthodoxy of the next. While a portion of the orthodox Baptist press, along with a portion of the Pedo-Baptist press, have for many years been accumulating their slanders against us. We thank the Lord that our humble efforts have been greatly blessed to multitudes of our contemporaries, and that He has made their wrath, their prejudices, and their toils to advance, to extend, and to aggrandize our feeble instrumentality in advocating the original gospel, and the order of things instituted by the Apostles of the Lord Jesus under the plenary inspiration and accompanying demonstrations of the Holy Spirit.

The swaggering attitude of Dr. Jeter, the bombastic and inflated puffing on the part of such men as Messrs. Graves of "the Tennessee Baptist," Mr. Anderson, of "the Western Watchman," Mr. Sand's of "the *Religious* Herald. and the Rev. Dr. Peck of "the Christian Review," with the shrill echo of my friend, Elder Ford, of Louisville, Ky., will, we presume, contribute no little to the circulation and earnest reading of the Review of it now being in press in Philadelphia.

Hear both sides is a debt we ean never discharge by *proxy*. If the Baptists after reading this review, ever again employ Dr. Jeter as their attorney, I will only say that I have mistaken them.

Our engagements with the Bible Union, our College and Editorial duties, together with my immense correspondence, have obliged me to request one of our Bethany College graduates, Bro. Moses E. Lard, of Missouri, to review with special care, this much eulogized assault upon our community, and our views of Christian faith and practice.

When Mr. Jeter responds to this review, I hope to have time, if he deserves it, to pay to him my own special compliments *in extenso*.—But I presume the volume will fully satisfy him. Meantime we say to our brethren circulate this review as you would a religious *tract*. Buy it by dozens and scores, and circulate it broadcast amongst

the Baptists, especially amongst those who have read Mr. Jeter's caricatures of our views and positions. I especially request our Baptist friends, to give to this Review a candid and conscientious consideration, and if they ever again commit their cause into Mr. Jeter's hands I will only say that they have less caution and prudence than I have hitherto awarded to them as a community.

Orders addressed to us at Bethany will be promptly filled, as soon as the work is out of press. I am sorry that I cannot now, with authority, state, the price, Wholesale and Retail. But in our next issue we hope to be able to speak with authority. A. C.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER I, (8.) For these things being yours, and increasing, render *you* not idle nor unfruitful as to the knowledge of our Lord Jesus Christ. (9). For he that lacketh these things is blind, being near-sighted, having forgotten the cleansing away of his old sins. (10.) Wherefore the rather, brethren, be diligent to make your calling and election sure; for, doing these things, ye shall never fall: (11.) For so there shall be richly furnished unto you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The posession of the true Spirit of Christ leads perpetually to an increase in every Christian virtue. The Spiritual sense is hourly quickened, and we see more of the divine loveliness of Christ, our Saviour, and drink with a more ardent thirst of the fountains of grace, in proportion as we place ourselves under the guidance of the word, and keep our feet among the walks of Zion. It is thus that the Spiritual Israel are caused "to blossom and bud, and to fill the face of the world with fruit." The true disciple cannot do otherwise than grow. The love of God is in his heart, and it must quicken into life the redeemed energies of his soul. Like the waves of the sea, under the moving winds, they cannot be at rest, when the Spirit of God is sweeping in love over their bosom, and inviting them to the Redeemer's service. If we find it not so, brethren, let us consider the ground on which we stand. Perhaps we have approached this burning bush with our shoes on, and are presumptuously standing on holy ground. For he that lacketh these things, is blind, being near-sighted, having forgotten the cleansing away of his old sins."

"Blindness" is a frequent metaphor in the Scriptures, to express the want of Spiritual discernment, occasioned by the mists and clouds of the natural or sensuous man. To such, even "the Sun of righteousness, rising with his healing in his wings," is invisible. The God of this world hath blinded their minds, that the light of the glo-

rious gospel of Christ, who is the image of God, may not shine unto them.* This was the condition of the greater part of Israel, even amid the splendid displays of power, which were exhibited by the Saviour while on earth. To them, He was without form or comeliness, and they could see no beauty in him, that they should desire him, yet he was the chief among ten thousand and altogether lovely. Blindness in part had happened to them. So is it with him, who lacks the qualities and graces that necessarily spring from a grateful sense of redeeming love. His soul is darkened by sin, it gropes in an atmosphere obscured by the vapors of lust, and with defective eyes, near-sighted looks but as through a glass, darkly, and sees indistinctly the glories of the Spiritual world. He cannot discern "the light of the knowledge of the glory of God in the face of Jesus Christ."† Alas for such, for if the "gospel be hid, it is to them that are lost."‡

It must not be overlooked that the cause of this blindness is in ourselves, and hence many able critics translate the orignal (μυωπάζων) rendered here "near-sighted," and, in the common version, "cannot see afar off," by "*shutting the eyes*," as a voluntary exclusion of the light, —and it must be conceded that this may agree, both with the original and the sense,—but we take it that the allusion in the metaphor, is simpler and more direct. It is not so much a wilful and deliberate rejection of the truth, in defiant infidelity, as an unconscious delusion and false-seeing, into which we are apt to fall from the deceitfulness of sin, and the constant allurement of the flesh. In the midst of the fascinations of this world, we lose sight of the glories of the upper sanctuary, and walk not "as seeing Him that is invisible." The Spirit land is too far off for our near-sighted vision, and the light of faith too feeble in the soul to show, in their fadeless charms, the ever-living and attractive beauties of the New Jerusalem.§

In christianity, it may be said, we see every thing through the heart. If the heart be pure, the vision will be clear, but where there is "an evil heart of unbelief," there can be no spiritual discernment. The necessity of a pure heart, in order to a clear insight into things moral or divine, was felt even by heathen philosophers. Plato, in his Phædo, puts these words into the mouth of Socrates: "While we

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* 2 Cor. iv: 4. † 2 Cor. iv: 6. ‡ Ib. iv: 3. § ¶ It would, perhaps, suit the ear of the English reader better, to render this clause thus, "For he that lacketh these things *cannot see*, being near-sighted," &c. To affirm that one is "*blind*, being near-sighted," is, at least, an apparent contradiction. But it is in harmony with common usage to say that one cannot see, i. e. certain things, when his eyes are only defective. Here the things referred to, being afar off, that is *Spiritual*, cannot be seen, even though one have vision if he be "*near-sighted*."

live, we shall thus, as it seems, approach nearest to knowledge, if we hold no intercourse or communion at all with the body except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it, until God himself shall release us. And thus being pure, and freed from the folly of the body, we shall in all likelihood be with others like ourselves, and shall of ourselves know the whole real essence, and that probably, is truth; for it is not allowable for the impure to attain to the pure?"* And thus, in full harmony with these sublime sentiments, death was regarded by this Philosopher as the greatest blessing, since it was a full release from the trammels and corruption of the body, which it was the life-time labor of philosophy to shake off from the Soul. Aristotle thought none qualified to listen with profit to the lessons of his Ethics, save those "who regulate their appetites and actions according to reason,"† and Seneca, the meditative and gentle Roman moralist, declares that "The mind that is impure is incapable of God and divine things."--- In the Apochraphal book of wisdom, the close connection between the purity of the Soul, and its ability to appreciate and receive moral light is, also, forcibly and clearly taught in these words,---"Froward thoughts separate from God, and wisdom enters not into a malicious Soul."

But as we might expect, it is pre-eminently set forth in the light of revelation. It is here that all the deep things of our being are brought out in dogmatic distinctness and authority to our consciousness, and the inspiring Spirit, which "searcheth all things, yea the the deep things of God," has through the word, which is "sharper than a two-edged sword, piercing even to the dividing asunder of the joints and the marrow, and is a discerner of the thoughts and intents of the heart"---given us a clearer and fuller revelation, of the immutable and eternal relation which exists between moral purity, and clearness of vision;---between moral impurity and Spiritual blindness--- "Blessed are the pure in heart, for they shall see God" But, "the light shineth in darkness and the darkness comprehendeth it not." Christians, however, "have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are fully given to us of God. Which things, also, we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural (sensuous) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

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* Phædo xxxi. † Eth. B. 1. C. 3,--§ 7.

There are two powers of seeing within us—the *faculty of sense* and the *faculty of spirit*—and these are contrary, one to another. To compare *spiritual things with spiritual* is to bring them to the criterion of the reason, and try their fitness to the wants and cravings of the Soul. It is to leave our Sensuous nature behind us, as an adversary to the Soul's immortal welfare, and to come as little children, as yet, untaught of nature, and open to the teachings of light, to the *things which are spoken not in the words of man's wisdom, but in the words which the Holy Spirit teacheth, that we may know and learn of God.*

"Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light and whence it flows,
He sees it in his joy;"

And in after life—no matter how worldly have become all his aims, nor how completely he may have given himself up to the guidance of the *faculty of Sense*, though the light that is in him be darkness, yet, this first first-born of his being's greatness—this primal "light of all his seeing,"—the *faculty of spirit* abides with him, and will come forth to cherish and uphold him, if he will but tear off the obscuring veil of the flesh, and purify the medium for the entrance of that light which is ever beaming from the pages of God's blessed word. This is the first step towards a clear Spiritual discernment and it is every man's liberty, as it is his duty to take it for himself.

"*Having forgotten the cleansing away of his old sins*,"—The Apostle here alludes to the remission of sins as signified in baptism.—The language agrees with that of Ananias, when he said to Paul, "Arise, and be baptized, and wash away thy sins."* And so, in many places of the Scripture, we find the same intimate connection between the use of water in baptism and the cleansing of the subject from sin. And it must be regretted that the prejudice of speculative theology should have made many sound and honest interpreters of the word, so shy of the plain and manifest meaning of these, as if not to pervert, at least, greatly to obscure their true meaning.—Brethren, is it not strange that Christians should be so studious to misunderstand the teachings of the word, on this subject? Honestly, and with our Bibles open, what else can we see than that, under the Christian dispensation, Baptism is the institution in which faith and repentance culminate, and are formally crowned with pardon. Are "we not buried with Christ by Baptism into death,—that like as he was raised up from the dead by the glory of the Father, even so we also, should walk in newness of life?" And if it be here, that we

* Acts xxii : 16.

symbolically die, and rise to a new life, is it not here, also, that we are made conscious of having Spiritually passed from death unto life? We know, indeed, that the will is to be distinguished from the act, but, unless by the necessity of the case, these are not to be separated The will, in every case, determines the moral value of the act, but the act is, at once, the perfection and the confirmation of the will. Hence Baptism is said to save us, not because by it we wash away the filth of the flesh, but because in it we obtain the answer of a good conscience,—and this is the practical, experimental knowledge of the remission of our sins,—a *sensible symbol* of our *spiritual cleansing*. Its value, however, is nothing, only so far as it is the act of faith and repentance in expression of their entire reliance upon the death of Christ; their willing submission to crucify with him the old man, that the body of sin may be destroyed their voluntary consent to die to the world, and their fixed resolution and inviolable vow, henceforth to serve sin no longer, but, being thus made alive, ever after to live only unto God.*

This symbolic washing of Baptism is everywhere, in the style of the Apostles, the turning and starting-point of the new life. Paul, in describing the unrighteous characters who shall not enter into the Kingdom of God, says to the Corinthians, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."† But lest any one should suppose that his Baptism is a work of merit, let him consider that it is, on his part, a humiliating act of bodily disgrace, a public confession of his own defilement, and an humble and penitential appeal to God through Christ, mercifully to wash him and make him clean. We do not wash ourselves in baptism—but we are washed by another—therefore we must gratefully acknowledge, in the language of Paul, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."‡

Not only is baptism not an act of merit, it is a voluntary obligation solemnly entered into, to lead a life of perpetual and devoted service. Hence, in the passage before us, the Apostle says, that, he that lacketh the reciprocal virtues, which he has so beautifully linked together in the previous verses, "hath forgotten the cleansing away of his old sins." In baptism, he professed to have "put off the old man with his deeds, and to have put on the new man, which is renewed in knowledge after the image of him who created him."§ But to live a

*Rom. 6th, 4, 10. †1st. Cor. 6th, 11. ‡Titus 3rd, 5. Col. 3d, 10—11. §Eph. 2nd, 10.

life of faithless indolence, is to neglect this high and solemn obligation—it is to forget that we are a new creation, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And of this there is perpetual danger in us all. If men forget their earthly obligations, we know how soon their character becomes bankrupt. Their credit is lost, and they are condemned by the world, as unworthy of its confidence. Thus, in our judgment of our fellows, we approve the law of God; and so, condemn ourselves, if it be, that we are guilty of the same negligence, as to our vows towards God. "Wherefore the rather, brethren, be diligent to make your calling and election sure; for doing these things ye shall never fall."

The exhortation of this verse cannot be too strongly urged upon our hearts. It is not enough to stand in a negative sort of virtue—we must be active, and diligent in the service of our king. The honor and distinction of our call and election enhance the obligation to make them sure. It is an insulting presumption to dream that because God has called us by his gospel and elected us to be of his church, therefore, he will excuse our indolence and infidelity, and lead us forward, despite of our own negligence and distaste, to the enjoyment of the rich blessings that are in reserve for the faithful. The doctrine of responsibility, which breathes throughout the pages of the New Testament, and to which our own reason, also, assents, is that "unto whom much is given, of him much will be required."* The servant who knows his lord's will, and prepares not *for his coming*, neither does according to his will, shall be beaten with many stripes; but he that knows not, and commits things worthy of stripes, shall be beaten with few stripes:--for unto whom men have committed much, of him they will ask the more. *There are many called, but few approved*, (ἐκλεκτοι.) We must keep our loins girded about, and our lights burning, waiting and watching for the coming of our Lord, that when he knocketh we may open to him immediately. Only such are approved as faithful and wise stewards by the master.

Men have puzzled their wits *thinking* about "effectual calling" and "election, conditional, and unconditional," till they have forgotten to *watch* and have let their lights go out. Even the light of reason has sometimes been extinguished in these mephitic mazes, the telescope of faith has become dim, the wings of hope been fettered, and the light of God's countenance turned to frowning and darkness.—Truly have they wrested this doctrine to their own destruction! Yet even in these things which are difficult to be understood, there is al-

* Luke 12: 47–48.

ways an easy way. The most abstract principle of the divine government may be made plain by an example of its practical working. The Jews were a *called* and *elect* people. Yet through unbelief and consequent disobedience many of them fell. God was grieved with them forty years in the wilderness, and swore in his wrath, that they should not enter into his rest. And they did not. Their carcases fell in the wilderness, and they are, like the living Jews, a standing monument to all ages,--an everspeaking and eloquent exhortation to every Christian to *labor* to enter into that rest, which remaineth for the people of God, lest he too fall after the same example of disobedience; * for so there shall be richly furnished unto him the entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

The crowning honor of all our labors will be a free and honorable admission into the everlasting kingdom of our Lord and Saviour Jesus Christ. This will be *richly furnished* by our distinguished leader. Anciently the Greeks appointed leaders of the chorus, to conduct the dancing and the singing at their theaters. They were elected by the tribes and it was a part of their duty to provide all things necessary for the occasion and to direct and control the performances. These were called choregoi (χορηγόι), and the word here used and translated "*furnish*" is derived from this. In modern days we have "admission tickets," which are furnished to those who shall be honorably received into our public entertainments, and the general notion is the same. Our blessed Saviour, the leader and captain of our salvation has himself gone before into the heavens, where he is preparing mansions for the reception of his Saints, that where he is they may also be. He waits to introduce us to the joys of the Father's presence, and will, himself, grant the liberty of our admission into the Society and privileges of the celestials. But this high honor will be conferred upon such only as have persevered in well doing. Such as he can address in the words of his own promise, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."†

It is thus, brethren, that we shall finally enter into the joys of our Lord. Through much tribulation of the flesh, we shall come up with our robes washed, made white by the blood of the lamb, and be presented without spot or blemish, before the throne of the Everlasting Father. It will be a kingdom of righteousness and peace; the glori-

* Heb. 3 and 4. † Matt. xxv: 34–36.

ious accomplishment and crowning consummation of the mighty work of the King of Kings and Lord of Lords;---the master-piece of the Son, to the glory and gratification of the Father's love, when he shall have subdued every enemy under his foot, and, as a mighty conqueror returning home with the trophies of his conquests, he shall present his Saints to the Father as his affianced bride, and deliver again into his hands the sceptre of universal dominion. It will be a kingdom won by the triumphs of the Cross;" and therefore, "the kingdom of our Lord and Saviour Jesus Christ;" and at the same time, a kingdom presided over by the Father, into whose hands the Son will deliver it,* and, therefore, also, "The kingdom of our God." Let us diligently labor, lest we come short of this everlasting kingdom.

W. K. P.

LETTER FROM BROTHER R. C. R.

Lexington, Ky., January 10, 1857.

Brother Campbell.—Our venerable and much beloved Brother, J. T. Johnson, has finished his course and gone to rest. He gently fell asleep in Christ, at a quarter before six oclock, on the 18th ult., at the house of Mr. Thomas B. Bledsoe, of Lexington, Mo. Language is inadequate to express the feelings which agitate the hearts of the *friends* and *brethren* of Elder J. T. Johnson.

We were not prepared to give him up, and consequently, not expecting to hear of his death. His safety, health, and success, were subjects of daily prayer. A few weeks before his death, he had gone to Missouri, and commenced a work, which bid fair to equal the success of his palmiest days. Indeed, brethren who heard some of his addresses in Missouri, say they never heard him so clear, eloquent, and powerful. But by an inscrutable Providence, he has been removed from us to enjoy the fruits of his labors; and we bow in silence and tears, to the will of Him, whose are the issues of life and death.

Elder J. T. Johnson was born of pious parents, at the Great Crossings, in Scott co., Ky., on the 5th day of October, 1788, and died December 18th, 1857. He was a practicing lawyer before he attained his majority. In the late war with England, he was volunteer Aid to Gen. Wm. Henry Harrison, and acquitted himself upon the field of battle, as a soldier and patriot. In 1815, he was selected by his fellow-citizens to represent them in the State Legislature of Kentucky,

and served in that body four successive years, so much to the satisfaction of his constituents, that in 1820 he was chosen to represent them in the Congress of the United States, to fill the unexpired term of his brother James. And in 1822 he was again returned as the Representative of the District, to his seat in that honorable body.

In 1821 he made a public profession of his faith in the Lord Jesus, and united with the Baptist Church at the Great Crossings. This he regarded as the most fortunate occurrence of his life; but deeply regretted that he had not been properly instructed in regard to his privileges and duties at an earlier period of his life, as, in this event, he was confident he would have become a Christian at the age of twelve; at which time, his mind was seriously exercised upon the subject of the Christian religion. From the day he acknowledged the Saviour, religion became his theme and safeguard.

In 1828 he was again urged into the Legislature of Kentucky. In 1829 he commenced reading the Christian Baptist, published by A. Campbell. And after much prayerful reading and patient thought, he was convinced of the truth of the main positions, so clearly expressed and ably defended in said work. This he regarded as a new era in his life. The Christian religion assumed an excellency and majesty which he never before perceived. Convinced that the Gospel was proposed to man by its gracious Author, as a matter of faith and that it was to be believed upon the testimony of the Holy Spirit, as given by the four Evangelists, he resolved, for the first time, to address his brethren and fellow-citizens upon the credibility of the Gospel, and based his discourse upon the 30th and 31st verses of the 21st chapter of John. This discourse was delivered on the second Saturday in February, 1831, and on the day following, a number of persons having been immersed, (among whom was the Wife of his choice and a Brother in the flesh,) he constituted a church upon the Bible, and the Bible alone, in the house occupied by his Baptist brethren. From this day he devoted himself exclusively to the Gospel Ministry.—With what success the writer need not say. His fame, as a Christian Evangelist, is co-extensive with the Reformation for which he most nobly plead. Endowed by nature with a generous heart, and a noble intellect, embellished by a liberal education; and having a clear perception of the Gospel facts, he presented them with a force and eloquence, rarely equaled, and never surpassed. Hence the thousands that have been brought into the kingdom of God by his instrumentality. He studied not the length or beauty of sentences, the style or manner of sermonizers, but the weight and effect of truth upon the hearts and judgments of men. He followed nor took no man as his model, but with child-like simplicity, carried the Gospel to the hearts

of the people. He was a man of one purpose, and that was to win souls to Christ. Hence he turned from the honors his countrymen were ready to place upon his head,—gave up a lucrative profession and the endearments of home, that he might make full proof of his ministry, and finish his course with joy. *Truly*, a good and great man has fallen in Israel. His life was pure and exalted,—his death triumphant and sublime. The day before his decease, when taking leave of a sister friend, he remarked to her, "In a few days I shall be at home in Heaven."

Though far from his native land, and the friends and children he devotedly loved, he received every attention which humanity and christianity could prompt. He leaves five children, who love him devotedly, and whose hearts deeply mourn their irreparable loss; and though he loved them ardently, and preferred their society to any other, he often expressed a desire to go hence and mingle with those whom in tears, he had followed to the grave, and to enjoy with his departed wife, the fruits of their joint sacrifices and labors in the cause of Christ. But this notice must be closed with the simple statement that he never sustained a relation, or filled a position, which he did not honor. It is sincerely hoped that some one competent to the task, will give to the world his biography. The materials for the work can be readily collected, and its publication would not only be gratifying to the Brotherhood and a large circle of friends, but conduce to the general welfare of society. R. C. R.

The preceding notice of the unexpected, and amongst our brethren, the universally lamented departure of our much esteemed, admired, and beloved brother, Elder John T. Johnson, is selected out of sundry others forwarded to us by our brethren in different places, in Missouri and Kentucky, because the fullest and most satisfactory in its details.

It would, no doubt, be most gratifying to all our readers to have a full biography of the life and labors in the Gospel, of our much esteemed, beloved, and now lamented Brother, J. T. Johnson. In common, with many others, no doubt, I have one fact in his history that would be interesting to our brethren. I cannot, now, give the precise date of my first introduction to Eld. J. T. Johnson. I had the pleasure of forming his acquaintance when a Baptist. On dining with him at his own house, whilst he was a Member of Congress, in company with some gentlemen of the Bar, and other friends, I was most favorably impressed with his manner of giving thanks at the table, and the spirit of piety and devotion exhibited on the occasion.

One or two years afterwards, having united himself with the Reformation, still, however, engaged at the Bar, while setting out on a tour through the Green River country, on my way to Nashville, I was, at his solicitation, and that of his brother Richard, who was then much engaged in political life, pressed no little to deliver a discourse in Georgetown, (the Court then in session adjourning till afternoon, that there might be no distraction, and a general attendance at church.) During my discourse, I was much impressed with the concentrated and deeply interested attention of Bro. J. T. Johnson to the topic in discussion, which, I think, from some circumstances associated with it, had considerable bearing upon the ministry of the word, and the duty devolving upon the church to proclaim it far and wide.

After the discourse, and about to proceed that evening on my way to Nashville, I invited Brother Johnson to a walk into the yard around the meeting-house. After a very profound pause, I said,—Brother Johnson, you are aware that the Baptists are occasionally wont to say that they sometimes "feel a deep and solemn impression on their minds." I now *feel such an impression on my mind, and it is concerning not myself, but you.* After a grave pause, he said: "*And what is it?*! I responded—It is that *you should abandon politics and the law*—and go and preach the gospel.

A solemn pause ensued. He broke silence by saying something of his feelings and desires, which I cannot state; but concluded, saying, "*I will promise you that I will give to the subject a grave and solemn reflection, and will respond to you again.*"

I spent the remainder of November and December in Southern Kentucky and Tennessee, my daughter Eliza Ann accompanying me.

Returning circuitously through Kentucky, we spent an evening with Brother Bryan, at Paris, Bourbon county. During the evening on asking Bro. Bryan for the news since my passing through to Nashville; he observed, "Nothing remarkable, save that Bro. John T. Johnson had 'given up politics and the law,' and is now preaching the Gospel;" "and that too," continued he, "with great acceptance to the people." This was so early as January, 1831. His public ministry, therefore was about full *twenty-six* years.

During our late Anniversaries in Cincinnati, while daily attending to the business of the convention, he was carrying on evening preachings in the city of Covington, Ky., and that with much interest to the church there, and the citizens. He appeared as athletic, vigorous and competent to carry on a protracted meeting, as I had ever seen him in his more palmy days.

I presume no laborer in word and doctrine in the valley of the Mississippi, has labored more ardently, perseveringly, or more suc-

cessfully, than has Elder John T. Johnson, during the whole period of his public ministry. How many hundreds, if not thousands of souls he has awakened from the stupor and death-like sleep of sin, and inducted into the kingdom of Jesus the King eternal, immortal, and invisible, the living know not; but we have reason to think and hope that he will have many "for a crown of joy and rejoicing" in the day of the Lord Jesus. We hope that a successful effort will be made to give a full history of his life and labors; believing that it would, if properly executed, much redound not merely to the gratification of his relatives and brethren according to the flesh, but especially to the illumination, edification, and salvation of many. A. C.

NOTICE OF THE DEATH OF J. T. JOHNSON.

"Help, Lord: for the godly man ceaseth; for the faithful fall from among the children of men."

DEAR BRO. CAMPBELL:—The tidings of the departure of the heroic J. T. JOHNSON, from the battle-field, has spread sorrow and mourning over the land. It is no exaggeration to say that *myriads* grieve over the loss which the Messiah's cause on earth sustains. He was, certainly, one of the most earnest, indefatigable, and consistent among the pure and brave that led on the armies of salvation to the fight: and, although I have not heard the particulars of his death, I doubt not, that he died in the arms of victory, and realized the pious wish:

"O, that without a lingering groan
I may the welcome word receive;
My *body* with my *charge* lay down,
And cease at once to *work* and *live!*"

But I do not mean to write a panegyric; but to give utterance to some desires and longings which have been quickened into new life and power by the sad bereavement which the whole brotherhood is called to mourn.

The bravest of our soldiers are falling. The self-sacrificing heroes who have stood for a quarter of a century in the thickest of the fight, will soon all be found in the land of rest. Who are coming up to take their places? Of those who do come up, who have been baptized into the same spirit? The inauguration of every dispensation is marked by miracle. The commencement of every movement of reform is attended by prodigies of valor and magnanimity. But miracles and prodigies soon cease—and there succeeds the less marvelous but more permanent reign of uniform law and order. We may not expect every preacher to be a JOHNSON; yet when we feel the heavy loss which the cause sustains, should not every heart resolve to increase its earnestness,—its sympathy,—its benevolence in the sacred calling of the Christian? Will not *preachers* rise into greater power —forget their discouragements, and be ashamed of the indifference

of the past? Will not the *churches* pray and labor to develop from their midst such sanctified talents as may be employed for the salvation of the world? Will not *parents* be ambitious to train and educate their children in true religious life, and teach them the history of such men as J. T. Johnson, to inspire them with true views of life? Will not *young men* learn to resist the tempting bribes of commerce, politics, &c., &c., for the infinitely higher honor of preaching Christ? For myself, I feel like consecrating anew my whole being to this work. I was never weary in it; but I think I may do more. "Help, Lord: for the godly man ceaseth; for the faithful fail from among the children of men." ISAAC ERRETT.

THE TRANSLATION OF THE BOOK OF JOB—BY DR. CONANT.

WE received the other day from the Bible Union, a handsomely bound copy of the Book of Job. Translated by Dr. Conant. We recommend it as a specimen to our readers and to the world, as an *incontrovertible* argument in *favor* of the *value* and *importance* of the New Version. I most cordially commend it as an *earnest* of what we may anticipate of the whole of the Holy Volume when it shall be accomplished. I take pleasure in subjoining the opinion of a Presbyterian gentleman of high literary attainments, and of noted piety, and a Professor in a High School. In an extract from a letter from him, which I had the pleasure of seeing lately, he says:—"Whilst in R. I staid in the family of an old friend of mine, Prof. N. W. B——; where I met with the New Translation of Job, by Dr Conant; under the auspices of the Bible Union. So far as I had time to examine it, I like it much.

The Introduction, in which he discusses the theme, the design, the aim, and the doctrines of the book, the author of it, the age in which Job lived, &c., is, in my judgment, an admirable performance; eminently judicious; neatly and even eloquently written, and evidently the result of profound study, of eminent scholarship, and sound wisdom." In the entire judgment of which I heartily accord. A. C.

CHRISTIAN EVIDENCES.

WE find on our table a neatly gotten up work, of a reasonable size, so that all may find leisure to read it, on the "Christian Evidences," by Bro. James Challen, Editor of "The Ladies' Christian Annual," which is also forthcoming with much to interest the young, for which it is chiefly designed—and of which there is an INCREASING *need*, to imbue the minds of the rising generation, with all that is good and ennobling. So that the deleterious influences of the many

works with which our country is flooded, may be counteracted. As it regards the "Christian Evidences," it would be well for those in the church as well as those out of it, to be furnished with the many and strong arguments in favor of Christianity, with which it abounds It can be had from the Editor, Philadelphia, and in Bethany.

A. C.

CHRISTIAN UNION.

We have received the first No. of the Second Volume (January) of the "Christian Union," devoted to the union of Christians and the conversion of the world, Edited by our estimable brother, J. S. Lamar, of Augusta, Ga. We would bespeak for him a deep interest and a liberal patronage, from our friends and brethren. His pen is wielded by the potent influence of *love*—and, at the same time, he possesses an unyielding, uncompromising, and untemporizing spirit with the systems of the day. He goes for the good old platforms and the true bond of Union, as laid down by the Master himself. All of which is in accordance with our highest approbation. In its present enlarged form the price is $2.

A. C.

DECISION OF STATE MEETING RELATIVE TO THE BLOOMINGTON FACTION.

The letter in the last No. of the M. Harbinger, giving the above decision, was written by Elder John Taffe, who was pastor of the church at Bloomington for one year. His name was accidentally omitted.

A. C.

QUERY.

When the table of the Lord is spread in your church, do you permit those to partake of it who have not been immersed, or belong to churches who do not immerse? For myself, I have thoroughly examined the subject, and am fully satisfied that it is my duty to contend earnestly for the purity of this ordinance, as for baptism. It is urged here that when the Apostle says, "Let a man examine himself, and so let him eat," &c., that he addresses all professors of religion. I believe and contend that he addressed then and now, none but immersed believers. You see that I write not for my own satisfaction but for the aid of your name in contending for what I am sure is the original order of things. Yours in Christ, W. Clark.

(ANSWER NEXT MONTH.)

HIRAM, JANUARY, 1857.

DEAR BROTHER CAMPBELL:—The accompanying documents will explain themselves. and we hope, be regarded worthy a place in the Harbinger. Bro. Nixon was a rare man, of the true English life, constitution and power.

We feel much weakened, partly discouraged, in Ohio, by such losses. Many of our brethren are going West. Bros. Hartzel and Errett have gone. Brethren Perky, John Errett, Benedict, Brown, Reeves, and Ephraim Phillips are Westward, in Illinois and Indiana, prospecting, and some of them will, doubtless, follow the course of the sun.

A few *hold on*, striving to strengthen the things that remain. Yet we have some good news and many causes of thankfulness. Within less than three months the gospel has brought in at Euclid, fourteen; Russell, eight; Marlborough, about ten; Thompson, nine or ten; Bazetta, over fifty; Mentor about fifty. Brethren Beardslee, Belding, Wakefield, Yates, Gray and others, were the laborers.

In bonds of love, truly, A. S. HAYDEN.

(*Obituary next month.*)

TO AGENTS.

OUR thanks are due to many kind friends and brethren who have interested themselves in getting up clubs for the Harbinger. Those who have not forwarded their lists will please do so immediately.

Should it be the case that, in any locality, our former agent is no longer acting as such, we would request the postmaster or some one of the subscribers, who can conveniently do so, to make up a club for the ensuing year. Many important subjects demand discussion in the current volume, which we desire to place before an increased number of readers.

Where it is not convenient to make up clubs, let it be remembered that the price is only $2,—which send to the office direct. Surely for the sake of so small a pittance, no brother will allow himself to be deprived of the accustomed visit of an old friend.

Twenty-five years ago, $2 was as valuable as $5 is now,—but still we hold on to the old price, determined to keep it within the reach of all, rich and poor.

YOUTHFUL DAYS.—Youth never comes but once! Hence we should, in our youthful days, improve our time. The sun rises in the east, and rolls on its upward course until noontide, when it gradually descends and hides itself in the west. So with youth. It rises in the morning, and keeps rising until noon time of life, when old age, with all her infirmities, comes upon us. The youth should not underrate their days, for the day is coming when all this world's riches would be given for the return of one hour unimproved.

NEWS FROM THE CHURCHES.

KENTUCKY.—Bro. Jno. R. Howard, under date of Nov. 20, writing from Murray, Ky., reports as follows:—"The cause we plead is every where triumphant and onward in this region of country, where faithfully and ably proclaimed, and where the Disciples are living up to their high and holy profession. Not very long since I buried in baptism, for the remission of their sins, and upon their making the good confession, *three* interesting young ladies, who came forward without having to be *urged* as usual, in the northern part of Henry county, Tennessee, and not far from the church house of the Blood River congregation. On the first Saturday in this month, (Nov.) I constituted a small band of worthy, zealous, and devoted brethren and sisters, in Stewart county, Tenn., into a congregration of Christ, by their giving to each other the right hand of fellowship, and covenanting to meet together as a congregation, to keep the ordinances. At my suggestion, they then chose two brethren of the number for Elders or Bishops, and two for Deacons, possessing the necessary qualifications, and chose another for a clerk; and having *fasted* on Lord's day morning, with the assistance of Bro. Elder H. Birch Koen, of the vicinity of Lafayette, Christian county, Ky., I ordained them to their respective office by *fasting, prayer*, and the imposition of hands, which I regard as the scriptural mode of ordination. As the two Elders had been preaching and speaking in public, we also thought it expedient to ordain them at the same time, to the office of Evangelists or preachers, and did so.

Our zealous, devoted, and able brethren, Dugger, of Graves county, Ky.,—one of the ablest and most efficient of our preachers—and Lindsay, of Marshall county, are still laboring in their respective fields with great acceptance and success, constantly adding numbers to the Lord. But while so much zeal is manifested by our Evangelists for proselyting, as is generally the case, it is to be feared that the training and building up of the congregations are too much neglected. This is too apt to be the case. I speak of our Evangelists generally. While they attend to the former, they should, by no means neglect the latter. It is useless to bring men and women into the kingdom of Christ, unless they are afterwards trained for heaven, and acquire that *character* so necessary and all-important to *prepare* them for entering upon eternal life, and the enjoyment of its happiness and glories, and without which they can never do either. Oh, that our congregations, generally, like those of Judea, and Galilee, and Samaria, after the persecution of Paul and his conversion and call to the apostleship, could be found, "edified, and walking in the fear of the Lord, and the comfort of the Holy Spirit." Oh, that there was a constant striving among the Disciples to "walk in all the commandments and ordinances of the Lord blameless." Were this the case, and had we a good, scriptural, efficient system of *general* and *local co-operation* and *organization*, which we greatly need, the TRUTH of the gospel would bear down every thing before it, and conversions would number by thousands where they now do by hundreds. And until we have this, we can never get along as we ought. The greatest and least of all causes is greatly suffering for the want of this, and will continue to suffer until we have it. The brethren should commence, at least, making some effort towards it, instead of lying supinely at our ease as too generally. They need to be stirred up and aroused on the subject, and our prominent and influential brethren, particularly our editors, should take the lead in it. People need to be *led* in almost every thing. Instead of going forward, and urging these things, we are waiting too much on each other to move and take the initiatory steps in these matters. Would the brethren, generally, manifest the zeal for the cause of Christ that they do for the things of the *world*, what a vast change would there soon be everywhere among us.

Bro. O. Collins, writing from Madisonville, Hopkins county, Ky., under date of Dec. 25, 1856, says: "We had some interesting meetings in this county during the fall months, with the following results: Christian Union congregation, 32 additions. Christian Privilege, 39, Republican, 6. Madisonville, 6, and also 22 to Cyprus congregation, Union county."

Moses McKoy, at a meeting on the second Lord's day in October, 1856, at Union Meeting House, in Greenup county Kentucky, had twenty additions, and organized a congregation of thirty-two members.

Ohio.—Bro. Leonard Southmayd, writing from Newton Falls, Dec. 16, 1856, says: "We have just closed a meeting at New Philadelphia, Tuscarawas county, Ohio, the result of which was thirty accessions, twenty-seven by baptism, and three restored. The latter part of our meeting was attended with great interest. At the close the house was filled to overflowing, and we were informed that many returned home for want of seats, while others occupied the aisles and space around the stand. The best of feeling was manifested by the audience, and we trust much good seed has been sown, which will yet spring up and bear fruit to the honor and glory of God, to whom be all the praise."

Bro. M. Riddle writes from Richwood, Union county, Jan. 1, 1857, as follows: "I expect to travel in this county for the year to come. In all my travels since the last week in June we have had fifty-three additions to the churches in Marion, Delaware, Union, Hardin, and Wyandot counties--forty-one by immersion. May the Lord keep us all humble and prayerful, and his work will prosper in our hands."

Bro. Calvin Smith, writing from Bazetta, Ohio, states that—"Bro. Wakefield has just closed a meeting in this place, the result of which was 51 immersions and 5 other additions."

Tennessee.—Bro. J. K. Speer, writing from Lavergne, Tenn., Dec. 3, 1856, says: "The good cause is advancing here. In my field of labor in this county we have had about thirty-five additions this year, and in North Carolina we gained fifty-two. To God be the praise."

Illinois.—Bro. B. W. Henry, writing from Sullivan, Illinois, Jan. 9, 1857, says: "The good cause is still prospering here. We had, in the last year, about thirty-five immersions in Sullivan; at Sand Creek, about forty; at Bethel, six; at Okaw, eight; at Cochran's Grove, 7; at Shelbyville, seven: at Robison Creek, twelve, and at Whille Creek, twenty-six, among whom I have labored twenty-five years. The Lord be praised for all his goodness. We old brothers are getting scarce; one here and there pass away. Kentucky's loved one is gone, Bro. J. T. Johnson, whom we all loved. May the good Lord long preserve your useful life to the good cause!"

Alabama.—Bro. W. H. Hooker writing from Alabama in Dec. last, says: "I visited Selma a short time since, delivered three discourses, and immersed two noble converts. One, a young gentleman, "the same hour of the night," and the other the lady of our zealous and laborious Bro. Hamilton. The cause in Selma needs but an effort, well directed, and it will be established beyond all cavil."

OBITUARY NOTICES.

New Lisbon, Ohio, Dec. 22, 1856.

Fell asleep in Jesus, on the morning of the 19th inst., in this place, (New Lisbon, Ohio,) our beloved young brother, George W. Pritchard, son of Elder Benjamin Pritchard, in the 21st year of his age.

Seldom are we called upon to mourn the loss of a young man of so much pro

mise; never had we less cause for mourning, as those who have no hope; never had we greater assurance that *our* loss is *his* gain. He embraced the cause of Christ at a very early age, and his influence had already begun to be extensively felt in the church and community. The younger members of the congregation, of whom there was a large number, were his especial care. With what anxiety did he watch over them! What diligence did he display in having them attend their prayer-meetings, and with what earnestness did he exhort them when there! Truly, *they* will miss him. May they imitate his example, and prepare to meet him in heaven.

During the progress of his disease, (consumption,) he often expressed a desire that he might live *to do some good;* but at the same time expressed a perfect resignation to the will of his heavenly Father. He only prayed that he might be delivered from violent bodily suffering in death, and the Lord answered his prayer, for after engaging fervently and earnestly in prayer with the family, and speaking words of comfort to them as they wept around him, he retired to rest and slept sweetly for several hours; then his anxious brothers thonght they heard his gentle breathings no longer; they hastened to his bedside, and he was gone! Without a struggle, he fell asleep, to awake again, as we earnestly believe, in the bosom of his blessed Savior. "Let me die the death of the righteous, and let my last end be like his."

The following beautiful sentiments, written upon a slip of paper, and addressed to his sister Harriet, were taken from his pocket after his death. May your young readers derive benefit from their perusal.

"Let us set our affections upon heavenly things, for none is good but God. Sport gaily with the little toils and cares that accompany us along the stream of life, which, like a dream, claim our affections for awhile, and then forsake us. Nature, by the providence of God, has rolled her broad, dark screen before us, which quite shuts out our vision from those heavenly scenes, which, if once realized, would all unfit us for these realms of toil; yet hope, like little stars that glimmer through the dark vista, will grow brighter and brighter as we approach, until the soul, contemplating the wonders of her destiny, wakes 'mid the brightness and splendor of its original and eternal existence."

P. H. J.

Brother Campbell—I am requested to write for the Harbinger a notice of the death of sister Susan Starks, which occurred in the latter days of September last. She was in the 33d year of her age, and left behind her a large family of little children, a devoted husband, to whom her loss is, of course, irreparable. From childhood she had been devoted to the fear of the Lord, for several years a most faithful member of the church in Midway, Kentucky, and after a long struggle with consumption, she passed away gently, and in the full assurance of faith.

L. L. P.

Mrs. E. M. Johnson, wife of J. M. Johnson, of Warren county, Kentucky, was born on the 8th of March, 1816, in Fayette county, Ky., and having lived for sixteen years a devoted member of Christ's church, died on the 28th September, 1856.

Her whole life was spent cheerfully in ministering to the wants of her family, and when about to leave this world, she said that she regretted that she had not done more for her blessed Redeemer than she had, and all she wished to live for was her five children. She died perfectly resigned to the will of her God. She told her children to meet her in heaven, and left a message for her absent son at Bethany College, to never give up the glorious cause, and to meet her in heaven.

I. H. J.

Died, at his residence, in Boyle county, Kentucky, on the 5th of November, 1856, Bro. James Gray, aged 68 years. Bro. Gray was devoted to the cause of the Redeemer in early life, amongst the Cumberland Presbyterians, but when he understood primitive Christianity he united with the congregation of Disciples at Union, in June, 1833, from which time until his death he acted as Bishop or overseer for the church. He ever exhibited great devotion to, and inter-

est in the advancement and success of the cause of Christianity, which he considered the chief object of man's affection and regard.

Since my last letter to you I have had eighteen additions in Mercer, Washington, and Anderson counties, where I labor.

Yours, in love, L. MARRETT.

DIED, at his residence, near Trenton, Grundy county, Mo., on the 15th Oct., 1856, ADAM MURRAY, in the 65th year of his age.

Thus has passed away one of the best of earth. Bro. Murray was one of the first settlers of Howard county, Mo., and resided there until within a few years past. While on a visit to his old home he contracted a disease which terminated fatally. His life was a model of consistency, and his amiable and generous disposition won the affections of all around him. Many a heart has been made to rejoice, in consequence of his unbounded liberality. We truly sympathize with his afflicted family, and commend it to the favor of our heavenly Father. The faithful little flock of Christ, from which he was taken, feels his great loss. But, brethren and sisters of Trenton, let his praiseworthy example inspire you to assimilate to his character; let his triumphant passage from time to eternity encourage you to press on, and at last, with him, enjoy the rewards of a well spent life. S.

FAYETTEVILLE, Ark., Dec. 30, 1856.

BRO. CAMPBELL—It is my painful lot to announce the death of our young gifted, and beloved brother, TALIAFERRO BOSTICK, in the 21st year of his age This event has cast a gloom over many hearts. It took place in this village, on the 24th of October, 1856. Our brother, at the time of his death, was a student of Arkansas College; he had been with us three years, and would have graduated in July next, had he lived. For two years he was an inmate of my family, and I can truly say I have never known such an exemplary young man. I can not speak of him as I could wish, for it might seem like flattery of the living and the dead.

Two years ago he confessed the Savior, who forsook him not on that day of suffering that proved his last. He did not complain. His was a short but a severe illness. Our hearts were set on him, as soon to become a co-worker in the good cause in Arkansas. He was needed in another part of God's spiritual universe. Let us rejoice; the storm is over with him, he has rounded the Cape, he is anchored in heaven. Glory to God and the Lamb. G.

DIED, on the 8th of August, 1856, at her residence in Anderson county, Ky., sister JANE WASH, wife of brother Allen Wash, Jr. Sister Wash was born the 22d of June, 1822, and joined the Christian church in 1843. The writer of this obituary has been acquainted with her from infancy up to her death. She was an amiable and intelligent woman, and a zealous, devoted Christian—fulfilling all the duties of life devolving on her in all its various relations as daughter, sister, wife, and mother. She died as she had lived, in full assurance of eternal life beyond the grave.

Friend after friend departs;
Who has not lost a friend?

BRO. CAMPBELL—Our beloved and excellent sister, LUCIE E. EDWARDS has gone to rest; she fell asleep in Jesus on the 11th of December last, at her residence in Todd county, Kentucky, near Allensville. Had she lived to the 30th of September next, she would have completed her 30th year. She had been for a length of time subject to disease of the heart, of which she died, and for about four weeks prior to her death she suffered much. She bore with great patience and resignation, her illness, evincing more true Christian faith and love than we are often called upon to contemplate. Her great desire for the salvation of relatives and neighbors, as manifested in her dying moments, will, I trust, be long and profitably remembered. W. B. E.

Death of Elder Daniel Davis.—Few men leave their children the heritage of so pure a character and unsullied a life as Mr. Davis. Strong natural talents, great decision of character, intrinsic perceptions of right, inflexible integrity and sincere Piety, combined to give him an enviable reputation wherever he was known. For nearly two-score years he added to the ordinary duties of his calling of merchant, the arduous labors of Minister of the "Everlasting Gospel," and well did he exemplify in his "daily walk and conversation," the holy principles, which as God's ambassador, he taught others to practice. His sense of Justice was exceedingly keen, and led him to a scrupulous exactness in dealing, which made his *honesty*, like his father's, *proverbial*. "To deal justly, to love mercy, and to walk humbly before God," seemed to be not only his aim, but his delight. A firm believer in God's sovereignty, "Salvation by Faith," "Election and final perseverance of the Saints," he preached them with great zeal and fervor; whilst his life abounded in "Good works," those fruits of the Spirit which attest the genuineness of our Faith. In ministerial labors he was very abundant; though they were gratuitous, for he did not "live of the Gospel." In his death the Baptist Church in this region sustained a great loss, not only in his services as a faithful minister, but as a very liberal contributor to Church enterprises. In alms-giving he observed strictly the command, "Let not thy left hand know what thy right hand doeth," and the day of final reckoning only will disclose the amount of good he did in this way. He sought not, he desired not, but rather shrank from the praise of men. Earthly honor he regarded as a "poor and empty thing." He sought imperishable honor and praise from God; and whilst we pay this tribute of respect and praise to his modest worth, his ransomed spirit realizes the fruition of the promise, "the righteous shall be held in everlasting remembrance." In his advanced age he was not without the physical infirmities incident to those who pass "three-score years and ten," but he bore them with constant patience and submission to the Divine will. He often said he was "ready and willing to go when his master should please to call," but he patiently waited "till his change came." The nature of his last sickness prevented those expressions of triumph and hope which are so full of consolation to surviving friends. But they need no dying declarations to assure them "all is well." The best assurance is his holy life.—Such a life could have none other than a peaceful end.

"A Holy quiet reigned around,
A calm which neither life nor death destroys,
Nothing disturbs the peace profound
Which his unfettered soul enjoys."

T. H.

CONTRIBUTIONS.

Further contributions to Sister Williams, from the Sisters of Springfield, Ill., by B. F. Perky, $25; Sister H. C. Best, Salona, Penna., $5.

S. H. C.

TRIBUTE OF RESPECT.

At a meeting of the brethren and friends of the late J. T. Johnson, held in the Christian church in Eminence, Kentucky, on Tuesday the 6th day of January, 1857, after prayer and a suitable address by Elder R. C. Rice, Wilson Thomas was called to the chair, and W. S. Helm appointed Secretary.

Z. F. Smith offered the following preamble and resolutions, which were unanimously adopted, by a rising vote.

Whereas, in the all-wise and inscrutable providence of God, our beloved and faithful brother, J. T. Johnson, has been by death removed from the scenes of earth; therefore,

Resolved, 1st, That in the death of Elder J. T. Johnson, the State has lost one of its most patriotic citizens, the church of God one of its purest members, brightest ornaments, and most eloquent and faithful Evangelists.

Resolved, 2d, That his many virtues and sacrificing labors in the cause of Christ justly entitle him to the eminent distinction he won in society, and the grateful remembrance in which he is now held by the universal brotherhood, and a wide circle of admiring friends.

Resolved, 3d, That we, his brethren in Christ, deeply feel the loss which the community and the Christian church have sustained in the death of this eminent servant of God.

Resolved, 4th, That we bow submissively to this dispensation of Divine Providence, in sorrow and tears, and look forward with the most joyful anticipation when we shall again renew our association with our departed brother.

Resolved, 5th, That a copy of these resolutions be forwarded to the family of the deceased, and also to the Millennial Harbinger, Christian Age, Louisville Journal, and Georgetown papers, with the request that they be published.

In conclusion, I will merely state that in considering the shortness of the notice, the inclemency of the weather, and the condition of the roads, quite a number of ladies and gentlemen attended, and deep sympathy prevailed.

Attest: W. S. Helm, Sec'.

Omissions.—No. II, Conversations in Carlton House, and a communication from brethren Bledsoe, Wright, Muse and McGarvey were filed off for the February No. M. H., and presumed to be in the printing office, but after the last *form* reached us we discovered their absence. They shall appear in our next.

A. C.

THE CHRISTIAN SYSTEM.

The Demand for "the Christian System," has been constantly on the increase. We are now printing a New Edition of it, and will have it ready as soon as possible. Those who have been calling for the work, and desirous for its circulation, will please forward their orders immediately.

TERMS CASH.

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THE

MILLENNIAL HARBINGER:

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PROPHECY—*No. XV.*

FUTURE PROSPERITY OF THE CHURCH.

THE church passed through many days of adversity. Foes without and enemies within have plotted her destruction; and, at times, the gates of Hades seemed to have almost prevailed against her. The dragon drove her into the wilderness: the beast followed her with persecution; and the false prophet animated with all the malice of Satan, endeavored to blot out out her very name and memory from the face of the earth. The sun of her glory went down; and for more than a thousand years, darkness, superstition, and idolatry brooded over the face of this sin-cursed world.

This is one of the most singular phenomena in the moral government of the universe. That he who created all things, who supports all things, and who does what is pleasing in his sight in heaven, and among the inhabitants of the earth, should permit the combined powers of darkness to gain even an apparent temporary advantage over the church, an institution of his own appointment and for the most benevolent purposes, is a problem too profound for all who have not been well instructed in the principles of the divine administration.—And hence this has been a standing objection with a certain class of skeptics for the last fifteen hundred years. They have never studied the philosophy of the spiritual universe. They do not comprehend the laws and the etiquette of heaven. Their minds have been moul-

ded in the grosser materials, and in the false philosophies of earth. They have studied more of the policy of Nebuchadnezzar, Alexander, Cæsar, and Tammerlane, than of that wisdom which regards the voluntary principal of men and angels.

But it is not our present design to philosophize. Facts are sufficient for our present purpose. To those who urge the past weakness, misfortunes, and inefficiency of the church as an argument against christianity, it is enough to say, that they have made their discovery too late. All this was known to Christ more than eighteen hundred years ago; and it was known to Isaiah at least seven hundred years before the Messiah was born. Paul predicted that there would be a great apostacy from the truth; and in his apocalyptic vision, the beloved John saw the church, under the symbol of a forsaken and disconsolate woman, flying into the wildernesss to escape from the persecutions of the great red dragon animated, goaded, and excited by that evil spirit that works in the hearts of all the children of disobedience. This, then, is no new discovery of infidels. It is a revelation of that Spirit that searches all things, yea the deep purposes of Jehovah.

But there is a brighter view reflected upon the same canvass. The same spirit that foretold the misfortunes of the church, has also revealed to us her future glories. Of this, all the prophets and apostles are witnesses. It is one of the favorite themes of the eloquent Isaiah. And the Lord said by his servant Jeremiah, "I will restore health to thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion which no man seeketh after."

But we need not multiply witnesses. The testimony of John, the beloved disciple, on this point, is entirely conclusive. No one who has carefully studied the Apocalypse, can any longer entertain a doubt on this subject. The solemn and sublime scenes of this wonderful book bring us down three times to the glorious period of which we speak. The seven seals, and the seven trumpets respect chiefly the political events of the world; in which, however, the fortunes of the church were deeply involved. The last trumpet, like the two preceding, was a woe to the inhabitants of the earth, but it was a blessing to the citizens of Christ's kingdom. For when the seventh angel sounded, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ: and he shall reign forever and ever. And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, who

art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

The second independent series, which is that of the symbolic monsters, reveals more clearly and distinctly than the first, the awful calamities of the saints of the Most High. But the sequel of this chapter of prophetic symbols, presents to us the Lamb standing on mount Sion, and with him a hundred and forty-four thousand having his Father's name written in their foreheads. And as they stood, they sung a new song before the throne, while their persecutors were cast into the wine-press of the wrath of God.

The third series refers exclusively to God's judgments on the enemies of the church. And hence while the seven angels are preparing to pour out the bitter contents of the seven golden vials on the earth, those who had gotten the victory over the beast, and over his image, and over the number of his name, stood on a sea of glass, having the harps of God, and, in anticipation of their glorious deliverance, they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways thou king of saints. Who would not fear thee, O Lord, and glorify thy name, for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."

A brief exposition of this series will serve to illustrate our subject and to define our present position in the divine calendar. When all the judgments that are here implied, shall have been executed on the enemies of the church, we may then be able to decide with more certainty, what is the precise import of each symbol. But with all due respect for the opinions of others, we feel a becoming confidence, that the first of these seven vials was poured out by Luther and his coadjutors about the beginning of the sixteenth century, when all western Europe was passively groaning under the ecclesiastical tyranny of the mother of all abominations, and the civil despotism of the beast on which the woman sitteth. This, we think, must be evident to all, who will carefully consider the meaning of the leading symbols, and their chronological and historical connection.

It has been well said, that the political, religious, and moral worlds have their heavens, earths, suns, moons, stars, seas and rivers, as well as the natural. Of the truth of this remark, we have abundant evidence, in the Apocalypse itself. For the present, we shall cite but

one instance, from the first four trumpets. At the beginning of the fifth century, Europe was in a state of comparative repose. Paganism had been abolished, christianity had triumphed, and under the feeble sceptre of the youthful Honorious, the western empire might with great propriety be compared to the firm and stable earth. But when, in 408, the Goths under Alaric came from the north, like a storm of hail mingled with blood, not only was the third part of the trees burned up, and all green grass destroyed, but the very earth was converted into a sea lashed into fury by this awful Scandinavian tempest.

Such was the agitated state of the Roman world, when in 428, Genseric the leader and king of the Vandals, led an army of these barbarians into the territories of the Cæsars. The effect was as if a burning mountain had been cast into the sea. He first deprived Rome of her African possessions, and afterwards spoiled and plundered the Eternal City itself.

Next came Attila, "the scourge of God," as if a meteor of dazzling brilliancy had fallen on the third part of the rivers and fountains of water. At the head of an army of 700,000 warriors, from 447 to 453 he laid waste large portions of Illyria, Pannonia, Noricum, Germany, Gaul and northern Italy. These were some of the richest provinces of the empire; and like so many rivers, they had for centuries poured an incessant stream of wealth into the royal treasury. But after the fall of this star, these waters became wormwood.

When the fourth angel sounded, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars." This is a very striking symbolic representation of the fall of the western empire. The Goths had three times besieged Rome; the The Vandals had carried away her richest treasures; and the Huns had laid waste many of her most fruitful provinces. But the government remained unchanged. The sun, moon, and stars of her political system, still shone in the firmament of her power, till A. D., 476, when Odoacer, king of the Heruli, dethroned Augustulus the reigning emperor, and dictated new laws for the future government of the peninsula. "He was," says Mr. Gibbon, "the first barbarian, who reigned in Italy, over a people who had once asserted their superiority over the rest of mankind."

This induction might be greatly extended; but the case before us is sufficient to warrant the conclusion, that in the Apocalypse, at least, the *earth* is a symbol of a people in comparative tranquility; that the *sea* is a symbol of a people greatly agitated and excited; that *rivers and fountains of water* represent the provinces from which the government of a country derives its revenues; and that the *sun*, *moon*, and *stars* denote the rulers of the empire, whether political or ecclesiastical.

We may then, safely reason from the use of these symbols in the last days of the Cæsars, to their use and signification under the reign of the Roman pontiffs. For about one thousand years, these pretended successors of St. Peter had ruled and tyrannized over all western Europe. And though sometimes interrupted by the feeble agitations of the people, nothing occurred to disturb the general tranquility, before the beginning of the sixteenth century, when Luther, Melancthon, Zwingle and a host of other reformers, publicly proclaimed that the Bible is the only infallible rule of faith and practice. This was one of the most severe judgments ever inflicted on the Roman hierarchy. It was like the bursting forth of a mighty volcano in the midst of the ocean. The whole Roman world was greatly agitated. The spirit of liberty was revived in the hearts of the millions; and the enslaved earth became a sea tossed by a thousand tempests.

This was only the beginning of troubles. Others followed in quick succession. In 1534, Calvin and his associates began to pour out the second vial of divine wrath on the agitated waters, and they became blood. For some years after the commencement of the reformation by Luther, many entertained a hope that the opposing parties would yet become reconciled. But Calvanism was far more anti-papistical than Lutheranism; and the opening of the Geneva School greatly contributed to widen the breach already made between Protestants and Catholics. "It was not," says Ranke, "till the year 1552, that it became evident that all attempts at reconciliation had utterly failed, and the three great forms of Christianity in the west, were severed forever." From that epoch, Lutheranism became more ascetic and more exclusive; Calvanism became more anti-Lutheran, and anti-Catholic; and Catholicism attempted the utter extirpation of both.

But while Popery was vainly endeavoring to eradicate these two kindred schisms from the very centre of her dominions, the third vial was poured out on her rivers and fountains of water, and they became blood. These rivers and fountains, as we have shown by a reference to the sounding of the third trumpet, represent the remote provinces of the Roman Catholic empire; and history fully sustains this application of the third symbol of God's judgments on the enemies of his church. For many years England, Scotlond, Norway, Sweden, Denmark, Poland, and Hungary had, like so many rivers, poured their streams of wealth and influence into the papal ocean. But Cranmer, Knox, Bugenhagen, and a giant host of other noble spirits raised the standard of reform in these distant provinces, and not only were many of them deluged with blood, but they also became as blood to the Roman hierarchy. The papal revenues were greatly diminished; Pro-

testantism was everywhere gaining ground; and had not a worldly ambition, and a carnal policy weakened its influence, all Europe would soon have become obedient to the faith. "In about forty years," says Ranke, in the History of the Popes, "the protestant spirit had extended its vivifying power to the most distant and obscure corners of Europe. It had gained an empire reaching from Iceland to Pyrenees, from Finland to the summit of the Italian Alps. And opinions analagous to protestantism, had even found their way across these mountains, and were diffused over the whole territory of the Latin Church. The new faith had been adopted by a great majority of the higher classes, and of those who took an active part in public life; whole nations were enthusiastically devoted to it, and it had entirely altered the constitution of states."

But in a short time, the pure evangelical spirit of Protestantism was corrupted and weakened by many extraneous influences. Lutheranism and Calvinism became more and more divided and sub-divided; and most of the conflicting parties formed an unholy alliance with the state and even with Rome. The Bible was only partially restored to the people. An attempt was made to subvert popery by substituting the deductions of a more liberal and enlightened human philosophy for the superstitious errors of the dark ages. The forms of religious education were extremely defective. The protestant mind was more thoroughly moulded in the Augsburg Confession, the Institutes of Calvin, and various other works of great and good, but uninspired men, than in that divine formula of Christian doctrine, in which are contained all things pertaining to life and godliness.

The fruits of this system of mental, moral, and religious instruction, were just what all might have anticipated. New sects were formed; Protestantism in most places degenerated into a cold and lifeless formalism; and henceforth there was but little accomplished in western Europe, for the emancipation of the human soul from the tyranny of the two-horned monster, till about the close of the eighteenth century.

Then the fourth vial was poured out on the political sun of the western nations; "and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues; and they repented not to give him glory."

This is evidently a symbolical representation of the leading events of the French revolution. France has always exercised a controling influence in western Europe; and for about one thousand years was the main stay and support of the papacy. It was on account of the very eminent services which Pepin le Bref rendered to the see of Rome, that pope Stephen conferred on him the title of "Eldest Son of

the Church;" an honorary distinction which has been since claimed and well deserved by most of the kings of France. The pouring out of the fourth vial may, therefore, refer primarily to the fall of the Bourbon dynasty. But the power to scorch men with fire, was a function bestowed on the great Napoleon. If Augustulus was, by inspiration, denominated the Sun of the Roman empire, certainly no one can deny the propriety of calling Napoleon Bonaparte the Sun or luminary of western Europe. The whole papal world was terrified at the rising splendors of this Sun of thunder; thousands were consumed by his burning rays; and the very foundations of the papal throne melted under the intense heat of his meridian glory.

At length the day passed away; the sun went down beneath the western ocean; and men continued as before, to blaspheme the name of God, who had power over these plagues. No moral reformation was directly affected by the conquests of Napoleon. Old dynasties were broken up; and the European mind was freed from many of its shackles; but millions still worshipped the beast and his image.—And hence the fifth angel received a commission to pour out his vial on the very throne of the beast. θρονον τον θηριου.

This was fulfilled in the revolutions of 1848, when all the papal thrones of western Europe were shaken to their very foundations. On the twenty-third of February, Louis Philippe gave up the reins of government, and France became a republic. Leopold retained the crown of Belgium only by yielding to the demands of the people. Austria broke the chains of despotism; Ferdinand abdicated the throne to his more liberal successor; and Prince Metternich with difficulty escaped the threatened vengeance of an indignant people. Republican principles triumphed in all parts of Germany; and a Parliament composed of delegates chosen by universal suffrage, from Prussia, Austria, Hanover, Bavaria, and all the smaller principalities, convened for the purpose of promoting the cause of freedom. Nor did Spain and Portugal escape the political convulsions of that memorable epoch. But it was in Italy that the shock was most severely felt. The governments of Naples, Sardinia, and some of the smaller states were very greatly modified; and Pius IX. having made many concessions to the republican party, was finally driven from his palace, and compelled to seek a refuge under the shield of foreign despots. The throne of the beast was shaken: his kingdom was full of darkness, and despots gnawed their tongues on account of pain. Yet they repented not of their unholy deeds.

The sounding of the sixth trumpet refers to the rise and progress of the Ottoman or Turkish empire; and the pouring out of the sixth vial refers to its decline and final overthrow. It was founded in the

year 1299, by Othman I; and flourished for an hour, and a day, and a month, and a year; or till about the end of the seventeenth century.—It had then fulfilled its mission. Its power was then broken. And from that epoch its decline has been constantly progressing.

But the recent judgments of God upon it, seem to define very clearly our present chronological relations. The sixth vial is now being poured out; England, France, and Russia have, within the last five years, done much to dry up the fountains of its existence; and the signs of the times seem to indicate that its days are almost numbered. The way of the kings of the east is now being prepared; and in about sixty-five years from this time, we confidently anticipate that the last dregs of the sixth vial will be poured out on the combined forces of the dragon, the beast, and the false prophet in the valley of Hamonah.

One more vial of divine wrath upon the enemies of the church will effect her complete emancipation. Soon after the battle of Armageddon, the seventh angel will pour out his vial, not on the throne of the beast, but on the throne of Satan, the Prince of the Power of the air Then there will be voices, and thunders, and lightnings, and an earthquake such as has not been since men were upon the earth. Then will Babylon the great, the mother of harlots, sink to rise no more; then will the beast and the false prophet be cast alive into the lake of fire and brimstone; and then will Satan be bound for a thousand years, and the voice of the seventh angel will be heard under the whole heavens, proclaiming, "The kingdoms of this world are become the kingdoms of our Lord and of his Messiah."

The future then, is all radiant with faith, and hope and love. The same great and good Shepherd that has brought his people up out of the wilderness will evermore lead them in green pastures beside the still waters.

> "They shall feed beside the ways,
> And on all the eminences shall be their pasture.
> They shall not hunger, neither shall they thirst:
> Neither shall the glowing heat or the sun smite them:
> For he that hath compassion on them, shall lead them,
> And shall guide them to the bursting springs of water."

R. M.

Cherish a love for justice, truth, self-control, and benevolence.—Swerve not from the right for any present advantage. In all circumstances show yourself a man of unflinching rectitude.

PRINCIPLES AND PRACTICES OF BAPTISTS.

[I HAVE not read any volume of which I have any recollection—that more favorably compares with the Christian Baptist, than that now lying before me under the modest title of "Principles and Practices of Baptists, by Francis Wayland."

As a President of a College—as a luminous, concise, chaste, and philosophical writer, Dr. Wayland has no superior, in his own denomination. We shall furnish some extracts at present with a few notes.—A. C.]

"The question is frequently asked, What is the creed, and what are the acknowledged standards of the Baptist churches in this country? To this, the general answer has been, "Our rule of faith and practice is the New Testament." We have no other authority to which we all profess submission. To this it will be replied by Christians of other denominations, We all make the same profession, but we have, also, our authorized confessions, creeeds, and formularies, to which eveery one who enters our churches must subscribe; they are framed by our highest ecclesiastical tribunals, and they, to a greater or less extent, govern the profession of all our members. It is in this manner alone that our unity is preserved, and our members protected from the seductions of error. Pages 13, and 14.

To this we answer, Whether an established confession of faith is desirable or not, with us it is impossible. We believe, in the fullest sense, in the independence of every individual church of Christ.—We hold that each church is a Christian society, on which is conferred by Christ the entire power of self-government. No church has any power over any other church. No minister has any authority in any church, except that which has called him to be its pastor. Every church, therefore, when it expresses its own belief, expresses the belief of no other than its own members. If several churches understand the Scriptures in the same way, and all unite in the same confession, then this expresses the opinions and belief of those who profess it. It, however, expresses their belief, because all of them, from the study of the Scripturess, understand them in the same manner; and not because any tribunal has imposed such interpretations upon them. We can not acknowledge the authority of any such tribunal. We have no right to delegate such an authority to any man, or to any body of men. It is our essential belief that the Scriptures are a revelation from God, given not to a Pope, or a congregation of Cardinals, or an Arch-bishop, or a bench of Bishops, or a General Assembly, or a Synod, but to every individual man. They were given to every individual that he might understand them for himself, and

the word that is given him will judge him at the great day. It is hence evident that we can have no standards which claim to be of any authority over us. This, however, in no manner prevents those who are agreed from working together, and co-operating in every form of Christian effort, and uniting in every manifestation of brotherly love." Page 13 and 14.

"The extent of the atonement has been and still is a matter of honest but not unkind difference. Within the last fifty years a change has gradually taken place in the views of a large portion of our brethren. At the commencement of that period Gill's Divinity was a sort of standard, and Baptists imbibing his opinions were what may be called almost hyper-Calvanistic. A change commenced upon the publication of the writings of Andrew Fuller, epecially his "Gospel Worthy of all Acceptation," which in the northern and eastern States, has become almost universal. The old view still prevails, if I mistake not, in our southern and western States. This, however, does not interrupt the harmony which should subsist among brethren. Dr. Baldwin and Dr. Stillman differed in opinion on this subject; the former following Fuller, the latter following Gill. No two ministers, however, ever lived in more fraternal intercourse, exchanging with and aiding each other, and rejoicing in each other's prosperity, as it became the servant's of one common Lord. I have known men believing the atonement to be limited, preach with great acceptance in England, where the contrary belief prevails almost universally, and the contrary has been even more frequently the case. Men, in this respect, differ amicably; and it is found that when their hearts are warmed with the love of God and desire for the salvation of souls, they all preach very much alike.

It is difficult at the present day to conceive to what extent the doctrine of the limited atonement, and the views of election which accompanied it, were carried. I once knew a popular minister, who used to quote the passage, "God so loved the world," etc., by inserting the word *elect* before world: "God so loved the *elect* world," etc. I was, in the early part of my ministry, settled in a respectable town in Massachusetts. One of my members, a very worthy man, and the son of a Baptist minister, and reputed to be "very clear in the doctrines"—(this was the term applied to this form of belief)—had an interesting family wholly given up to worldliness. I wished to converse with him on the subject of personal religion, and mentioned to him my desire. He kindly but plainly told me that he did not wish any one to converse with his children on that subject. If they were elected, God would convert them in his own time; but if not, talking would do them no good, it would only make them hypocrites.—

He was, I believe, the last pillar of Gillism then remaining in the church." Pages 18 and 19.

"But some men will ask us whether we are in favor of intrusting the great truths of religion to illiterate men. Will not such doctrines be degraded by coming from such lips? and will not men be deluded and destroyed by such ignorance of the teacher? I answer, first, the great truths of the gospel were first of all committed to just such men The priests perceived of Peter and John "that they were unlearned and ignorant men, and they marveled; and they took knowledge of them that they had been with Jesus." Such men did good service then, when "they had been with Jesus;" might they not be useful again? We should, however, remember that we live in an age of universal education. Men not of classical culture, are very far from being illiterate; they are frequently as well informed and as able to move the minds of other men, as many of those who make much larger pretensions.

But if it be true that no man is capable of explaining the gospel to men, and calling them to repentance, unless he be what is called liberally educated, we must carry out our doctrine to its results. We must add that a man not having enjoyed these advantages, cannot understand the gospel himself; for, the precise reason why a man cannot explain any thing to another is, that he himself does not understand it. We then come to the conclusion that the Bible is a sealed book to the laity, and that we must have a separate order of men to unfold its mysteries to us. It is not, then, a book given to *man*, but only to the *priesthood*, and we, as Romanists, must receive it as it filters through the stupid brains and corrupt hearts of lazy, licentious, and bloated ecclesiastics." Pages 59 and 60.

"I have thus far referred to meetings for spiritual improvement on week days. I now turn to the Sabbath. Suffer me to urge you never to omit meeting for worship on God's holy day. Do not be satisfied with meeting merely for worship when you have a minister present. This is idolizing the ministry, not honoring it. You gather together, not to meet the minister, but the Saviour. He has not said, When you come with a minister I am with you, but, Wherever two or three are met in my name, there am I in the midst of you. You can be profited as truly, if Christ be there, without a minister as with one. It is very desirable to have an under-shepherd, but if God has not gratified you in this respect, he may answer your prayers by being in a special manner present with you himself. Meet then with your families, whether you have a minister with you or not. Let some brother who, in your more private meetings has shown an adaptedness or this service, take the lead of this meeting. You can spend the

time profitably in prayer, singing, reading the Scriptures, and exhortation. If every brother would, before the meeting, direct his attention prayerfully to some passage of Scripture, and when you come together would give the result of his reflections, the service would not lack interest. If you prefer a sermon, any brother may be called upon to read one. President Davies' are the best that I remember for this purpose. Plain, earnest, pungent, practical sermons are the best for such occacions, as they, in fact, are for any other. In this manner, meeting statedly, and having a little concert with each other beforehand, you may readily conduct a service to mutual edification, and greatly to the advancement of the interest of godliness in your neighborhood.

I have said that your private meetings present an opportunity for observing the gifts of the several members of the church. The meeting on the Sabbath, when no minister is with you, is still better adapted to this purpose. Talent, of any kind, always shows itself when there is a demand for it. Give men an opportunity to speak for God, let occasions arise in which men feel that they are called upon to bear witness for him, and lips will be opened which have long been sealed in silence. You may thus find that what you have been asking for from man, in vain, God has sent you from among your own brethren. Some brother whom you have wholly overlooked, may be the very man whom God has chosen to minister to you in spiritual things."—Pages 236and 237.

To those who have read the first volvme of the Christian Baptist these extracts will awaken no little desire to become farther acquainted with the views of his most distinguished of the learned Baptist doctors of the North. He alludes to the preachers of that day, as we were wont thirty years ago. He says, page 36, "I have frequently listened to discourses from the pulpit, which I certainly would not have read on the Sabbath, for the simple reason that I should have thought them too secular for the holy day." Again he says of this character of the pulpit, "They told many anecdotes, and these were sometimes strongly tinctured with the ludicrous, page 37,—"The peculiar humor of the speaker was at times too apparent. He would court a smile when he should win a tear." page 37. Of the present fashions in the Baptist churches North, he says:—"We select our music and hire our performers for the sake of pleasing those who spend their evenings at the opera, while the taste of a man whose soul is melted by Mear and Old Hundred is sneered at."—page 38 And to consummate the catering of the pulpit to the pride of life, he says, "we write our sermons for judges, barristers, doctors of the law, learned authors and professors of science, just as if we had them

for our audience."—p. 38. "We build churches for the accommodation of men and women who come to them in splendid equipages, or in the hope that we shall, by these means, attract them to come; while the lowly, way-faring man cannot afford to attend upon our ministrations."—p. 38. "When Baptists do this"—"it indicates that we know not what manner of spirit we are of."—p. 38.

And of the modern accommodations to the fashions and caprices of the age, in the way of supplying the church with ministers, he asks—"What is the way of supplying the church with ministers which the Lord has appointed?" He says, in response—"It is probable that he knew the necessity of the church as well as we, and was able to foresee what would be the best manner of supplying them. Do we find in the New Testament any of those requisites enumerated, which many persons now deem indispensable? By what right do we establish rules which God has not established?"—p. 39.

Courteous reader, enquire for the first volume of the Christian Baptist—not Burnet's edition, but as it was first published—and compare it with President Wayland's "Notes on the Principles and Practices of Baptist Churches." You will say he has New England, and Boston, or, perhaps, New York in his eye. By no means. He has a larger horizon. He has Richmond, Charleston, Augusta, Philadelphia, New York, probably Louisville, Lexington, Nashville, Columbus, Cleveland, Albany, Rochester, &c., &c., &c. It is the carnal, worldly, secular spirit of a heartless, soulless, lifeless profession of christianity. I would to God it were confined to New England, New Jersey, New York, and Boston. Well might Francis Wayland ask —"*By what right do we establish rules which Christ has not established?*" This fearful question will tingle in the ears of myriads who are not already past feeling reverence for the Holy Bible and the Head of the Christian Church. We shall continue a few articles on the present and past principles of the Baptists under the guidance of President Wayland.

A. C.

A smile is ever the most bright and beautiful with a tear upon it: What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.

Yale College has existed one hundred and fifty-three years, and "educated" six thousand students.

FAITH *versus* PHILOSOPHY.—*NO. I.*

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

There never was a period, perhaps, in which the warning contained in our motto was more needed, than it is at the present moment. The world is full of theories, and systems, each one of which claims the allegiance of the soul, and amidst the clamor, the gentle voice of the meek and lowly Saviour is too often unheeded or unheard. The simple gospel has become too trite to satisfy the vain curiosity of restless minds, and its doctrine is found to be too insipid or unsavory to please the morbid appetite for speculation, which is so characteristic of the present age. Many, even, who profess Christianity, are misled by the false lights of mere human wisdom, and snared in the intricacies of a specious maze of sophistry. Philosophy usurps the place which should be occupied by faith, and empty controversies are substituted for practical religion.

In a certain sense, indeed, it is lamentably true, that all the Protestant parties are founded upon philosophy, rather than upon the Bible. There is not one of them, which does not hold some philosophical theory of religion, in its relations either to God or man, to which the teachings of the Bible must be made to conform. There is not one of them, which, in its peculiarities, in all that distinguishes it from others, is not purely human, or merely formal. It is the *essence*, —the *common Christianity*, which belongs to no party, *as such*, which can alone be recognized as divine.

It was against such a condition of things, and the erroneous principles which underlie the whole framework of partyism, that the originators of the present religious movement first made themselves heard in earnest remonstrance. They endeavored to call the attention of the entire religious community to the Bible, as the only true authority in religion, and to the magnitude, solidity, and stability of that ROCK, on which Christ has built his church. They labored to persuade men to abandon their visionary theories and collateral issues, and to unite together in Christian harmony and love, on that true foundation, which is the only practicable basis of Christian union. It has been their anxious desire, and the labor of their lives, (to use the words of their original declaration,) "to restore pure, primitive, apostolical Christianity, in letter and spirit, in principle and practice." Such is a plain and succinct statement of the objects of the present Reformation, which

it is most important that all its professed advocates should keep constantly in view.

Upon the results of this movement, thus far, it is not my present purpose to dwell. It must be admitted, that it has exerted a powerful influence upon religious society; that it has diffused abroad, a vast amount of most valuable scripture truth, which was neglected or unknown; that it has compelled surrounding religious parties greatly to modify their proceedings; that it has removed much of the rubbish of prescription and tradition, and presented, at least to view, the ancient foundations of Christianity. It is due to candor, however, to admit, that there are not wanting, earnest and thoughtful individuals, who fear that the true temple of God has not yet been restored to these foundations; or that, if built, it has not, as yet, been filled with the Divine presence. They think that the proper influence of better views has not been manifested in the religious life; and that the presentation made, professing to be "the truth," the original and primitive apostolic gospel, has not displayed original power and efficacy. They are apprehensive that there has been an exchange of opinions, rather than a change of condition; a readiness to propagate and defend a theory, instead of a willingness to make progress towards that perfection which the gospel enjoins; and that, consequently, there is either some defect in the premises laid down, or, these being true, that they have not yet been carried out to the right issues; or that some system of human philosophy has insidiously intruded itself, and, like the serpent in Eden, seduced the unwary, by the charms of forbidden knowledge.

That such impressions as these should be entertained by persons of piety and discrimination, is, doubtless, a sufficient ground of serious inquiry into the actual condition of things. Individually, self-examination is ever a most important duty, and it is, undoubtedly, a measure appropriate and useful in a community, to review, occasionally, both its principles and its practice.

The principles advocated in this Reformation, have been rapidly and most widely diffused. A great religious community has risen up, and continues steadily to enlarge itself in all directions. Under these circumstances, it is probable that the progress of proselytism may be mistaken, by many, for Christian progress, and that mere formalism may be inadvertently accepted for spirituality. It is possible, that confidence in religious views which commend themselves to so many intelligent minds, may be substituted for that individual and personal faith in Christ, which alone can impart life and energy to a religious profession. Let it not, then, be deemed an invidious or

an unprofitable undertaking, to survey the field of labor with a scrutinizing eye, that we may see if there be just cause of apprehension, or ground for censure. Nor let it be regarded as a disparagement of truth, if it should appear that some have blended it with error, and thus enfeebled or neutralized its power.

And, first, as to the premises, is there any defect in these? Are any of the principles, on which the Reformation is based, erroneous, in whole or in part? We candidly declare, that we have never been able to discover the slightest imperfection here. Nor has the rigid examination, to which they have been subjected, by the most able and acute opposers, during so many years of conflict, yet succeeded in pointing out a single flaw. That the scriptures should be taken as the only guide, in religion, and that each individual should form his heart and conscience, and direct his conduct by that Divine word, which is to judge him "at the last day," is a proposition so abundantly obvious, as to require no proof, and admit of no controversy, at least, in Protestantdom. To urge that we should have an express, "Thus saith the Lord," or an approved scripture precedent for our whole course of thought and and action in religion, both individual and ecclesiastical, is but to say, in fact, in the language of most Protestant creeds, that "the Bible is the only rule of faith and practice." To insist upon the rejection of tradition, and the authority of uninspired men, whether alone, or gathered together in councils or assemblies, in order to resolve doubts, to supply omissions in the sacred revelations, or fabricate articles of belief, is merely to insist upon the legitimate application of the rule of Protestant faith, however it may, unfortunately, have failed to prove the rule of Protestant practice. We regard this great principle, then, which is no less that of Protestantism than of the Reformation for which we plead, as definitely settled for us, even by our opponents, and that there is, consequently, no error, no danger in taking the Christian scriptures as our guide in every thing connected with Christianity, and in exercising the conceded right of private judgment, as to the truths taught, and the duties therein enjoined.

And, furthermore, when, in carrying out this important principle, we admit believers alone, to baptism, and acknowledge that faith in the Lord Jesus, as the Messiah, is the simple, primitive, Christian faith, to be professed by every convert, and that this notable confession of faith is the rock on which Christ, himself, declared he would build his church, who can show that we are in the slightest degree inconsistent with this principle, or that we do not strictly and rigidly apply it? When "the bond-woman and her son," types of a fleshly seed, were ordered to be cast out, and to have no admission to the privi-

leges of the new covenant; when the "children of faith" were alone to be counted as "the seed;" when the gospel was to be preached among all nations "for the *obedience of faith*," and we have neither "precept nor precedent" for the admission of any one to baptism in New Testament times, who was not a believer, how manifestly inconsistent we should be with the very fundamental principles of this whole religious movement, if we presumed to foist into Christianity so unwarranted a practice as infant baptism, and one so utterly incompatible with the declared objects and nature of this Divine institution! When, again, the Christian faith is expressly announced to be belief on Christ, and all precedents show that this alone was the confession demanded in apostolic times, and we have neither precept nor precedent for the elaboration of such doctrinal formulas as now constitute the faiths of religious parties, with what propriety could we venture to introduce any similar unauthorized symbol, as a new basis of Christian faith and Christian union? And, when the ancient order of things, and the simple, primitive ordinances of the Christian church are so evidently set forth, on the pages of the Sacred Record, with what propriety could we proceed to change or modify them, in order to adapt them to the taste or the caprice of fastidious or fickle minds?

It is not in the power of any one to show, that, either in the principles on which this religious movement is based, or in the application of these principles to the ministration of the gospel, and the establishment of the church, there has existed any failure or deficiency whatever. This is a matter easily determined by a direct comparison between our proceedings, and the pattern exhibited in the New Testament. For this is not a vague or indeterminate religious movement. It is one well-defined, as to its principles, and having a fixed, clear, and infallible standard for its practice. This standard is DIVINE. It is in the hands of all, and we fearlessly appeal to it in proof of the assertion, that in regard to the faith and institutions of the Christian church, *this is the only religious body that professes and maintains them in their primitive purity and simplicity.*

If, then, there be no defect in the premises, and no failure in regard to the direct ministration of the gospel for the conversion of sinners, or in the ordinances of divine service for the edification of saints, to what cause may we attribute any real or seeming want of conformity or progress, in respect to the religious life? This is a most important question, in regard to which, we desire to present, hereafter, a few reflections. R. R.

NEW VISIT TO THE CARLTON HOUSE.—*NO. II.*

Henry.—Our venerated Father Olympas was pre-eminently an *utilitarian.*

Susan.—I never heard him so call himself.

William.—Nor I. I remember, indeed, to have heard him say that before entering upon any pursuit or undertaking, we should propose to ourselves the *cui bono* as the Romans, you say, called it, or as we express it, "*what good object is to be secured in the undertaking?*"

Henry.—So far, then, I presume we are all *utilitarians.* Still the variety and amount of good or evil resulting from any specific act or series of acts, may be more apparent to some minds than to others; and the way to secure that variety and amount of good, or to prevent an opposing variety and amount of evil, may also be much more obvious to one mind than to another.

William. This may, indeed, be conceded; but the concession affects not the mind or character of the philanthropic utilitarian.

Henry. Grant it. He always seeks the good of mankind, and he always selects the most plausible and promising means and instrumentalities to accomplish it.

James. But this was not exactly the character of our Father. He sought what he conceived to be the *greatest good* of human kind, and he sought the *best means* in his horizon to accomplish it.

Susan. Did not our former conversation terminate on the theme, "*The present universe or none?*" It has occupied much of my leisure hours for the last month. The mere word, *universe*, overwhelms my soul. Especially that universe of which philosophers and astronomers speak with so much assurance, as though they had traversed it all. They say it has a *thousand* millions of suns as large as our sun, and that there are *thirty thousand millions* of planets, besides a retinue of comets passing through it, of whose mechanism, number, and variety they know not, in fact, any thing! This overwhelms my soul, and paralyzes all my powers of conception of the grandeur and majesty of the Creator. And despite of all of my education and reasonings, it annihilates almost all my self-respect; and I might add, all respect for this domicil of a globe which we call the *earth*, a mere mole-hill of a place, compared with millions of worlds!

But here comes one of our most worthy, most intellectual, and most erudite bishops; we shall propound to him some of our more perplexing difficulties and problems.

Henry. And there accompanies him Dr. *Doubting*, a virtuoso on ultimate reasons.

[Bishop Bonicastle and Dr. Doubting enter.]

After the usual salutatory compellations, William proceeds to address Bishop Bonicastle in the following strain:

Bishop, we are greatly pleased with your presence amongst us at this social interview. We have had mooted amongst us the position, that the present universe is the best universe that could have been created by the Almighty!

Bishop B. I am, indeed, ladies and gentlemen, delighted in meeting you all under a roof consecrated to myself and to you also, by many pleasing associations and reminiscences. Many pleasant evenings and mornings have I spent here with friends dear to us all, by many hallowed associations, but who have passed from these earthly localities to other mansions in God's great palace, where all the true nobility and gentry of the universe hold sweet and heavenly communings, whose "grand concerts never break up, and whose Sabbaths never end."

Dr. Doubting. And I, too, must give utterance to the joyful emotions that are kindling in my bosom in being so happy, not only in seeing you all in such good health and spirits, but in the pleasing anticipation of having some of my doubts removed as to sundry great questions; to me ineffably great, both in their contents and consequences.

Henry. It will, I presume, add to our gratification to have a free intercommunication on the great theme already named; not, indeed, the universe absolute, but the universe in relation to itself, and I would say, its tenantry; but I fear the introduction of such a theme—so large, so grand, so awful, so incomprehensible, so overpowering!

William. We cannot comprehend a gnat, an animalcule of a million to a cubic inch, and shall we not study the Creator in any and in every creature that he has made!! We comprehend nothing, neither our own persons nor any thing else. I, therefore, concur in taking up the universe—yes the whole universe, at least in its grand outlines—for, so far as we can comprehend anything in it, just so far can we comprehend it. There are laws, probably as many for one animalcule, as for the whole universe, *contemplated in the aggregate!*

Bishop B. To save time, let us approach the subject by asking one question: Will any one please define the term? (A profound silence of at least five minutes ensued, when, by way of relief, bishop B. said, Try the meaning of the word.)

Henry. The Greeks called it *To Pan* and *Kosmos;* the Romans, *Mundus;* the Saxons, *Weorold* and *Woruld;* the Danes, *Waereld;* the Swedes, *Uerld*—indicative of the whole *system* of existences. But in these names we find no philosophy.

Bishop B. Universe indicates motion *from* and *round* a *center*. That center cannot be inactive matter. No such power in matter has ever been discovered. *No mass of matter can, of itself, control another mass without being controlled by it.* This is as true of sun, moon, and stars, as of three grains of sand, and as true of the latter as of the former. No man, no Newton, no philosopher, has ever demonstrated the *why*, the *reason*, the *cause* of one *globe* or one grain of sand controlling another. There is a *center* of the centripetal and of the centrifugal force, which no Newton has yet explained, nor ever can.

The center of the universe is neither matter nor spirit, in their proper acceptation. All the angels in heaven, in one general council assembled, could not move Mercury, or Venus, Mars or Jupiter one inch in or *out of* their orbits. The WILL of Jehovah is the *primum mobile*, the *extremum mobile*, and the *perpetuum mobile* of every sun and star in the universe. While IT changes not, the universe changes not, and cannot change. When it shall change, the drama of motion ends.

Our conception of the *universe* is, therefore, very simple, yet very sublime. All matter in the universe is, naturally, necessarily and immutably *inactive*. The *vis inertia* is a very bungling expedient. It is a factitious and fictitious name. *The power of the powerless!!* What mathematician can define, or *demonstrate*, the power of the powerless!! The *vis* of the *non vis* is the best and most Christian name we can invent for it! We would gladly bestow a premium for a better one.

'Tis just here we place our finger on the great *aorta* of modern pantheism, modern atheism, and every form of modern infidelity. But I have been theorizing you all into profound silence, and will embargo my lips that I may be gratified with your response, be it favorable or unfavorable to my positions.

Dr. Doubting. I am rather, at present, standing on a quagmire, my head, too, is somewhat dizzy. I feel my locomotive powers somewhat enfeebled, and would be glad to hear from some of the company, what they think about the centre of the universe. I am perplexed with an idea that has just caught hold of my imagination. And that is, whether it has any center at all!

Henry. I question whether it has either center or circumference! Yet every thing seems to be *round*, even those tears which were rolling down Mrs. Bonicastle's cheeks while you were speaking assumed a globular form, and were not their centers and their circumference of the same material!

William. It seems to me that difficulties lie on both sides of most

questions. But even among difficulties there are at least three degrees of comparison. If there be spirit at all, and pure matter, or matter without spirit in it—that is, pure matter and pure spirit—then the difficulty is greatly subdued, if not wholly annihilated. That spirit is more potent than mind, or that mind, in every form of it, is more potent than matter, are positions that few, if any, would dare to deny.

There is no approximation of matter to spirit, nor of spirit to matter. They are essentially, and, therefore, immutably and eternally distinct and different in every attribute. A spirit, said the great Teacher, has not flesh and bones; but of its positive personality we can no more rationally doubt, than of the positive existence of our reason, and conscience, and moral susceptibilities.

Dr. Doubting. I am only the more convinced, gentlemen, that there is no living man comprehends either matter or spirit.

Bishop B. Very true, indeed; no man can comprehend either *matter* or *spirit*. He talks learnedly of *gravity*, *attraction*, *centrifugal*, and *centripetal* laws and powers; all of which terms are, by the laws of the commonwealth of learning and science, *patented*, and pass at *par value* in that commonwealth. Like our continental money, once very current at home, but off the continent, and, finally, on the continent, a whole bank vault full of it was not a *legal* nor a *real* compensation for one night's lodging on any part of the continent. In some of our *nominal* sciences of *politics*, *morality* and *religion*, there is wanting a "*specie basis*," or a substantive "*quid pro quo*" foundation. It is pre-eminently so in what is called *natural* theology, and every thing called science or religion based upon it.

William. I am deeply penetrated with the idea, and have long been, that the words *priest*, *prophet*, *altar*, *sacrifice*, *burnt offering*, *peace offering*, *holy places*, *holy time*, legally *clean* and *unclean* animals &c., &c., and all their correlates wherever found, in any land or among any people, are plainly *plagiarisms*, from the sayings and doings of inspired men that preceded them, and that their *positive existence*, wherever found, is a positive proof that men, supernaturally enlightened by God's Holy Spirit, had preceded them.

Henry. We have one class of mind upon which such arguments and demonstrations would tell well; and they are our most speculative, shrewd, and somewhat inquisitive and plausible sceptics. But they are not the majority, indeed a very feeble minority, so far as number is concerned. Still they have a species of occult influence and power very fatal to some of our youth of largest promise.

Bishop B. I fully concur in the expediency and propriety of such

a discussion, and I move, ladies and gentlemen, that the simple subject of *sacrifice for sin*, be first on the docket.

Henry. I move, then, Bishop, that you present to us the proposition in the precise terms in which it shall be considered, and let us all have it before our minds for special thought, conference and study during the interim, which cannot be short of a month.

Bishop B. The positive existence of an *altar*, an *offering*, a *priest*, a *sword*, (or a knife,) and a perpetual holy *fire*, amongst any people, is a positive evidence of the truth and moral certainty of a revelation given from God to that people.

William. I am pleased with your *five points*, but I do not like any word to be left ambiguous; I submit that *knife* be substituted for *sword.*

Bishop B. I am quite indifferent on the question as to any special doctrine or sentiment involved in the matter; and the more so because in most versions the word *knife* is frequently used as equivalent to *sword*, and *sword* as equivalent to *knife.* Hence in the common version we have, in allusion to the Christ's sacrificial death, the oracle—"Awake, O *sword*, against my shepherd, and against the man that is *my fellow.*" Saith Jehovah of hosts—"I will smite the shepherd and the sheep shall be scattered." Zech. xiii. 7, 8. Again, "Abraham took the *knife* in his hand to slay his son Isaac as an offering to God."*

We seldom introduce matters of mere criticism, however important they may be, into newspapers or magazines. This, however, to the curious and inquisitive, being a very capital point, and one for which we may have some use hereafter, we present below.

There are, in the Patriarchal, Jewish, and Christian dispensations of remedial grace, three most sublime developments of divinity and humanity.

We have man placed before us in the Holy Bible in a *natural*, a *preternatural*, and a *supernatural* condition. We have him exhibited in the state of nature, in the state of grace, and in the state of glory. We have him in the singular number, the dual, and the plural. We see him in the family proper, in the tribe, and in the nation. And we see him in body, soul, and spirit in one personality. We see God in creation, in providence, in moral government, and in redemption, ministering to man in all the conditions of his being. We see Divinity glorified in humanity, and humanity glorified in Divinity. These,

* We have the same word represented by *sword* and *knife*. Μαξαιρα in Greek, and *Mechero* in Hebrew, signify a *sword*, a *sacrificing knife*—and some so translate it—*Nomen generale est, non solum gladium sed et sicam et etiam* CULTRUM *ac breviorem ensem*, significans, Leigh's Critica Sacra.

the *sceptic*—the mere *theist*, the *deist*, the *polytheist*, the *atheist* never saw.

The Bible glorifies man as he was in sinless Adam the first. It glorifies man as he now is in the glorified Adam the second. And it ineffably aggrandizes and glorifies him as he will be in the Divine presence—a peer amongst the angels of God :—for of this it assures us that when the King of heaven appears in his glory, "we shall be like him ;" that "*we shall see him as he is*," and enjoy him in all the fullness of his eternal glory and majesty.

And now, in calm, deliberate, unbiassed reason, may we not ask—Why is it, that any man of full developed powers of discrimination, would not, does not, with all his heart, and soul, and mind, and strength, eagerly, instantly embrace a message so worthy of God to bestow, and of man to receive! What could the highest reason demand, the most eager appetite for riches, glory, honor and immortality crave, or honorably pursue, that is not tendered by the Prince of philanthropists to every one that places himself, unreservedly, under his guidance?! If any one desires the strongest proof that man is fallen, bewildered in reason, and alienated, most unreasonably alienated in his affections from his Creator, preserver, and most bountiful benefactor, with the gospel in his hand, we submit the single and the simple fact, that he disdains, refuses, and rejects the gospel of Jesus Christ! A. C.

From the New York Observer.

OVERTURES FOR CHRISTIAN UNION.

In an introductory article in the last Observer, allusion was made to the evils arising from the divisions among Christians. Upon this point I shall enlarge in the present communication. The evils are so many, so great, and so obvious, that it would be hardly needful to dwell upon them, but for the bearing they have upon one of the chief obstacles to union hereafter to be discussed, viz :—the strange impression on the minds of some Christians, that, upon the whole, the divisions of Christ's people are for the advantage of his cause.

Our position, as a divided body, with regard to missions, may first be noticed. To appreciate it, in reference to the foreign field, we ouget to stand on heathen soil, in the midst of, and confronting some millions of idolators. Slight differences between Christian brethren, there dwindle away. The contrast between the worst form of Chris-

tianity, and the best of heathenism, is so great, and the contest between them so mighty, that any Christian brother's aid is welcomed, and, practically, there is more fraternal feeling and co-operation among missionaries than among those who send them. The heralds of the cross, in heathen lands, would be foremost in entreating us to be reconciled to each other. We may yet feel a like pressure. God may force us to unite, by letting forth such a flood of infidelity and indifferentism as will compel us to come together, just as wild animals and tame, and men, cluster together, unharming and unharmed, upon some island, in a great inundation. A furious persecution may be the the medicine for the church, unless pro-phylactic means avert its necessity. At present we have not enough of opposition to drive us to seek strength in union.

In Shanghai, no less than ten distinct missionary organizations are carrying on their work, not all, however, but for the most part, of different denominations. This we give as a single illustration of our mode of operation. What could we expect, but that the heathen will say, "Agree among yourselves what the gospel is, ere you preach it to us. You call yours a religion of love. You boast that all are one in Christ, and yet you cannot eat together at the table of our common Lord." The hands of missionaries must certainly be weakened by these divisions. Rome has the advantage of us here in missionary work in pagan lands.

Home missions suffer, though perhaps in a lesser degree. In the young villages of the West, we find churches of all the denominations of the East, half-filled, jealous of each other, half-supported, and dragging upon missionary societies, often basing their appeals to them for aid upon motives of rivalry. One church, if all were one in Christ, might accommodate all, and leave men and means for souls perishing elsewhere for lack of knowledge. How great an amount of money might be saved in these and a variety of ways, in the machinery of societies, in papers, agencies, &c., by union, can hardly be estimated, and the excess, over the real necessity, may be set down as a waste of our Lord's money,—a dead loss to that cause which is everywhere putting forth its appeals for help.

But, all this is nothing compared with the fact that we are withholding the divine blessing from our labors by our want of unity. We are like rival clans, united, indeed, against one common foe, but carrying on our warfare each in his own way without concert with each other, and improving every little interval for a private skirmish among ourselves. Suppose that a great captain, like Washington, had been invited, in our war for liberty, to put himself at the head of the militia of one State, and fight against the foe, while every other State was

warring independently, would he not have wisely and prudently declined the doubtful honor, and urged all to unite, telling them that in union was strength? If Jesus Christ is to conduct the armies of the cross to the conquest of the world, which branch of them shall be head? Each sect says,—Ours, of course. His reply, I fear, would be,—None of them. Such a straggling, disconnected army might well shame and discourage any leader.

Why is it that modern missions are so unsuccessful, compared with those of the first preachers of the gospel? We have the same word of God,—the same Holy Spirit,—men of piety equal to that of many, if not of any in the apostolic age,—preachers ready to become martyrs for Christ's cause,—more money contributed for missions,—greater facilities of travel,—less violence on the part of the heathen,—the aid of the press,—and often the protection of the civil power. Every way the advantage seems to be with us. But not the success. Why is this? The early church was not a divided church. Every time the Holy Ghost was poured out in those large effusions which converted thousands in a day, we are told in reiterated and strong terms, that "they were all of one accord in one place," that "they lifted up their voices to God with one accord," that "the multitude of them that believed were of one heart and of one soul." There were divisions in the apostolic day, but not carried to such an extent as lead to separate communion and ministry. Appollos was not silenced, nor stunned, though he knew and preached only the Baptism of John, ignorant of the great atonement, and of the Spirit, nor were the Jews separated from Gentiles, though the former still circumcised their children, and clung to their ritual, while the latter were free from the yoke. They had not learned in that day to set up a new church upon every little variance. The Holy Dove was not frightened away by contentions. And we must return to that primitive unity, ere we can hope that the residue of the Spirit, of which the first instalment, and the pledge of the final and full outpouring according to God's prophecy, was then given, will be granted to our prayers. The Temple of Janus must be shut in the Christian world, ere the Prince of Peace will make his second advent to reign over all the earth. A hundred prophecies, which speak the millennial glory, couple with it the perfect unity of the church; so that it is in vain to expect the one without the other. "The watchman shall see eye to eye when the Lord shall bring again Zion." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." "I will give them one heart and one way, that they may fear me forever." "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The dew of Hermon, emblem

of the Spirit, descends on a city that is at unity in itself. It may be said that the millennium is to heal our dissensious, and precede their healing. Nay certainly, at the farthest, the latter-day glory and the healing of strife, will be co-etaneous, but the better probability is, that the latter will immediately precede the former. If the world's conversion is to be altogether a divine work, we might conclude that the healing of dissensions would be put off and included in it, but if the church is to be prepared and used for that conquest, then its unhappy dissensions must certainly be healed, ere Christ can reign on earth. Solomon's prosperous kingdom, extended to the utmost bounds of God's promised inheritance, was a type of the universal sovereignty of great David's greater son, and David the man of war, must die ere Solomon could reign, or that temple which went up without sound of axe or hammer, could be erected. Viewed in the light of God's word, and the teachings of reason and experience, it is not too much to say that if Christians could now unite in one holy fellowship, the last great hindrance to the world's conversion would be removed; Satan would leap affrighted from his throne at such a union; Jesus would lead our armies on to victory ; this Achan destroyed, the Spirit in his last great outpouring,—of which Pentecost was but a sprinkling,—would be given in answer to the prayer of one accord, and the smile of a reconciled God would rest again upon our sin-cursed earth. Who could doubt that such a movement towards each other would be a movement immediately followed by the world's conversion. Think of it, ye Christian men. Pray over it. And if the suggestion seem well founded, ye will say, then certainly we must find some way of restoring unity to the divided church of Christ. Our Lord has laid it down as a self-evident truth, that a house divided against itself cannot stand, and that a kingdom divided against itself must be brought to desolation. Here is the secret of our desolations, and of our ill success. We may pray earnestly for the missionary cause, and give liberally, and faint with a desire to see Christ's day, but all in vain, until we learn to dwell together in unity.

And our position, as divided, with regard to each other, is inconsistent and humiliating. It is bad enough in regard to the world around us, and we can hardly resent the taunting reply of the elder Adams, who, when asked to give for foreign missions, said, here are four or five churches of different denominations in our little village, whose ministers and members cannot commune or worship together, nor scarcely speak to each other, go and convert them to Christianity first, and then talk about sending the gospel abroad. We know that our divisions are lowering our holy religion in the eyes of worldlings, and that common sense teaches them that they are utterly inconsist-

ent with the religion we profess. And we ourselves feel the inconsistency and evil. There is not a Christian anywhere to be found, but that assents to every article of the Apostles' and Nicene Creed, and can use every prayer of the Litany of my own church, chant its Te Deum, sing Toplady's Rock of Ages and Heber's Missionary Hymn, and utter together the Lord's Prayer, and yet, united in all these points, we separate perhaps on one, and can hold no Christian fellowship with each other. Few are so ultra, but that they will freely acknowledge the true piety of many of other persuasions, and their zeal in every good work, nor do they doubt that God will open to them the gates of heaven; but the gates of the church on earth must not be opened to them. God owns them as his children, but we cannot own them as brethren. We make our pale far more exclusive than we suppose God will make his own holy abode. These are strange inconsistencies.—The church ought to include "all who hold the head," all who are washed in Chist's blood and sanctified by his Spirit, all who will, as we may reasonably hope, inherit together everlasting life; but we reduce it within narrower bounds, so far, at least, as our action can go. It is in vain to say that we are all one in Spirit but not in form: for if one in spirit, we ought to be one in church-fellowship; and we never can be truly one in spirit until in outward relationships we are one. It is vain to say we love each other, when we cannot commune together, nor worship together, nor acknowledge each other's ministry and sacraments. We feel the evil and the inconsistency. It embarrasses us in all our intercourse with each other. We make awkward excuses for it. And there are few true Christians but that would be heartily glad to be relieved from it, and to exchange this left-handed brotherhood, as it is termed, for the full and free fellowship of the gospel of Christ.

But I must close upon this point. In my next I will endeavor to set forth some of the obstacles to Christian Union.

A Presbyter of the Episcopal Church.

THE RELATION OF BAPTISM TO THE FATHER, SON, AND HOLY SPIRIT.

[The following article from the "Christian Age," we copy with pleasure, as well adapted to a portion of our readers—and, like much of the writing and speaking of its author, as highly suggestive. Besides it is on a subject on which we, as a people, have been more misrepresented and slandered than upon any other.—A. C.]

I have, under another heading, said that the faith, or matter to be

believed in order to baptism, when stated in its greatest simplicity, is the Messiahship; and have shown that the reason why we are baptized into the name of the Father is the fact that we receive the knowledge of this admirable truth from His lips—"*Behold, my Son.*"

In the general outline of our religion, *Faith*, *Doctrine* and *Proof* we have now come to the second part—the *Doctrine*. Why, then, we ask, are we baptized into the name of the Son? Not, certainly, because he is an element of the Trinity, nor because of an eternal procession from the Father; for such an idea is not found in our religion at all; but evidently because we receive from him personally our knowledge of all that part of Christianity which rests upon authority, alone, rather than proof, and which is styled doctrine or teaching —"*You have one teacher, the Messiah.*" The contribution of doctrine, therefore made to the structure of our religion by the Son of God, places us under solemn obligation to recognize him in the holy ordinance of baptism, as one of the architects of Christianity. In conformity to this, when speaking of the faith, he says, "On this rock I will build my church." While the Father, therefore, lays the foundation, the Son rears the edifice.

There is but one thing directly proved true in our religion—that Jesus is the Christ, the Son of God; but this being proved true, nothing else in it can possibly be proved false; like God himself, the Son of God cannot err; therefore, the doctrine of Christianity is delivered, not on *proof*, but on *authority*. The faith, that Jesus is the Messiah —which is to be preached to all the world, for obedience—requires to be proved true to every man; but the doctrine, which is delivered to the church only, does not require to be proved true to her; for having already received him as the Christ, the Son of God, she knows that nothing he teaches can be false, and that nothing can be stronger proof for the truth of any doctrine than this—"Christ has taught it." It would be exceedingly incongruous first to prove by miracle that Jesus is the Son of God, and afterwards double the miracle to prove that he does not lie nor err in that he teaches. No feature of folly, like this, is seen on the fair face of Christianity which in its logic, as in its morality, is "without spot or wrinkle, or any such thing."

Suppose the contrary, namely, that the church, which has received Jesus as her Lord and Master, should demand proof that all he said was true, infallably true; what would it argue? It would most certainly argue that she had more confidence in his power than his authority—in his miracles than his morality; and that while the Spirit of God was in him to work all wonders, it was not in him to speak all truth;—a downright absurdity! Were this the fact, the church would teach the world concerning Christ, that while he was to be relied on

for what he is, he was to be suspected in what he says; so that while his miracles were divine, his doctrine might be human, or his authority was not equal to his power. All which is illogical; for almighty power argues universal authority—the one is the basis of the other. "All authority is given to me in heaven and upon the earth," is derived from the previous fact, that all *power* in heaven and upon the earth had been given him; or the Spirit was given to him without measure.

Every man, therefore, who is ignorant of the faith, may rightfully and reasonably ask who Jesus is; but no man believing him to be the Son of God can rightfully or reasonably ask whether what he delivers for doctrine is true. It must, in the nature of the case, be infallibly true, and free from all mixture of error. For instance the most benign of all his teachings touching the Godhead, is that the Most High is our Father; and that *we* shall in all our addresses to him, call him our Father—our heavenly Father. This, as a rule in our worship, was a new thing in religion. The Jewish prophet might, as an accident, call God the Father of the nation, but neither Jew nor Gentile had, before Christ, ever received the commandment—"When thou prayest, say Our Father who art in heaven." This is not the sublime dream of Grecian poesy speaking of Jupiter as "the father of gods and men," but an authoritative oracle to be observed in prayer, while there is on earth a Christian to address the throne of grace.—Suppose, now, that the church should deny or even question the correctness of this grand lesson of Christ simply because it was not proved right by a miracle, and what would be the result? The result would be, that rejecting God as her Father, the church would reject, along with this, all the feelings incident to the relation of father and child; and sweep from Christianity the most ennobling and delightful of its doctrines—our adoption into the family of the Most High. With the overthrow of adoption, would flee away the spirit of adoption, and we should then be left in a state of native carnality to call God by any loftier, but surely no sweeter name in the nomenclature of our theology.

While, then, it is characteristic of the *faith* of the gospel to be proved true, it is equally characteristic of its *doctrine* to be received on Christ's authority; and our baptism is the homage paid him as the architect of our religion. WALTER SCOTT.

We spend much of our life in making blunders, and a great deal more of it in correcting them.

ENGLISH VERSION OF THE SCRIPTURES.

[We take the following from the Due West Telescope, devoted to Associate Reformed Presbyterianism in the South.—A. C.]

The English version of the Scriptures now in use, is itself the result of repeated revisions. In the preface to the Bishop's Bible, (A. D., 1568,) a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon, translated by Bede, by Alfred the Great, and by Elfric of Canterbury. Early Saxon MSS. of the Gospels are still preserved in the libraries of the British Museum, and Corpus Christi College, Cambridge.

The first complete translation of the Bible was made by Wycliff, about A. D. 1380. It existed only in MS. for many years, but the whole is now in print (New Testament, 1731; Old Testament, 1748.) The work was regarded with grave suspicion; and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Grant, this was rejected. In 1409, however, in a convention held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution, though there is reason to believe, that notwithstanding, many MSS. of Scripture were at the time in extensive circulation throughout England.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part, in 1532. Tonstall, Bishop of London, and Sir Thomas Moore, took great pains to buy up and burn the impression, but with the effect thereby, of enabling the translator to publish a larger and improved edition.

On the death of Tyndale (who died a martyr to the truth,) Miles Coverdale revised the whole, and dedicated it to King Henry the 8th, A. D. 1535, and in 1536, John Rogers, who had assisted Tyndale, and was then residing at Antwerp, reprinted an edition, taken from Tyndale and Coverdale. This edition was published under the assumed name of Thomas Matthews. A revision of this edition again was published (A. D. 1539,) by Richard Taverner.

The Great Bible appeared A. D. 1539. It was Coverdale's, revised by the translator, under the sanction of Cranmer. It was printed in large folio. For the edition of 1540, Cranmer wrote a preface, and it is hence called Cranmer's Bible. It was published by authority.

During the seven years of King Edward's (VI) reign, eleven editions of the Scripture were printed; but no new version or revision was attempted.

During the reign of Mary, was published the Geneva Bible, A. D. 1557–60. Coverdale and others who had taken refuge in Geneva, edited it, and added marginal annotations.

Archbishop Parker obtained authority from Queen Elizabeth, to revise the existing translations, and with the help of various bishops and others, published in 1568 what was called the Bishop's Bible.— It contains short annotations and in the smaller editions (from 1589,) the text is divided, like the Genevan into verses.

The same text was afterwards printed (in 1572,) in a larger size, and with various prefaces, under the name of Matthew Parker's Bible. It continued in common use in the churches for forty years, though the Genevan Bible was perhaps more read in private.

The Romish New Testament, and the Douay Old Testament, form the English Bible of the Romanists. The former was printed at Rheims, (A. D. 1582.) and the latter at Douay, (A. D. 1609–10.)

In 1603, King James resolved on a revision of the translation, and for this purpose appointed fifty-four men of learning and piety. Forty-seven only undertook the work, and in four years (from 1607–11,) it was completed. The text as thus prepared and printed in 1611, is the authorized version.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER I, (12). Wherefore I will not be negligent to remind you always of these things, though ye know *them,* and are established in the present truth: (13). But I think it right, so long as I am in this tabernacle, to stir you up by way of remembrance; (14). Knowing that the laying aside of my tabernacle is speedy, as also our Lord Jesus Christ shewed me: (15). But I will endeavor that ye may even at all times be able, after my departure, to call these things to mind. (16). For we had not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but had been eye-witnesses of his majesty. (17). For he received from God the Father honor and glory, a voice being borne to him such as this from the excellent glory: This is my beloved Son, in whom I am well pleased; (18). And this voice we, being with him on the holy mount, heard borne from heaven.

IT is a common error to treat the Scriptures as a sort of intellectual theory, which is given simply to be understood, or as a scheme of dogmatic theology, to which it is only necessary for us to give our assent. Under this delusion, many are depriving themselves of their daily food, and consequently, languishing in a state of almost spiritual death. Having once comprehended the plan of redemption, they dismiss the matter from further consideration, and, with a decent respect for the outward requirements of the visible church, and a punctual ob-

servance of its prescribed service, they persuade themselves that they are in a most hopeful and praiseworthy condition,—and, spiritually, quite safe and secure,

"—— thinking their Sunday's task
As much as God or man can fairly ask."

"This is Christianity," says Coleridge, "which, as far as knowledge and the faculties of thought are concerned,—which, as far as the growth and grandeur of the intellectual man is in question—is to be learnt *ex tempore!* A Christianity poured in on the *catechumen*, all and all at once, as from a shower-bath: and which, whatever it may be in the heart, for the understanding and reason is, from boyhood onward, a thing past and perfected."

All experience teaches, that without the constant use of the appropriate means, there can be no permanent enjoyment of the Spiritual life. We must pour the light of the divine word into our souls and fill them with the love of Christ, our Saviour, if we would be healthy and vigorous disciples—and this must be the habit and delight of every day. There must be, there can be no vacation in this school. No matter how fixed may be our conviction of the truth, or how well-soever we may understand the scheme of our religious obligations, still it is necessary to fix the mind meditatively upon them, that their remembrance may awaken their power, and revive in us the sense of the divine and sanctifying energy. Hence the Apostle says, "I will not be negligent to remind you always of these things, though ye know *them*, and are established in the present truth; but I think it right, so long as I am in this tabernacle, to stir you up by way of remembrance."

The language is very strong,—*I think it right.* Peter felt it to be his duty to his brethren to keep them in the way of eternal life; that it was a claim they had upon him and which he must not disregard, to be nursed and nurtured by his apostolic hand and inspired wisdom for the everlasting kingdom of our Lord and Saviour Jesus Christ.—This obligation was both fraternal and official. It is our duty, as brethren, mutually to exhort each other, and so much the more, as we see the day approaching. We cannot, ourselves, live under the power of the gospel, without longing to see others, also, enjoying its blessings. Our spirits will be moved within us, when we behold the children of God mistaking their way, losing themselves amid thorns and briars and barren heaths, when they should be walking peacefully amidst the bliss of the bowers of Paradise. We cannot but run to their assistance and lead them back to the forsaken paths. This is a necessary result of a fraternal love. But the Apostle felt the additional obligation of his official position. As a brother he would feel

for the *straying*, but as an Apostle, he would search out the hidden influences of a spiritual decline, anticipate the evil day, and warn his brethren against its power. This was his double duty, as an approved shepperd of the flock. Accordingly he is here impressing upon his brethren the course of life, which will not only secure them against the danger of spirtual darkness, but bring them, day by day, nearer and nearer to the fountain of life.

No doubt, looking as he did now, when he was approaching the end of his earthly pilgrimage, with the single eye of a matured faith, upon the glories and joys of the spirit-world, and feeling himself, as it were, already in the bosom of Abraham,—no doubt, under this high and absorbing power of the spiritual life, the coldness of his brethren, their worldly entanglements, and their constant tendency to lose sight of the divine realities of their Christian life, filled him with anxious apprehensions concerning their fate, and impressed him deeply and solemnly, with the duty of crying out to them, without ceasing, and reminding them always of the dangers that beset them; of the habits and regimen necessary for their welfare, and the infinite and eternal honor that awaited them, if they but ran with diligence, and faithfully sought to make their calling and election sure. He was now approaching his end. Long and habitual meditation upon the things of the "everlasting kingdom," and many and terrible trials of his faith had weaned him from the pleasures of the earth; under the light of the divine life, he saw these in their true nature, and knew that they could not satisfy the eternal and infinite longings of the immortal soul even on earth, or contribute in any degree, to fit it for the life of heaven. It was *right*, therefore, for him to *remind them of these things*, and through stirring up their remembrance, keep them steadfast in faith and abounding in knowledge.

There is in the Apostle's allusion to his approaching end, a patriarchal dignity and parental concern, which always touches me.—These brethren, whom he addresses as those who had obtained like precious faith with himself, though scattered over the earth and far from him in the flesh, seem to draw around him in the spirit, as his spiritual family, and he talks with them, as Israel of old, when he gathered his sons about him, and told them what should befall them in the last days. He knew how the hues of earth clothed in delusive charms its perishing glories, and obscured, as with a veil the dawning loveliness of the better land. He could see the intricate net work, with which the seducer was ever seeking to entangle the children of the faith,—and before his eye was spread the bewildering maze, into which thoughtles confidence could be so easily allured and in which it must be forever and hopelessly lost. He saw, too, the care-

lessness and apparent unconsciousness, with which his children in the gospel were straying amidst these dangers, dallying with their pleasures and confusing themselves with their seductive and intricating charms, and his spirit was moved within him to stir up in their memory, the embers of a purer flame, and kindle upon the altar of their heart, the fire of a holier worship, which would continue to burn and send up its incense, even after his departure! How beautiful, in his own heart, is this manifestation of that *brotherly love*, which he has before exhorted us to cherish and display! It rises superior to all limitations of *time* and *sense*, and, stretching its helping hand down the streams of the future; embraces in its limitless charity the fortunes of the ages, which are to come! How glorious is Christianity, in contrast with the two great philosophies, which opposed it at Athens! How wide are its arms, how ample its provisions, how satisfying its promises, how warm and human its charity! The Stoic could arm himself against the ills of life, by deadening his sensibilities to its charms, and, encrusted with the shield of a cold indifference, receive without emotion, the cruelest shafts of adversity. And when all else failed him, his own hand was ready to become the suicidal instrument of his deliverance from the severity of fortune, Zeno and Cleanthes, the distinguished founders of the School at Athens, and Cato and Seneca, names most illustrious among its disciples at Rome, closed their career of impassive selfishness by suicide. The end of the Epicurean philosophy was the same. Through a career of pleasure, it advised indifference to fortune, and an easy passage to death. To live without vexation was the aim of the one; to float through life luxuriating on its pleasures was the highest end proposed by the other. To escape from all evils in the grave was the final triumph of both!

How different is Christianity! It concerns itself, with a brotherly heart, in all that involves either the happiness or misery of man. It throws open its sympathies to those that weep and to those that mourn alike. It bares its breast to every storm that beats upon our common humanity, and stretches forth its arm to shield from every blow. It values life as an opportunity for winning a nobler being, and feeds with humble gratitude, upon its fruits, as tokens of love from the same hand that will hereafter guide us to the tree of life. In life and in death, its concern is "what shall I do to be saved." It shrinks not from the ignominy of death, if it may but rise to the honor of life;—it cares not through what undignified and humiliating forms it may be shuffled off from the theater of time, if it may but pass in triumph through the portals of the eternal city.

Such was the spirit that now actuated Peter. He was already old,

and he remembered that the Saviour had foretold for him a *sudden* death. In that memorable interview on the shores of the sea of Tiberias, he had said, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.—This spake he, signifying by what death he should glorify God,"* and Peter is sensible that this time is approaching, but it excites in him no fears, no anxiety. There seems, indeed, to be a sort of tender affection in his reference to the premonition, which the Saviour had given him, as though he remembered it with gratitude.

His style, in alluding to it, too, is worthy of our notice. He does not call it *death*, but "*the laying aside of his tabernacle.*" The same expression is used twice by the Apostle Paul in the 5th chapter of 2nd Cor., and in the same sense. It is an evident allusion to the Jewish tabernacle, but with direct reference to his own body. The language clearly implies that there was not only in the mind of Peter, but with those whom he addressed, a well understood difference between the soul of a man and his body. The Tabernacle, that is, the *body* is to be *laid aside*, but the soul *departs*. The *soul* is to the *body*, as the *ark* was to the Jewish *tabernacle*. When the *ark* was to move forward, the *tabernacle* was taken down,—but the ark was not destroyed. It was preserved whole and entire, and for it and in refer to it all else was provided and arranged. It was the central and controlling thought in that wonderful symbolical structure, and it would require no great stretch of analogy to find between it and its relations, many points of resemblance to the connection of the soul and body of man. In the ark was placed the testimony—on it, was the mercy seat, and rising out of this, in beaten gold, the cherubim, between which, the divine glory was manifested. Towards and around this awful symbol, therefore, tended and circulated the whole of the Jew's religion. It was the heart of the whole system, the animating and sustaining soul of the entire economy.

So in the human system, is the human soul. It is here that we must treasure up and watchfully cherish the Sacred Oracles; here, with humble and penitential confessions seek the peaceful shelter of the blood-bought mercy-seat, and here look up through the up-pointing wings of the cherubim, spread out on high, to the reconciled countenance of our God. These are the immutable and eternal relations and conditions of all worship. There must be a heart with *law* in it, law of some kind, written or natural; a reverent and humble re-

* John xxi, 18.-19.

turn of required homage; a meritorious mediator, whether known or unknown to the worshipper, through whom the worship may be acceptably presented; an agency of spiritual communication between earth and heaven, man and his Maker, and a conscious reception in and through the Spirit, of the favor and love of God. The testimony, the mercy seat, the cherubim, the shechinah, meeting in the soul, fill it with divine life, and enable it to look upon the *body* as only its tabernacle—which may be laid *aside*, on fit occasion, without injury or alarm—and as, therefore, of small concern to the Christian. Therefore, Peter was not so much concerned for himself, as for those whom he was about to leave behind him. His last days were approaching and, as his death was to be *sudden*, he was anxious to spend them in usefulness to his brethren,—to leave them a legacy, not of silver and gold, but of such as he had from the treasures of divine wisdom, that would fill their hearts even after his departure, with the peaceable fruits of righteousness. And in this he has not been disappointed. Through many generations, his wholesome admonitions have come down even to us, and his cheering words are still crying to the brethren, "Be diligent to make your calling and election sure, for doing these things ye shall never fall."

Christianity, unlike the many religious superstitions, which, in different ages, have deluded and degraded their votaries, rests its claims upon a basis of proof, at once satisfying to the reason, and constraining to the understanding of man. It seeks not to hide itself behind any subterfuge, it comes in no disguise of cunningly devised fables, but with open purpose and fearless front, courts the investigation and challenges the consent of mankind. It plants its claims upon its proofs, and denounces unbelief as a crime. It gives no quarter to neutrality, and drives scepticism back from her vaunted fortresses in the reasonings of the *head*, to her true lurking places, in the wickedness of the heart. The Apostle settles all cavil as to the grounds of his testimony, by planting it positively and dogmatically on his own personal knowledge. He had made known to his brethren, the power and coming of our Lord Jesus Christ, as an eye-witness. He had been honored with the privilege of being present at that awful and glorious manifestation of his divine majesty, which was made upon the Mount of transfiguration. He had there seen the Saviour, while pouring out his soul in prayer to God, change in the fashion of his countenance, till he became radiant with the glory of God,—his face as the sun, and his raiment as light. He had seen Moses and Eligah, who appeared also in glory, and heard them talking with him, and out of a bright cloud which overshadowed them, the symbol of the divine presence, he had heard God's own voice declaring, "This is my be-

loved Son in whom I am well pleased; hear ye him;"*—and what more could be demanded. He had both seen and heard, in the presence of Moses and Elijah, the illustrious servants of God under the old dispensation—the head of Lawgivers, and the prince of prophets,—and in the midst of attesting signs of nature, miraculous and sublime, he had heard God's own voice, declaring his coming and delegating his power, and who could allege that he was following some cunningly devised fable! Nor was he alone, a solitary witness of these things. John and James were, also, present and both saw and heard borne in a voice from the excellent glory, the same wonderful recognition of the Son by the Father.

On such grounds as these is the testimony of Christianity laid.—Miraculously fulfilling miraculous prophecies, it subsidizes all powers both of man and nature, and energizing them with a might greater than their own, brings them forward as its glorious cloud of witnesses, and through and above them all, sounds the voice of the Eternal to make their assurance doubly sure. The communications of the divine will are thus, both in manner and matter, seen to be in harmony alike with the character of their adorable author, and the free intelligence of man to whom they are graciously sent. Nothing that the honor and glory of his kingdom require, is neglected; nothing that the rational soul of a fallen and ruined creature can honestly demand, is withheld. No miserable jugglery is employed in communicating his revelations. His prophet seers neither peep nor mutter, as wizzards consulting familiar spirits, nor seek for the living, revelations from the dead. Their appeal is unto God, to the law and to the testimony; and if any speak not according to this, it is because there is no light in them.† God's covenants can only be altered by himself, and he demands of us faith in nothing new, that is not announced and confirmed by the same kind of solemnities and evidences, which introduced and established the old. So that we are without excuse. The truths revealed are too awful to be rejected with levity; the testimony confirming them is too strong to be resisted by honest inquirers; and the consequences involved too vital and enduring to be dismissed from our thoughts with carelessness or indifference. Let us be wise, therefore, and listen to the voice which Peter heard borne from the excellent glory, and not only confess with our lips but rejoice always in our hearts "that Jesus is Lord to the glory of God the Teacher. W. K. P.

"If thine enemy hunger, feed him: if he thirst, give him drink.—For in so doing thou shalt heap coals of fire upon his head."

* Matt. xvii: 1–8. Luke, ix: 28, &c. † Is. viii: 19–20.

MISINTERPRETATION OF SCRIPTURE.—*No. IV.*

Another case of misinterpretation, to which I shall now advert, is the construction frequently put upon the language of Christ, John vi: 48–58, and particularly the clause in verse 53, which reads as follows: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

Many persons suppose that the Saviour's declarations in the passage referred to, have an immediate and special reference to the ordinance usually called the Lord's Supper. They take it for granted that this ordinance was before the mind of the Great Teacher on this occasion, and that his remarks were framed in direct relation to it, so that these are to be considered as a commentary upon it, or as an exposition of the purpose and nature of this ordinance. In this view, the ordinance is regarded as paramount and these teachings of Christ subordinate. It is supposed to be the subject; the substance—the all-important reality, to which our Lord refers, and upon which his discourse on this occasion terminates. This portion of Scripture is, therefore, often read and directly applied in the administration of the Lord's Supper, and the saying above quoted, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," is frequently used in reference to those who refuse or neglect to partake of the memorials of Christ's body and blood.

Various difficulties at once arise upon this view of the passage.—For instance, it places an individual who does not partake of the Lord's Supper beyond the pale of salvation. Again, it represents the Great Teacher as delivering a special commentary upon the Lord's Supper *before this was at all instituted*, and as thus addressing to the disciples an exposition of an ordinance of which they had never heard, or formed any conception whatever.

Apart, however, from the creation of such difficulties and inconsistencies as these, the view in question greatly detracts from the grandeur, and the deep spiritual import of this whole connexion. It limits its scope; it mistakes its application; it perverts its meaning.—It reduces to the secondary character of a mere commentary upon a religious ceremonial, one of the most sublime, comprehensive, and emphatic lessons of direct personal and spiritual instruction ever addressed to the ears of mortals.

To any one, familiar with the style of the Divine Teacher, who will trace this discourse to the occurrences from which it originated, its deep and momentous import will be abundantly obvious. Accus-

tomed, on all occasions, to avail himself of passing incidents or surrounding circumstances, in order to deduce from them, employed as types of spiritual things, the most important and striking lessons, our Saviour is here manifestly led to the use of the language before us, and of the strong figure in which he represents himself as the "bread of life," by the fact that those addressed had followed him, not because they saw the miracle he had wrought in their behalf, or had the slightest spiritual conception of his mission, but because "they did eat of the loaves and were filled." Having nothing in view but temporal and worldly interests, they supposed that they had found in Jesus, one who could supply all their necessities, as Moses had provided for their fathers in the desert. Hence the rebuke with which our Lord met their inquiry, "Rabbi, when camest thou hither?" and his precept, immediately following, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life."—And hence he proceeds to speak of himself as the "true bread of heaven," and to contrast himself, as this "living bread which came down from heaven," and which could impart eternal life, with that typical bread of heaven, the manna, of which their fathers had eaten and yet died. Carrying out this familiar illustration in various points of analogy or resemblance, he exhibits the intimacy of that relation which he sustains to his people, as their source of life, in the declaration: "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him," and annoucces the absolute necessity of such a participation, and of such a union and communion with him as the source of life and salvation, in the impressive sentence: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

The participation here spoken of, is not that of symbols, emblems, or representations, as the bread or wine of the Lord's Supper. *It is a partaking of Christ himself*, and this discourse has, consequently, no reference whatever to the ordinance called the Lord's Supper, but to Christ alone. It is to be regarded as a distinct and independent exhibition of the great fundamental truths of redemption. It exhibits Christ as the great source and support of spiritual or eternal life, and men, consequently "eat the flesh and drink the blood of the Son of man," in the true sense and meaning of the figure here employed, whenever, by faith, they lay hold on Christ and appropriate to themselves the benefits of his salvation. Literally rendered, it is simply the annunciation elsewhere given by our Lord, "He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him;" or the briefer formula of the same Apostle who has recorded the discourse in question: "He

that hath the Son, hath life; and he that hath not the Son of God, hath not life." I John v: 12.

On the other hand, the commemorative institution called the Lord's Supper, is a separate and independent exhibition, by its own appropriate symbols, of the sacrificial death of Christ and of the joint participation of believers in his atonement. It has, therefore, a direct relation to the same great fundamental truth presented in the discourse we have been considering, viewed from a somewhat different point, and connected with a somewhat different purpose. The discourse, then, and the Lord's Supper, are each to be regarded as designed to exhibit the same great spiritual truth in certain aspects, and they are, therefore, co-equal, and neither is subordinate to the other, being related only through the medium of that great truth to which each bears a separate and independent testimony.

It may appear to superficial and shallow minds unnecessary thus to distinguish between the true and the false, the actual and the possible applications of Holy Writ. But it is important always to *distinguish* when there is a *difference*, and, in order to have clear and correct views of all the different portions of the Scripture, it is necessary that we should place ourselves as nearly as possible in the circumstances of those to whom they were addressed, and enter as fully as we can into the spirit of the time and the occasion. It is essential that every passage be restricted to the application and use made of it at the time it was delivered, and that no one presume to make a different application, merely because it is possible to do so. Such improper liberties can only tend to obscure or pervert the sense of Scripture, and cause this to appear inconsistent with itself; while, when viewed in its just relations, there is in it, everywhere, the most admirable harmony and unity.

Before I dismiss the particular passage under consideration, I would simply advert to a defect in the common version here, by which the true and full meaning is concealed. The rendering is: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." The last clause should read, "ye have no life in *yourselves*," for is not the simple personal pronoun ὑμεις which is here used, but ἑαυτοις. It is the same form of expression and the same thought, indeed, which we have in John v: 26, correctly rendered, "As the Father hath life in *himself*, so has he given to the Son to have life in *himself*." In the passage in question, the gracious promise is, that he also, who, in the sense already indicated, eats the flesh and drinks the blood of Christ, has life in *himself*—a necessary, indeed, and appropriate result of that unity, here so forcibly set forth, with Him who is the bread of life, and to whom it was given "to have life

in himself." To say that a man has life *in him*, is one thing; and to say that a man has life *in himself*, is quite another. These are two different propositions. The first declares merely that a man is alive; the second affirms that he has *within himself a fountain of life*—that life is an *inseparable quality* of his nature.

How glorious, then, is this promise when comprehended in its fullness! Eternal life is in the Son of God, and he that "hath the Son, hath this life." Believers in the language of Scripture, "shall not see death," "shall never die." It is impossible to them. "Neither CAN they die any more," said Jesus, "for they are equal unto the angels and are the children of God." Life is a distinguishing and necessary attribute of that divine nature of which they have become partakers, being regenerated by that "incorruptible seed"—the Word of God "which liveth and abideth forever," and to live forever is at once their birth-right and their nature; their inheritance and their destiny. R. R.

THE AMERICAN GIBEONITES.—*No. IV.*

[ON looking over my files of the "Presbyterian of the West," my attention was fixed upon an article headed "The American Gibeonites," more discreet than any one I had seen in it during the entire editorship of my very kind and affectionate friend, Rev. Dr. N. L. Rice, author of the most malignant tract on the strange subject of something fantastically called "Campbellism." I pass this to my readers without note or comment, eminently suggestive of the obligations under which Christians are placed in the discharge of relative duties, in all the *political* relations of life. We have duties *political*, *moral*, and *religious*. The *religious* is, however, the root and the reason of the other two. Be right in this and you can rarely err in the other two. This paper has greatly improved since it passed out of the hands of Dr. Rice into the hands of its present Editor.—A. C.]

Primitive Christianity brought into the world a new spirit for the relation of master and slave. Christianity killed the soul of slavery, or caused it to depart, but it preserved the body so far as it could embalm it with mutual good will, esteem, and love. It did not begin by external changes, but its great object was to sanctify the hearts of both master and slave. It was not its plan to advise slaves to run away from their masters, nor to require masters to manumit their slaves, but it constituted both master and slaves brethren in the Lord.

Many of the slave laws were directly contrary to the spirit of the Gospel. That Roman law became, so far as Christianity prevailed, a perfectly dead letter, that if a master was murdered by a slave, one hundred slaves, though their innocence was as clear as day, should be executed with the murderer. Christian slaves were encouraged

to cheerful obedience for the honor of their Master in Heaven; and they were encouraged to hope that they might become the instruments of the conversion of their unbelieving masters. The slave often became the teacher of his master in Christianity. He was encouraged to live contentedly with his master, but if he could obtain his freedom by any honorable means, he should do it. Irenæus, the bishop of Antioch, wrote to Polycarp that the slaves should not expect their freedom to be bought by the church, lest they should be found to be the servants of their own lusts. And doubtless, many a poor slave has been emancipated who was so unprepared for liberty that he has become the servant of his own lusts.

Christianity brought masters and slaves together as brethren at the same love-feasts, and at the same table for the Lord's supper. And an intelligent and living Christianity must sanctify the relation of master and slave among us, or God in his wrath will require from us the price of the bodies and souls of millions of oppressed slaves: and a generation that has not yet arrived on the shore of being may pay the fearful price with their own tears and blood.

Our own General Assembly ought to be very watchful that she stands on the right ground. It was once ordained by the Legislature of New York that all slaves born after the 4th of July 1799, should be free; but the proprietors of their mothers could still hold them to service—the males until they were twenty-eight years of age, and the females until they were twenty-five—as if they had been bound over to service by the overseers of the poor. But subsequently it was enacted that if a master had not used all reasonable means to teach the child of a slave to read, which was bound over to him for twenty-eight years, he could not hold him any longer than the twenty-first year. The master, in consequence of neglecting to teach this servant to read, lost his service for seven years. Now, may there not be a different duty incumbent on our General Assembly corresponding to the duty which the New York Legislature then performed? Might not our General Assembly clearly assert that Christian Masters owe it to their slaves to teach them regularly the doctrines and duties of the gospel. The South understand our General Assembly as speaking out clearly in favor of the legality of the relation of the master and slave: why might she not speak out with equal clearness in behalf of the duties of this relation—that no man is discharging the essential duties of a Christian who neglects to teach his slaves to read the Bible? The General Assembly may have neglected her duty on this point, and still the best friends of the slave have no sufficient reason to secede from the Assembly. Let the sincere friends of the slave remain in the Assembly, and try to set her right if she is in er-

ror; they can do more good in her bosom than they can as a party by themselves, and they cannot take out from the Assembly better friends to the slave than many whom they must leave in the Assembly.

John Wesley, when he visited South Carolina, was deeply affected with the ignorance of the colored people, who were then as degraded as the heathen. When he was in England he was corresponding and co-operating with Samuel Davies, a Presbyterian minister of Virginia, for the Christian instruction of the slaves. This Mr. Davies expended much labor on the best interests of the slaves. From his letters to Wesley we learn that about three hundred slaves regularly attended his church, and that he had baptized nearly one hundred and fifty adults. No portion of his congregation appeared more interesting to him than that portion that presented to his eye the dark faces, the sacredly expressive countenances and the tearful eyes of the slaves. Many of them tried to improve every leisure moment, that they might learn to read. He sometimes had a few of them lodging all night in his kitchen, and a torrent of sacred and enthusiastic music would sometimes be flowing into his chamber as he awoke at three or four in the morning. Our whole church needs a fresh baptism of love for the African. It was the same Gibeonites of the ages of Joshua and Saul, who, in the ages of Solomon and Ezra, were called Nethenim, that is, *the given*, the persons given to the Lord.—It is the consummation devoutly to be wished for, that the African population of our country may become a people given to the Lord, the servants of Christ, rather than the slaves of men. Let us endeavor to make the Africans the Nethenim of our American churches: such a happy change as this would shed ten thousand blessings on the inheritance of the Lord in these United States. The church that has no special sympathy for the African, is dead, though she may have a name to live. The dependent and unhappy condition of the Africans, the laws that oppress them in the South, and the prejudices that oppress them in the North, ought to secure for them our special Christian sympathy. They are the inferior and despised class of society. Shall we hence neglect them and still profess to be Christians? The Christian spirit requires us to suffer humiliation with those that are cast down. Besides, if these millions of slaves should ever become free, then the most direful calamities will fall on our country if Christianity shall not have prepared them for the right use of their liberty. Add, as another motive, that what is directly done for them may be indirectly done for the redemption of benighted Africa.—The Supreme Disposer of all things may have connected the Christianization of Africa indissolubly with the spiritual elevation of the American Negroes. Send the Gospel to the Negroes, as heaven's

balm for all their wounds. Make it manifest that you love their immortal souls. Sympathize with them in bonds as if bound with them.

Ye ministers of Jesus Christ, if there are any despised Negroes within the limits of your charges, neglect not to visit them with the message of salvation and the expressions of love. Your labors for them will be considered in the last day as a visit to Jesus in prison.—The cup of cold water which you give to a Negro out of love to his soul, will not lose its reward. The peculiarly threatening excitement of the present time ought to bring all of us who are ministers to pray for special direction from God that we may know what we should do for our American Gibeonites, and wherewith we should make the atonement, that they may bless the inheritance of the Lord.

Note.—I am aware that some readers will question many of the preceding statements. Some will think that all Canaanite servants became free in the Jubilee, or that they were a part of all the inhabitants of the land to whom liberty was proclaimed. Other points will also be questioned. Let such critics examine the inspired text, the Shulchan Aruch, the Beur, Rashi etc., and they may find that I have been conscientiously careful in the preceding statements.

M. R. M.

DR. WAYLAND A REFORMER.

The distinguished President of Brown University, Dr. Francis Wayland is, in very deed, a Reformer, in our acceptation of that word, and as that word is applied to us. In proof of this fact, we quote the following passage,—"*Mode of Baptism*," *pages* 87, 88, 89.

"The difference which separates us from other denominations of Christians arises mainly, from our views of the ordinance of baptism; and from the results which naturally flow from that difference. What our views are on this subject, it will be proper for me here briefly to explain.

First, then, as to the *mode* of baptism.

"We believe that the ordinance of baptism is to be administered by the immersion of the body in the water; baptizing the candidate "*into* the name of the Father, the Son, and the holy Ghost." We much prefer the simple formula as given in the Evangelists, though of late, some of our ministers have here and there added a phrase or two to it, after the example of other denominations, or in explanation of their own views of the subject.

We prefer the preposition *into* to *in*, in the apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason of our preference. Nor is this all. It expresses, as we be-

lieve, the meaning of the ordinance, which the other word does not.—*In the name* of any one means merely *by the authority of*, and nothing more. The word *name* here, however, has a totally different signification. The *name* "of the Father, Son, and Holy Ghost" is only the Hebrew mode of signifying "the Father, Son, and Holy Ghost." Thus, "we will trust in the *name* of the Lord our God." "Hallowed be thy *name;*" that is, we will trust in the Lord our God. Hallowed be our Father in heaven, etc. The idea of the formula of baptism is, then, baptizing into the Father, the Son, and the Holy Ghost. Thus, says Robinson, "to baptize, or to be baptized *into* any one is, into a profession of faith of any one, and sincere obedience to him." (See Robinson on this word.) So the children of Israel were "baptized *into* Moses," that is, into discipleship to him. Thus they took him for their leader and lawgiver, promising to obey and follow him. Precisely thus do we understand the formula of baptism. The person baptized abjures the world, and enters into covenant with God. He *was* an enemy to God by wicked works, he *is* now a child of God through faith in his Son; he was *dead in sin*, he is now *alive to God;* the Spirit of God dwells in his heart, and to that Spirit he professes to subject every thought and purpose, every motive and action. This is what we suppose is meant to be symbolized in the ordinance of baptism, and hence the meaning of the expression, baptized *into the name of*, or *into the Father, and the Son, and the Holy Ghost.* The difference between the two expressions is thus clearly manifest. We could baptize any thing *in* the name of the Father, Son, and Holy Ghost. The Episcopalian service uses this expression (we think very improperly) in the ceremony of marriage. The Romanists baptize bells, standards, or any thing whatever in the name of, etc. We cannot, however, baptize *into* the Father, Son, and Holy Ghost, anything but a *rational* being, a sinner repenting of his sins, and now entering into covenant with the Father of his spirit."

We regret the inadvertance of Dr. Wayland in using the word "*mode.*" I predict he will abjure it. He has, indeed, done so in fact. "The *mode!* "—immersion a *mode* of immersion!!! This is a fraction of the legacy of Babylon the mother of all *charlatanry ;—alias*—ecclesiastical quackery!

Is "*sprinkling*" or "pouring" a mode of immersion?

Sprinkling or pouring water *in*, *upon*, or *into* a person, *into* the name, &c., is so absurd an usage that I feel assured that Dr. Wayland and every sensible, well educated Baptist in America will and must, most certainly abandon it. It is an outrage upon the laws of Grecian Philology. To escape the derision of well educated boys of the 19th century, Doctors of Literature must not commit such an outrage upon the whole code, and by-laws of Grecian Philology.

I thank the Doctor in behalf of my more intelligent readers for his most apposite and profound remarks upon "immersing *into* the name of the Father, Son, and Holy Spirit." I am somewhat selfish probably in this expression, because it has—so far as his influence extends—relieved me from an odium which I have borne many years for having so

rendered it in our Family Testament. See Pittsburgh Editions 1839.

Any one baptized *in the name* of Father, Son, and Holy Spirit, has not been baptized *formally* into the Christian faith; though he may have been in intention and in heart. I speak, of course, according to the oracle found in the Apostolic commission, and the subsequent Christian practice of the Apostles and first Evangelists of Jesus Christ.

His emphasis on baptized "*into the name of*"—and baptized "*into the Father, and the Son, and the Holy Spirit,*" is very perspicuous, important, and impressive. It annihilates by one fell swoop, the whole mummery of baptizing bells, standards, and things. Neither *something* nor *nothing* can be baptized *into* the Father, Son, and Holy Spirit. *Persons only can be baptized into persons;* and things *into* things. There is as much sound philosophy as religion, and as much reason as faith in this remark.

"The Principles and Practices of the Baptists," by Dr. Wayland, is worthy of the profound attention of all Baptists, and, indeed, of all Pedo Baptists in the country. We hope that our brethren will purchase it and freely circulate it amongst Baptists and Pedo-baptists.—We may occasionally treat our readers to extracts from it, accompanied with notes and queries. But we speak for a generous and liberal patronage for this work and Brother Lard's Review of Jeterism. Indeed we should be glad to see a notice of this book from those two Richmond worthies Dr. Jeter and his endorser his admirable brother of the Richmond "Herald." Messrs. Sands and Jeter, should not only *read*, but study Dr. Wayland—and furnish their one-sided readers with at least a synopsis of the whole work, and their warmest commendations of it to their devoted readers. A. C.

CHRISTIAN EVIDENCES.

We have just received a small Manual on the evidences of Christianity from the pen of our much esteemed brother, James Challen, of Philadelphia. It is admirably adapted to the wants of a very large class in every community, who have neither the time, the patience, nor the attainments necessary to a perfect comprehension of other more voluminous works on the same subject, It is worthy of a place in every family and Sunday School library. R. M.

THE BAPTIST PRESS IN AGONY

I HAVE recently noticed in the "Western Watchman," copied from the *True Union*, Baltimore, a delectable morceau of criticism originally, it seems, extracted from the Christian Repository for December, pp. 356–7.

"John is the only New Testament writer that at all uses the word *gennaoo*, to beget or to be born. In preaching the gospel in all the acts and preachings of the apostles it is never found. Our Lord in his conversation with Nicodemus, used it, and no one else, as a figurative representation of the one change of heart or of life, which Christianity reveals and declares. John, too, in his first Epistle, uses it ten times—rendered in common version, seven times *born*, and three *begat* or *begotten*. I may say the word is not of classic use, and is not found, as a verb, in any classic Greek Lexicon known to me. Therefore, its theological usage has been often and much in debate. It is, however, even then, but a *metaphor*, and is not to be pressed into the *letter* of Christianity.'

However queer the thing looks, we assure our readers that the above is not a hoax, a 'cross reading,' or any other species of irreverent fun poked at them. It really is not an excerpt from the "Yellowplush Correspondence;' nor the ignorant pedantry of a conceited and reckless sophomore. It is a veritable and *bona fide* criticism, put forth with serious ostentation, and evidently regarded as a very damaging weapon, by Elder A. Campbell of Bethany, Brooke county, Virginia, in a recent logomachic tilt with Dr. Jeter."

"We know of but one method to account for Mr. Campbell's egregious blunder in declaring that the word (*gennaoo*) is not of 'classic use.' We suppose, then, that looking into the Greek lexicon, he saw the word (*geenoo*) marked *obsolete*, and confounding it with (*gennaoo*,) *an entirely different* word but similar in orthography, he, with characteristic rashness, announced that it 'is not found, as a verb, in any Greek Lexicon known to me."

"Mr. Campbell in his crusade against 'creeds,' is accustomed to expatiate flippantly and learnedly about the Nicene fathers. Had he been a little better acquainted with the polemical history of that celebrated symbol of Nice, he most probably would have escaped the ridiculous error of confounding (*gennaoo*) and (*genoo*). For the Platonic usage of (*genneetos*) derived from (*gennaoo*) and (*genneetos*) from the obsolete (*genoo*) formed an important item in the discussion between Athanasius and Arius. The former acknowledge that Christ was (*genneetos*), *i. e. begotten*, but denied that he was, therefore, (*geneetos*,) *i. e. made or created.*

We have thus performed an unpleasant task; but a good brother thought it was 'required at our hands,' and it is done. SIGMA."

We are sorry that we cannot sincerely thank Mr. *Sigma* for his apology for our ignorance or misconception. We do not accept—because we do not need, the confusion of *gennaoo* with *genoo* as an apology for this alleged great philological error!

The mere typographical omission of the word "*figuratively*," as the context would indicate to any one at all conversant with the argument or discussion on hand, is here made the occasion of the most puerile, and malignant assault on our views and position, in my present horizon. This, indeed, is clearly apparent in the calm and candid exposition of the whole passage. After two introductory sentences the case is stated—the affirmation is made;—"Our Lord, in his conversation with Nicodemus used it and *no one else* as *a figurative representation* of the one change of heart, or of life, which Christianity reveals and declares." "In *preaching* the gospel, in all the *Acts* and *Preachings* of the Apostles it is never found." Are not these facts? Assuredly none but knaves or simpletons could make the use of them indicated by the LEARNED "*Western Watchman*," and his still more learned teachers the Baltimore "TRUE UNION!!" and the "Christian Repository!!"

Γενναω is found in the 1st chapter of Matthew more than *forty* times in reference to *natural generation*;—a subject not in our premises.—Every school boy knows this, who can read that chapter in the original. But this is a subject neither alluded to nor discussed by us.—Indeed, it is found some *seventy* times in this sense.

In John's 1st Epistle it is figuratively used ten times—and *in his gospel six times.*

It *is never found in the Acts of the Apostles nor alluded to in connexion with the gospel—or conversion!!!* So reads the first lesson on γενναω.

These "Western Watchmen," "Christian Repositories," and "True Unionists," are peculiarly in need of the advice they so officiously and with such dignified assumption and presumption, gratuitously presume to tender to those who have never asked, and I presume never will trouble them, to expound one word in the Christian Oracles, whether written in Greek, Latin, or English.

Next to this, in the same "Western *Watchman*," is another attempt to implicate me in reference to being present at "Baptist *Camp-Meetings*" in Virginia. I presume a disquisition is demanded on the five essential points of literal and graphical camp-meetings—as I was wont to call the Old Virginia protracted associational preachments accompanied with Methodistic screamings and shoutings; such as I have witnessed in other denominations from 1823 to 1830, in Old and in New Virginia. But on this theme I am ably anticipated by expositions in the Christian Intelligencer, lately presented, which we hope to see copied and responded to in the Richmond Religious Herald.

While ardently loving and seeking peace, and union, and commun-

ion with all who love the kingdom and the coming of the Lord Jesus Christ, we are resolved to die in the battle field for truth against the illusions, delusions, and impositions of worldly and fleshly sectarisms, philosophies, and policies, to much of which we are sorry to see many yielding who have been immersed into their own faith and experience as *mere baptists*, rather than *into* that faith practiced by Peter on the day of Pentecost, and afterwards to the Gentiles in Cæsarea.

A. C.

AN END OF THE CONTROVERSY.

There can be no real and enduring termination of controversy so long as there are two rival kingdoms on this earth. There are now two kingdoms which have been at war for thousands of years past, are still at war, and will continue to be at war, till the last act of the last scene of the drama of humanity. Michael and his angels and Satan and his angels are yet upon the *Campus Terrae*, and will continue till the Lord in person comes.

The true church is the church *militant*. Every useful citizen in Christ's kingdom is a citizen soldier. Jesus the Christ came not to give peace to the earth, although he is the Prince of peace. "We wrestle not against mere flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked Spirits in the regions of the air."

All reformations are conquests. I mean all actual reformations are triumphs of truth over error; of light over darkness; of good over evil. All reformers, in all ages, have been opposed by those in power with the people. They have never been popular till the victory was won, and they had passed out of the way of ambitious aspirants.

We, on the present theatre, are, and ought to be, at war against mere sectarisms, theisms, and atheisms, and each and every schismatic tenet or theory. Union, communion, co-operation, and consolidation of faith, hope, and love, in unreserved allegiance to the Lord Jesus Christ, are, and ought to be, the all engrossing, all controlling, all animating, all permeating aim and effort of every true citizen of the kingdom of heaven. Under this conviction we commenced our career Forty years ago in a discourse on the Law and the Gospel before the Redstone Baptist Association then held on Short Creek, Brooke county, Virginia. The excitement on its delivery was intense on the part of some two or three preachers, who, I then thought, and am now assured, were actuated by other motives and aims than either

the Law of Moses, or the Gospel of Christ enacted or approved.—But they have long since passed the Bourne of Earth and time, and I will not "draw their frailties from their dread abode." In forty years controversies, and in numerous discussions, five of which have been published and read by many thousands, I have found but one honorable opponent, and sorry I am to state the fact that he was an *infidel*, more kindly expressed a *sceptic*. The philosopher—Robert Owen, of Lanark, Scotland.

He made me a long visit at Bethany, after that protracted discussion, and wrote off or corrected several of his Speeches, while at my residence; and not one unpleasant word, or altercation, touching the Stenographer's report, occurred. He was the literal antithesis of Dr. N. L. Rice, than whom I have not found any *Reverend* Gentleman more worthy of the highest Niche in the temple of Jesuitical casuistry, and the most felicitous tact of making the worse appear the better reason. Apart from Religion and Morality, the Faculty or Trustees of some College, very *politically* conferred upon him the degree of a double capital *D*, and they have to justify their righteousness and wisdom, one libelous tract written by him against one A. C., of Bethany, Va., which they have, without *regeneration*, consecrated into a religious Sunday School tract—with quite as little rea truth in it as there is in the Turkish Koran.

So the world goes at half-past five o'clock Saturday evening of the sixth Millennium of our present earth.

On reviewing the trouble I have given to a portion of the Christian public in this New World, as well as to some portions of humanity in Europe and Asia, I have come to the settled conviction—that it would be, on sundry accounts, highly expedient to have one wisely selected person—or a plurality of persons, to meet us in one broad and ample discussion upon the *origin*, the *elements*, the *character*, and the *necessary tendencies* of the Christian gospel and institution clearly enunciated, developed, accredited, and practically and fully carried out. And when reported and printed, sent out under our respective signatures, and thus sowed broadcast throughout English christendom. This would save myriads of *falsehoods alias* misrepresentations and slanders now stalking in their haggard and hideous deformities, under the auspices and armorial of Baptists and Pedobaptists; sometimes without their intention and knowledge, through their partizan periodicals and pensioned scribes, who fatten upon their own theological minced-pies, stimulating the appetites of their readers with the mingled cup of their enchantments, made palatable by the most luscious flatteries of their own simon-pure orthodoxies, rectified by a seven-fold distillation. We have in our eye at this mo-

ment, a few rare specimens that fill up the entire area of this picture, alas, already too familiar to some of our readers!

Many have been hearing and reading one-sided views so long, that they are often more perplexed and confounded in making up their own judgment than they would have been if they had never read nor heard a word upon the subject. We have been the unchangeable advocate for hearing both sides, or neither, and for taking the Book and the throne of grace and deciding without listening to one special argument on the premises.

I will, therefore, consent to meet any respectable opponent of our views, of good standing amongst the Baptist denomination, on any issue he or they may please to make on any one of the prominent themes in the Christian System, as we have published it to the world, and agree to have it reported *literatim et punctuatim*, and abide the issue. Let the reading and the thinking public then read, think, judge, and act for themselves. A. C.

INTERMEDIATE EXAMINATIONS IN BETHANY COLLEGE.

We have just closed the Intermediate Examinations of Bethany College. Every day, for two weeks, has been devoted to the most thorough and searching examination of the classes—and we are pleased to be able to report the most satisfactory results. More than *twenty* different classes were brought forward in succession, and the scholarship of each subjected to a separate and trying ordeal. In the higher classes, the questions were presented in writing, and the answers required to be given also in writing. With but few exceptions, some of the most difficult problems and proportions of Mathematics and of Mathematical Philosophy were readily and clearly worked out and demonstrated, and translations, at once elegant and critically accurate, given of some of the finest passages in the classics. In the various departments of the School of Chemistry, as well as in the several classes in the School of Modern Languages, the high character of the Students for Industry and Scholarship, was creditably sustained.—Classes were heard in Spanish, German, French and Hebrew. This ancient language of Israel, we are pleased to state, is receiving renewed and increasing attention amongst the scholars of the day, and the performances of the class at this examination, show that there is a growing interest felt in its study, also, among the Students of Bethany College.

The faculty of Bethany College have been gradually and steadily advancing the standard of scholarship necessary to the degree of Bachelor of Arts, and they are gratified to find that their views on this subject are meeting with a high degree of appreciation by that class of students, who desire a thorough education rather than the simple honor of a *degree*. It is for such, particularly, that we prefer to labor, because it is from such only that we can hope to receive our desired reward. We labor for the single purpose of preparing and developing useful and working men,—scholars, who need not be ashamed to stand in any position to which Society or the Church may call them, and who will not be content to live a life, either of profitless idleness or prodigal excess,—men, imbued with a deep sense of their responsibility and an earnest spirit of devotion to the best interests of humanity. Such has been our constant aim. For this end was Bethay College instituted, and the results of fifteen years of hard labor under many discouragements, give us much reason to be thankful and to take courage for the future. We have felt that our Students must at last be our recommendation, and we are not ashamed to appeal to them.

We cherish no feeling of rivalry or opposition to any sister Institution,—having these high aims. We wish well to every wise movement in behalf of the course in which we ourselves hopefully and humbly labor, and, if at any time, we may have seemed to oppose movements professedly in this line, it is because we honestly thought them calculated to hinder the very ends which they proposed to promote. If, in this we have been mistaken, we shall be gratified to discover it; on the contrary, if experience shall have already indicated, or shall, hereafter, more fully prove that we have been injudicously scattering our means, and thereby weakening our strength, that we have in fact, attempted too many colleges,—then we shall regret that the result was not sooner perceived, and judiciously avoided. An intimate and practical acquaintance, with all the details of college education, with the wants and difficulttes of well furnished and thoroughly manned institutions, and an ardent desire to build up and establish one commensurate with our wants, and creditable to us as a people, have made us anxious about what we honestly believed to be a misguided zeal in a good cause; and to anticipate results that we could clearly forsee, must follow, and to prevent consequences which we could not doubt would painfully disappoint many of our most sincere and benevolent co-laborers, we have not feared, as we felt it our duty to speak out plainly and candidly, in the spirit of fraternal counsel and advice on all such movements amongst us. That our motives would be misconstrued by many, and grossly perverted by some, we

have had too much experience not to have anticipated, but considerations of this kind should deter no faithful man from discharging his duty to the cause for which he labors, and the friends with whom he co-operates. Let others say what they will, we know that *the more fully we succeed, the more heavily will we be burdened with wearisome labors and anxious cares—and that we have no consolation or support in the matter, higher than the consciousness of doing our duty and contributing our mite to the furtherance of the noblest work committed, under providence*, to the labors of man.

We need institutions of learning adapted to the wants of Students of all degrees of advancement,—but the Grammar School and the College should not only be distinguished, but be kept distinct. Neither the discipline, nor the course of study should be or can be the same. Our experience satisfies us that the College, in the proper sense of the word, is not the place for boys,—a thorough course of study and a system of instruction pitched to an elevated standard and adapted to the mental development of young men, cannot be made fully available to the minds of boys—and these, therefore, should not be classed together in any scheme for the full and appropriate instruction of each. We are enabled to erect a high standard of scholarship in Bethany College, and to adopt an elevated and manly method of discipline and instruction, because our Students have, for the most part, attained to a degree of mental maturity, that renders them capable of rising to the mark, and susceptibles, of such a course. There are, upon the entire catalogue for the session, only six under *eighteen*, and sixteen under *nineteen* years of age. There are upwards of a hundred over *twenty*, and more than seventy over *twenty-one*. They already have the minds and the character of men, and there is material to work upon with noble success. We rejoice in this. It is of such that we wish our classes to be made up—for it is through such that we hope to build up our cause and provide for its future and growing wants.

May the Lord strengthen us for the labor, and give us wisdom rightly to work in this wide and responsible field of duty!

Bethany College, Va., Feb. 16, 1857.

Remarkable Discovery.—A beautiful tunnel has been discovered under a river in the interior of Peru, the work of the Incas, and a lasting proof of their civilization.

CHRISTIAN POLITICS.

Mineral Point, Iowa co., Wisconsin, Jan. 8, 1857.

Brother A. Campbell.—In the Millennial Harbinger, Vol. 6th, No. 12, I find, over the signature of R. R., important remarks on "Christian Politics." Without attempting comment or discussion, considering myself a mere novice in such matters, and viewing it as a grave subject, I beg leave to ask two questions, which—if you esteem them worthy,—you will please to give your opinion.

I. Can a Christian discharge his whole duty to God, and his fellow man, without in some degree participating in the politics of the day?

2. Cannot a Christian participate in the politics of the day in a manner consonant with the Gospel of Christ. I understand R. R. to decide that he cannot. J. L.

In our country and government, every man is responsible for his vote. When, therefore, in his horizon, there is a question or a crisis involving, as he judges, any good, or the prevention of any evil, it is his duty to God, who gives him a vote, and it is his duty to man, to use, or to give that vote, to that person, or to that measure, which will, in his judgment, inure to the most good, or of two evils to prevent the greater, by voting for the less.

Every Christian man is constrained by the spirit and letter of Christianity, to do good to all mankind as far as God gives him opportunity. And, therefore, so far as a vote for this measure or for that; for this person or for that, will, in his best judgment, result in the greater good, or in the lesser evil to the community, as a Christian man, he ought, as we think, to vote for that person or for that measure.

I presume Dr. Richardson concurs in this view of the subject.

A. C.

CONSUMPTION CURABLE.

We have received a very interesting and valuable volume from the pen of Dr. W. W. Hall, of New York, Editor of "Hall's Journal of health," on Consumption Curable! The deservedly high standing and reputation of Dr. Hall will, we doubt not, secure to this treatise a very general circulation, and a careful reading. A. C.

ELDER D. S. BURNET.

Elder Burnet, formerly of Cincinnati, now of New-York, is, we are glad to learn, doing good service in that city. He is just the man for such a city; and we doubt not, that in a good position or location, he will gather around the Lord's table many happy guests. We much desire for him a good hearing in New-York, and that being secured we are sanguine as to the results. A. C.

SUMMERVILLE INSTITUTE.

This Institution situate at Ghalson, Mississippi, founded by the energy and enterprize of Brother Thos. S. Gathright, is, we are glad to learn, in a very flourishing condition, being now the largest school in the State, next to the University, and is entirely a boarding school, preparing the young for the higher classes in College. We have two students now at Bethany College from this Institute, and can recommend it to our friends. A. C.

THE STYLUS.

The *Stylus* published by the two Literary Societies of Bethaty College, is now in its 6th volume. This is quite a spirited monthly, with four editors. Its terms of publication are as follows :—

One copy, one year, $1,50 ; Five copies, one year, $6,00 ; Ten copies, one year, $10,00.

Students in College, and graduates abroad, contribute to this quite interesting and talented periodical. All students attached to their *Alma Mater* and the first fruits of genius and taste, ought to read and circulate this neat and interesting periodical. It may stimulate and call out genius and talent, which but for such a periodical might never have conferred a benefit upon humanity. A. C.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

"He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, shall surely come to want.

CHRISTIAN BANNER.

From the "Christian Banner," Brighton, Canada West, we are happy to hear of the successful labors of our brethren in the good cause, Bro. J. C. Stark, of Ohio, in a recent visit to Canada West, added some fifty-three disciples to the churches, in his tour. We are happy to hear of the earnest labors of brethren Lister and Kilgour, who are laboring in Upper Canada. We are also pleased to see that the Christian Banner, edited by bro. D. Oliphant, assisted by J. Butchart, Jr., is still scattering the good seeds of the Christian faith—while contending in his Christian Banner for the Ancient order of things. We are sorry to see so large a harvest as is now ready for the sickle in Canada West, with so few reapers to gather it. And it is still more painful to know how many with large means in hand–who could severally have each his own missionary in the field, are nevertheless, doing comparatively nothing in the great work of evangelizing the world. A. C.

THE CHRISTIAN BANNER

For 1857, volume XI, will aim to "rightly divide the word of truth"—to proclaim the same "gospel of the grace of God" as the apostles of Jesus preached to sinners—and teach, admonish, and exhort believers according to the "mind of the Spirit," opposing with direct earnestness, as occasion may demand, everything avowedly religious which is not in accordance with the inspired pattern. The Christian Banner is a monthly periodical of 32 pages, with neatly printed cover:—subscription only $1 per year. Orders may be addressed to D. Oliphant, Brighton, Canada West.

William Oliphant Departed.—[The "Brighton Weekly Flag" contains the subjoined obituary notice, which embraces the essence of all that we ought at present to say of the now departed brother William Oliphant. Our dear brother still lives in the affections of very many: and it is confidently hoped that his example in life, even though he is personally removed from us, may long be of service in the cause of the Prince of Salvation who is also the Resurrection and the Life.—D. O.]

Died, at Eramosa, on the 7th day of September, William Oliphant, aged 42. As a member of the domestic circle—as a citizen of the community in which he lived—as one of the Lord's pure family, William Oliphant was affectionate, faithful, and exemplary. No one could depart to the unseen world with greater composure, no one could leave behind a purer or a greater share of general esteem.

CO-OPERATION MEETING.

MARION, Ala. Jan. 29, 1857.

BROTHER CAMPBELL.—By request of the Secretary, I give you below the proceedings of the late Co-operation for South Alabama, held with the church of Disciples, in the city of Selma.

SELMA, Jan. 10, 1857.

The general meeting for consultation and co-operation of the churches of Christ in South Alabama, was organized by the election of bro. J. S. Lamar, of Augusta, Ga., as President, and Alfred Berry. of Selma, as Secretary.

It was resolved, on motion of bro. John N. Walthall, that a committee of three be appointed by the Chair, to raise a sum sufficient for the support of an Evangelist, to labor within the Co-operation—to employ said Evangelist, and put him into his field of labor. Brethren David Hamilton, of Selma, Wm. A. Corbin, of Marion, Jabez Curry, of Oak Crove, were appointed said committee, and, on motion, P B. Lawson was added.

On motion of bro. Robert P. Goree, it was resolved that the committee be instructed to use their best efforts to employ a first rate Evangelist, and all the brethren then present, were requested to aid the committee in raising the funds necessary to employ such Evangelist.

Further resolved on motion of bro. Goree that the limits of this Co-operation be restricted so as to include only the following counties, Greene, Perry, Marengo, Dallas, and Loundnes. And,

On motion of P. B. Lawson, that this Co-operation for the future, be styled the Middle District Co-operation of South Alabama.

That the next meeting of this Co-operation be held with the church of Disciples at Marion, Perry county, commencing on Friday before the first Lord's day in October next.

On motion of bro. Goru, that the proceedings of said Co-operation be forwarded for publication to the Editors of the Millennial Harbinger, Gospel Advocate, and the Christian Union.

Owing to the inclemency of the weather, bad roads, and a former disappointment as to the time of holding the meeting, only two counties, Dallas and Perry, were represented; but the brethren of south-east Alabama, having previously held their district meeting, I presume their want of representation in this will work no material injury to them. I hope that by this fall the Western part of the State will get up a district meeting.

Our meeting in this new and thriving little city, was a very pleasant and harmonious one. We have a few warm-hearted brethren and sisters there who meet regularly every Lord's day to worship God as practiced in the early and pure days of Christianity. They have a very handsome little chapel, erected almost entirely, at the expense of one of their number, bro. David Hamilton, who is both a liberal and truly devoted man. We had besides a pleasant interchange of feeling with the brethren, three accessions to the little vine planted there, and, I trust, will have more during the present year. We had one of

Bethany's graduates, who administered the word of life for several successive days and nights, and while the brethren were edified and delighted by his style and matter both, we all felt that he reflected great credit on his *Alma Mater*. Bro. Lamar is destined to be a useful man, provided he continues to teach *the Word*, and eschews science, falsely so called.

The subject of your contemplated visit South, was very frequently mentioned, and all were eager to know exactly when you would be here, and especially if you would not stop for a length of time sufficient to be profitable to the great objects of your mission. We hope to see you before very long in the sunny South, but just now, and for some weeks past, more appropriately the rainy South. In hope of immortality, affectionately yours,

P. B. Lawson.

THE PROSPECTS OF THE CURRENT REFORMATION.

The prospects of the current reformation were never more bright and promising than at the present moment. Indeed, it has annually been widening its circle and increasing its power over large masses of mind; and the best mind, the most perspicacious mind, in its whole latitude and longitude. And this, too, under a cloud of misrepresentation, and in an atmosphere poisoned with the exhalations of self-conceited bigotry—breathing out threatenings and slaughter, moral and ecclesiastic. But still the ball moves. Yet it moves.—And it moves in all directions.

It has, indeed, been impeded nowhere, unless under such carricatures as those of Dr. Jeter and Mr. Sands, in Virginia, the old Wallers and Noels.

NEWS FROM THE CHURCHES.

Missouri.—Bro. N. W. Miller, writing from Independence, under date of Feb. 5th, 1857, says:—"I recently closed a meeting of ten days, at Pleasant Hill, Cass co., which resulted in 43 accessions to the church by confession and otherwise.

Indiana.—Bro. Wharton writing from Fulton co., under date of Feb. 12, '57, says:—"Bro. Campbell, I have just closed with the first of January, my year's labor, in Fultou county, as Evangelist, with 62 additions, 42 by confession and immersion, 20 by commendation. I am engaged to travel in the same bounds the present year. I have just returned from Miami county, where I held two meetings, one of seven days, with ten additions, 2 by confession and immersion; one reclaimed; one from the Methodists, and six from Old Christians, one a Preacher of fair talents. The other of four days with five additions. To the Lord be the praise.

OBITUARY NOTICES.

Lexington, Mo., Dec. 19, 1856.

Dear Brother Campbell.—The hand of affliction is once more laid very heavily upon our whole brotherhood. Brother John T. Johnson is no more! As we write this sentence we tremble in anticipation of the startling effect it will have upon thousands of pious hearts. No better man is left behind him, nor one more universally beloved by those who knew him. His name has been a signal of success in the labors of the gospel, and thousands of his sons and daughters in the Lord will rise up and call him blessed.

He died at the residence of Bro. Thomas C. Bledsoe, in this city, yesterday, the 18th, at a quarter past 6 o'clock, P. M. He left Cincinnati at the close of the convention, in October, for Missouri, purposing to traverse the State to its Western border, on this, his first Evangelical tour to that section.

After preaching with marked success in Columbia, Fayette, and Rockport, he arrived in this city on Lord's day, the 23d day of November. From the steamboat landing he proceeded immediately to the Church filing the brethren with surprise, as he unexpectedly entered the door. Upon the urgent solicitation of Bro Allen Wright, who had just commenced a discourse, he addressed the congregation then assembled; and from that time he continued his labors uninterruptedly for fifteen days, speaking the greater part of the time twice a day, and also, visiting from house to house, instructing, exhorting, and admonishing the brethren and sisters, and others—devoting himself to the work with an earnestness, energy, and success that astonished the whole community. The result was 24 additions to the Church, and such an awakening of the entire community as has not been witnessed here for many years. On Lord's day night, the 15th day of his labors, he preached to a crowded audience, and announced as his theme for the following night, "The Word." After leaving the heated room and walking to Bro. Wernwag's, he drew his coat close about him, and remarked he felt rather cold. The next morning he was understood by a gentleman of this place to complain of slight indisposition; but later in the forenoon of the same day, when advised by some of the brethren to take care of himself, that they were fearful he was exposing himself too much, he replied that he was accustomed to go through heat and cold, and that it never hurt him, and that he never felt better in his life. In the afternoon while at Bro. Bledsoe's he was taken with a severe pain in his left side, and it very soon became so intense that he was compelled to lie down on the bed from which he never arose. Bro. Dr. Cooley was immediately sent for, who pronounced the disease Pneumonia. He received the most assiduous attention from numerous brethren and sisters, and the most skillful services from Dr. Cooley and three or four consulting physicians; but notwithstanding all, the disease gradually increased in violence till the day of his death. He seemed, however, to a great extent, insensible to pain. For a great part of the time he was delirious, but during the whole period of his sickness he had but one theme. In his rational moments he was exhorting and admonishing those around him, and even during his delirium he was preaching and exhorting. When it was thought—a few days before his death—that his dissolution was near, in accordance with the wishes of his physician and other friends present, Bro. H. M. Bledsoe informed him it was believed that his death was near at hand. He replied, "I did not think it was so near, but let it come." He was then inquired of whether he had any doubts or fears in reference to the future, to which he replied with great earnestness of manner, "no, not the least. I have lived by Christianity, and I can die by it." When asked if he had any message he wished sent to his children, he replied, "none except that they live godly lives and meet me in Heaven." The day before his death, when a female friend approached the bed, he grasped her hand, and said, "In a few days more I shall be at home in Heaven." He made many other remarks during his illness, too

numerous for this communication, all full of hope and love, which made a deep impression on the minds of those around him. The triumph of his death was complete. And we feel that it was a religious privilege of the highest order to stand around his bedside. It will, doubtless, be a painful reflection to his family, that he died in a distant land, away from the tender offices of their affection; but such a man could never fail of affectionate attention where the brotherhood of the gospel extends; and such attention was bestowed upon our dear deceased brother in a pre-eminent degree. The circumstances of his death, were in harmony with his past life. He died in the midst of his labors, in the field of active usefulness.

His remains were deposited in the cemetery here, subject to the wishes of his children.

May the Lord enable us all so to live, that we may die as he died, in the triumphs of our glorious hope.

We would respectfully suggest that bro. L. L. Pinkerton, or some other competent brother, collect the materials necessary for the work, and write the Biography of our deceased brother, as we think such eminent and self-sacrificing services call for such a token of respect from the brotherhood; and besides, we think such a work would be eminently useful to the cause he so successfully plead. Yours in Christian affection,

H. M. Bledsoe, Allen Wright,
Jas. S. Muse, Jno. W. Garvey.

Died, at Hazle Green, Grant co., Wisconsin, on the 22nd day of Nov. 1856, bro. Henry Dixon, aged 30 years and 6 months.

Bro. Dixon was born in England. He came to America with his parents, in the year 1848. In Birmingham, Erie co., he heard the gospel of Salvation, and with prompt and pious confidence, he gave up his soul to the Lord Jesus.—He was so fully penetrated with the beauty of the gospel and the infinite mercy of God in the redemption of fallen sinners, that he determined to devote his life to the proclamation of the glad tidings. With a perseverance equaled by few, he set himself to the task of preparation. Without pecuniary means, without aid, except what was incidentally and scantily supplied by a few encouraging friends, he performed Herculean labors in the study of elementary English, the correction of a faulty foreign accent, and in laying the foundation of Greek and Latin literature.

His first efforts in preaching awakened very generous hopes of future usefulness. His travels were extensive, and labors abundant, chiefly in the counties of Ashland, Richland, Knox, Licking, and others adjacent, together with much labor on the Western Reserve. Many hundreds in all those regions: many scores by him brought to the knowledge of Salvation and introduced into the kingdom, will mourn the early fall of one so zealous, so amiable, energetic, bold, cheerful and devout.

Those who best knew bro. Dixon, predicted for him a high career of usefulness. Few men ever overcome such difficulties; few have been so universally acceptable and successful in early life. In mental endowments of generous capacity; of intuitive quickness of perception, an imagination bold and fertile, a memory which treasured indelibly great stores of scriptural knowledge, and a heart of lively sensibilities, he controled a wide circle of ardent friendships.

Faith, the great element of Christian character, was in him a principle of living power. It wonderfully sustained him in that last struggle, when bidding adieu to an affectionate companion, he yielded up his spirit to the Lord Jesus. He leaves a wife in the sorrows of early widowhood, and one child; one having gone before him to rest.

His remains were brought to Churchland, to be interred in the midst of his friends.

A. S. H.

Several Obituaries, which should have appeared in this No. were unavoidably crowded out. They shall appear next month.

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PROPHECY—*No. XVI.*

THE SLAYING OF THE TWO WITNESSES.

IN our last Article on prophecy, we attempted to show that the future prospects of the church are altogether encouraging; that she shall hunger no more, neither shall she thirst any more, neither shall the Sun again smite her.

But as many good and pious persons still look forward to the slaying of the Two Witnesses with the most awful and gloomy apprehensions, it may be proper before we proceed farther, to consider the ground of these fearful anticipations.

The period of one thousand two hundred and sixty prophetic days or solar years, is of frequent occurrence in sacred chronology. It is referred to by Daniel in the seventh chapter of his prophecy, and by John in the eleventh, twelfth, and thirteenth chapters of the Apocalypse. A period of equal duration is also mentioned in the twelfth chapter of Daniel; but it refers to a different series of events, as the sequel will show. The other allusions are all identical, and refer to the period of Western persecution, during which it was predicted that the saints of the Most High would suffer under the ecclesiastical tyranny of the Little Horn, that the holy city would be trodden under foot, that the Two Witnesses would prophesy in sackcloth that the woman would find an abode in the wilderness, and that the seven headed and ten horned monster would make war upon the followers

of the Lamb. If, then, we can find the beginning or the end of this period, we will have no difficulty in determining the exact chronology of the three and a half years, during which the Two Witnesses lay lifeless in the street of the great city; for they were slain at the end of the forty-two months during which they prophesied in sackcloth. The vision of Daniel, as it is recorded in the seventh chapter of his prophecy, is best suited to our present purpose, because it contains the greatest number of particulars which serve to define this remarkable epoch. To the brief consideration of this chapter of symbolical prophecy, we, therefore, now invite the attention of our readers.

The first beast evidently denotes the Chaldean empire. So, we believe, it has been understood by all writers on prophecy. The grea power of this first universal monarchy is well represented by the strength of the lion, and its proud and lofty bearing by the flight of the eagle. But when it became great, its wings by which it was lifted up from the Earth, were plucked; and it was made to stand on its feet as a man; and a man's heart was given to it.

All this was fulfilled when Jehovah humbled the proud heart of Nebuchadnezzar. When he had conquered the surrounding nations; when he had built Babylon and adorned it with all that the peculiar treasures of kings could contribute, he forgot the hand that sustained him, and the right hand that upheld him; and arrogating to himself the power, the honor, and the glory; as he walked in the midst of his palace, and beheld the massive walls, the hanging gardens, and the royal magnificence of the capitol of his vast dominions, he exclaimed in the pride of his heart, "Is not this the great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? But while the word was in the king's mouth, there fell a voice from heaven, saying, O, king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou knowest that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." "The same hour," adds the prophet, "was this thing fulfilled upon Nebuchadnezzar," after which he praised the God of heaven, whose works are truth, and whose ways are judgment.

The second beast was a symbol of the Medo-Persian empire. As the bear is noted for its rapacity, so the Medo-Persian monarchy was distinguished for its great cruelty. Calmet says, "The Persians have exercised the most severe and the most cruel dominion we know of. The punishments used among them, beget horror in those who read

them." The three ribs in the mouth of this beast, represent the three kingdoms of Lydia, Babylonia, and Egypt.

The third beast was a type of the Grecian empire. The army of Alexander the Great, is well represented by a leopard with the four wings of a fowl upon its back. Nothing in history can be compared to the impetuosity and the rapidity of Alexander's conquests. With an army of about thirty thousand men he crossed the Hellespont in the Spring of the year 334, B. C.; and in less than ten years he subdued the one hundred and twenty-seven provinces of the Medo-Persian empire, and many other countries over which king Ahasuerus never swayed his golden sceptre.

The fourth beast represents the Roman empire, or fourth universal monarchy of the world. "For," said the angel, "the fourth beast shall be the fourth kingdom upon the Earth, which shall be diverse from all kingdoms, and it shall devour the whole Earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings (or kingdoms) that shall arise." These according to Machiavel, a *Roman* historian, were the Ostrogoths in Moesia, the Visigoths in Pannonia, the Sueves and Alans in Spain, the Vandals in Africa, the Franks in France, the Burgundians in Burgundy, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, and the Lombards at first on the Danube and afterwards in Italy. The chronology of these ten kingdoms, is thus given by Bishop Lloyd, "the Huns rose in A. D. 356, the Ostrogoths in 357, the Visigoths in 378, the Franks in 407, the Vandals in 407, the Sueves and Alans in 407, the Burgundians in 407, the Heruli and Rugians in 476, the Saxons in 476, and the Lombards in 562.

We have thus briefly glanced at the whole subject in its general connection, merely for the purpose of more accurately defining the Little Horn of the fourth beast. To identify it, especially in its chronological relations, is our present object. We shall, therefore, first permit the prophet and the angel to introduce it to the reader.

"I considered," says Daniel, "the horns; and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes, like the eyes of man, and a mouth speaking great things. * * * Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other (*Little Horn*) which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things whose look was more stout than his fel-

lows. I beheld and the same horn made war with the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." This is the vision and we will now hear the interpretation. "Thus," said the angel, "the ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first; and he shall subdue three kings. And he shall speak great words against the Most High; and he shall wear out the saints of the Most High; and think to change times and laws: and they shall be given into his hand until a time and times and a dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

We have then, eleven characteristics of this Little Horn, by which to identify it. It appears from the oracles quoted

1. That its locality would be among the other ten horns or kingdoms: that is, in some part of the Western Roman empire.

2. That it would be a *little* horn; or as the angel explains it, a little kingdom.

3. That it would be diverse, or of a different species from the other ten kingdoms.

4. That it would subdue three of these kingdoms.

5. That it would have eyes like the eyes of a man.

6. That it would speak great things or blasphemies against the Most High.

7. That its general bearing would be more arrogant and presumptuous than that of the other ten.

8. That it would arrogate to itself the authority to legislate, and attempt to change times and laws.

9. That it would make war upon the saints, and prevail against them for a time, times, and a dividing of time.

10. That at the close of this period, the Ancient of days would sit in judgment upon it, and take away its dominion.

11. That it would not at that time be wholly destroyed; but that from that epoch, it would gradually consume away even to the time of its final ruin.

These are the characteristic properties and accidents of this remarkable subject of prophecy. By these criteria, it must be identified.—And there is just one power, and only one, known in the history of the world, to which they are all applicable. This power is the Roman Catholic Hierarchy. All admit that Popery had its origin in the Western Roman empire. And it is just as evident, that it is in itself intrinsically a little horn. It is true that Popery became one of the

most powerful despotisms that ever cursed the world. But it was so by borrowed power. It has generally accomplished its designs and purposes through the agency and instrumentality of the beast, or some of the ten horns of the Western monster. Hence it appeared to John as a lamb, but it spake like a dragon.

The Roman Hierarchy is, also, diverse from the other kingdoms.—They were all secular, but it is an ecclesiastical despotism; and it has always been distinguished for its cunning, its foresight, and its far-reaching policy. These characteristics are well represented by the eyes of a man.

We need scarcely speak of the arrogance and presumption of the Papal Hierarchy; of its assumed right to change times and laws; and of the great things which it has spoken against the Most High. A volume would scarcely contain all its blasphemous titles; and the great swelling words of vanity which it has uttered, would fill many folios.

But the ninth characteristic demands our more special attention.—"It shall make war with the saints and prevail against them for a time, times, and a dividing of time;" or for a year, two years, and half a year. This is the same as the forty-two months or the one thousand two hundred and sixty days of the Apocalypse. But the Jews had two modes of reckoning time. In the prophetic style, a day may denote the period during which the Earth makes a revolution either on its axis or or in its orbit. For the more full illustration of this principle, we refer to our third Article on prophecy; in which we have proved historically, that the seventy weeks from the going forth of the decree to restore and to build Jerusalem till the coming of the Messiah, were weeks of years. It is, therefore, in harmony with Daniel's style, to consider these three and a half years or one thousand two hundred and sixty days, as so many revolutions of the Earth in its orbit. Of the truth of this assumption, we will have abundant evidence in the sequel.

But when did this period commence? And when did it terminate? For a long time Popery was of very slow and almost imperceptible growth. It was not, like Minerva, born in the full possession of all its various powers and assumptions. It rather resembles the oak as it rises from the acorn to its full proportions. The seeds of Popery were planted at a very early period in the Christian church. Even in the time of Paul, the mystery of iniquity was at work in the kingdom of the Messiah. But it was restrained by the civil power till that was taken out of the way, A. D., 476. After this its growth was much more rapid. But it was not till the eleventh century, that it reached the acme of its power. Commentators have, therefore, assigned different epochs as the beginning of this period. Many think it com-

menced A. D., 606, when the emperor Phocas conferred on John, the title of Universal Bishop. But a very careful examination of this subject has induced us to place the commencement of this eventful period at an earlier date.

According to the historian Gibbon, who has never been accused of partiality for the claims of Christianity, the emperor Justinian was induced by the Catholic party to undertake the subjugation of Africa A. D., 533. The following letter from Justinian to John, bishop of Rome, bearing date A. D., 533, sufficiently explains the purposes and designs of the emperor, and his obsequious services to the Roman Hierarchy. "Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and as it becomes us, honoring your blessedness as a father, we have laid without delay, before the notice of your holiness, all things pertaining to the state of the church.—Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God which has hitherto obtained, and will remain without any interfering opposition. *Therefore, we hasten to subject and to unite to your holiness all the priests of the whole East.*

As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly, resolved and decided upon by all the priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer any thing which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, *who are the Head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

The same supreme authority is ascribed to the bishop of Rome by Justinian in his celebrated code of Roman laws published about the same time. In the 131st. Novella, the emperor says, "*We, therefore, decree that the most holy Pope of the elder Rome is the first of all the priesthood;* and that the most blessed archbishop of Constantinople, the new Rome, shall be second in rank after the holy apostolic chair of the elder Rome."

The next year, A. D., the kingdom of the Vandals was broken up by the arms of Justinian, the defender of the faith, and the instrument of the Pope; and the religion of Rome was firmly established in the provinces of Northern Africa. Thus was the first of the three horns of the beast, plucked up by the roots, through the instrumentality and influence of the Catholic party.

The Pope was, however, still very much restrained by the Ostrogoths in Italy. But in the year 538, these Arian opposers were com-

pletely vanquished by Belisarius, the brave general of Justinian; and thus fell the second of the three horns of the beast, before the emissaries of Rome.

The Lombards were the next to be taken out of the way. Their king Astolphus declared himself the equal enemy of the emperor and of the Pope. He took Ravenna, and led his victorious army to the gate of the Vatican. Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign; an annual tribute of a piece of gold was fixed as the ransom of each citizen, and the sword of destruction was unsheathed to exact the penalty of her disobedience.—The Romans hesitated; they entreated; they complained; and the threatening barbarians were checked by arms and negotiations, till Pope Stephen had secured the friendship and aid of Pepin, king of France. This champion of the Roman church twice crossed the Alps, at the head of a French army, subdued the Lombards, and in the year 755, conferred on the pseudo-successor of saint Peter, the exarchate of Ravenna and Pentapolis. The removal of this third horn of the monster, greatly enlarged the influence and dominion of Rome, and from that time the Pope became a temporal sovereign.

From all these premises, then, we conclude that the Little Horn must have been in existence before A. D., 534; and that the period of its dominion over the saints of the Most High, is to be reckoned from the decree of Justinian, published A. D., 533, by which the Pope was made *Universal Bishop* and *Head* over all the churches.

If then, to 533 we add 1260, we have as the terminus of this period A. D., 1793, a most eventful epoch in the history of Rome and her political allies. It was then that "the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: the judgment was set and the books were opened" for the trial of this monster of iniquity. The sentence of condemnation was passed in this august assembly of the higher ranks and orders of the spiritual universe; but its execution was committed to the French nation, especially under the administration of the great Napoleon. On the 21st of September 1792, the National Convention abolished royalty, and proclaimed the French nation a free Republic. On the 19th of November following, they passed the "Decree of Fraternity," promising aid to all people who were willing to contend for the principles and the enjoyment of liberty. These measures were preparatory to the solemn and extreme issues of the next year; during which king Louis, "the Eldest Son of the Church" was beheaded, vast numbers of the royalists put to death, the Republican Era proclaimed, and all ec

clesiastical connection with Rome publicly renounced. The events of the two following years were of the same type as those of the preceding. While they were characterized by the most wild, reckless, and lawless spirit of unbridled democracy, they were a terror to every surviving horn of the monster.

But it was reserved for Napoleon to humble the pride of Rome, and to sever the ecclesiastical and political ties that bound all Western Europe to the throne of the Papacy. This was his mission. While he confined himself within its proper limits, no hero was ever more successful. On the third of February, 1796, when only twenty-six years of age, he was appointed commander-in-chief of the army in Italy. The battle of Lodi is a monument of his military greatness. All Northern Italy felt and acknowledged his power. "The Pope was forced to purchase the forbearance of the republicans by ceding to them Bologna, and several other towns, paying a heavy ransom, and sending three hundred precious manuscripts and pictures to enrich the national museum at Paris." Other events followed in quick succession, and on the 15th of February, 1798, general Berthier, the commander of the French forces, entered the gates of the Eternal City. The conquest was easy. He soon abolished the Papal government, proclaimed Rome a Republic, dragged Pious VI from the altar of the Vatican, sent him first into Tuscany and thence to Valence, in France, where, after an illness of ten days, he expired, in captivity.

But extremes beget extremes. While the Little Horn was debased a more frightful enemy of the church was exalted. The bottomless pit was again opened, and an atheistic monster more terrible than the Mahometan locusts of the desert arose to legislate and to control the fortunes of the new Republic. It was not enough to sever the ties that from the days of Pepin had bound France and Rome in terms of friendship; it was not enough to abolish Popery and all other forms of superstition; but the Christian religion must be included in the same sweeping act of atheistic folly. The Two Witnesses that for one thousand two hundred and sixty years had prophesied in sackcloth under the dominion and tyranny of the Little Horn, must be slain among the first acts of this new emissary of Satan. And hence, on the 7th of November, 1793, Christianity was legally abolished by the National Assembly of France; the worship of Reason was made the religion of the Republic; the Bible was publicly burned, and treated with every other mark of contempt; and the warning voice of the gospel trumpet was no longer heard amidst the loud huzzas of a deranged and atheistic populace.

"Having," says Alison, "massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revo-

lutionists, but to direct their vengeance against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination 'to dethrone the King of Heaven as well as the monarchs of Earth.' To accomplish this design, they prevailed on Gobet, the apostate Constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared, 'that no other religion was now required, but that of liberty, equality, and morality.' Many of the Constitutional bishops and clergy in the convention joined in the proposition. Crowds of drunken artizans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents brought in heaps to the municipality and the convention, from which they were sent to the Mint to be melted down.—Trampling under foot the image of our Saviour and the Virgin, they elevated, amid shouts of applause, the busts of Marat and Lepelletier, and danced round them, singing parodies on the Hallelujah, and dancing the Carmagnole."

After describing several other indecent and profane exhibitions, our historian adds, "The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of Papal power, pressed upon the peopled realm of France—the anathema of Heaven inflicted by the madness of her own inhabitants. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; and age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the Hindoo theocracy. On every tenth day, a revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience. Marat was universally deified, and even the instrument of death was sanctified by the name of the *Holy Guillotine*. On all the public cemeteries, the inscription was placed, 'Death is an Eternal Sleep."

But at length the French began to learn wisdom from the lessons of their own folly. On the 7th of May, 1794, the following resolutions were, on motion of Robespierre, passed by the National Assembly.

1. "The French people acknowledges the existence of the Supreme Being and the immortality of the soul.

2. It acknowledges that the worship most worthy of the Supreme Being, is the practice of all the duties of man.

This, it is true, is only Deism; but it shows that the public mind was beginning to react. And in about three and a half years the Bible began to be more respected; some of the churches were again opened; the warning voice of the faithful was again heard; and so speedy and thorough was this revolution in public sentiment, that after an interval of seven years, the Christian religion was again restored by Napoleon, *with the general approbation of the French people.*

It is true that the French are still religiously blind and superstitious. They have never understood the true genius of Christianity; and hence when their own experience had convinced them that superstition is better than atheism, they were not prepared for any thing better than a modified species of Roman Catholicism. This was certainly some concession to the Roman Hierarchy; but all the powers of Earth can never restore what it has lost by the French revolution and the victories of Napoleon. Since his first campaign in Italy, it has been dying of consumption; but the progress of Christianity has been onward and upward. Whether, therefore, we regard the Bible, or the church, or both as the Two Witnesses, it is symbolically true, that after the short reign of Atheism, they were publicly taken up into heaven. From this eventful epoch we may justly date the revival of pure Christianity. Then commenced the work of modern missions; then was conceived the benevolent design of supplying the destitute and dying millions of our race with the Word of life; and never before since the days of the apostles, was so much accomplished in the same space of time, for the edification of the church and the conversion of the world. The Bible has since been translated into all the principal languages and dialects of the Earth; the number of copies has been multiplied ten fold; one angel is now visibly flying through the midst of heaven proclaiming the everlasting gospel to every nation, and kindred and tongue and people; and another is just heard in the distance announcing the fall of Babylon and the triumphant reign of the King of kings and Lord of lords.

Such are the teachings of the prophets, and such are the lessons of current events. He must, indeed, be credulous who can believe that the present unparalleled progress of the arts, sciences, Christianity, and all that elevates, refines, and adorns human nature, will yet be retarded; that mankind will again be involved in midnight darkness; and that Romanism, Atheism, or any other ism opposed to the genius and spirit of pure Christianity will ever again enslave the world. It

would require a voice as powerful as that which once caused the Sun to stand still over Gibeon, and the Moon in the valley of Agalon, to stop the progress of all those agencies by which God is now regenerating the human race.

From all the premises then, we conclude that the days of Zion's mourning are past; that her warfare is almost accomplished; that the Witnesses will no more prophesy in sackcloth; and that the bottomless pit will hereafter be opened only to receive the enemies of the church. The little stone has already become a mountain; and soon it will fill the whole Earth. R. M.

FAITH *versus* PHILOSOPHY.—*No. II.*

"BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

We are seeking an explanation in regard to a supposed want of power in the religious movement in which we are engaged. We have already in vain endeavored to discover any defects in the principles on which the reformation is based, to which the alleged failure might be attributed, and we have now to look to the manner in which these principles have been carried out, for any existing cause of error or deficiency.

Heretofore, it has been hypothetically assumed, that a want of power is actually exhibited, and that this reformation vine, which promised so much, and which has been so long and and so diligently cultivated, has, after all, either produced no grapes at all, or brought forth "wild grapes,"—the worthless fruit of an unchanged nature. It may, however, be well for us, before we proceed farther in our search for causes, to inquire more definitely into the state of the fact, and ascertain as far as practicable, whether the alleged failure really exists, and, if so, in what particular respect a deficiency is indicated. These are questions which ought to be considered with candor, for the cause of truth scorns the aid of pretence, and self-deception is the very worst species of imposture.

It would not, I presume, with the reasonable and the just, at all detract from the merit of this effort at reformation, to admit at once, without argument, that it has by no means yet accomplished its design. This design has been to "restore pure primitive apostolical Christianity in letter and spirit; in principle and practice." This is a great work. Who will presume to say it is fully accomplished? We have

maintained that it is effected so far as the "*letter*" and the "*principle*" are concerned, but who will affirm that primitive Christianity is fully exhibited in "spirit" and in "practice?" Christianity is a perfect system. It demands perfection from those who embrace it.—To see it in its original beauty and purity is a blessed privilege, and to make an effort to restore it to the world, is praiseworthy, even if absolute conformity to its nature and its demands has not been attained. Failure in this respect, indeed, is common to all religious bodies. Though the views which many of them take of Christianity are sadly defective, still there is not one of them unwilling to confess that their practice falls far short of their profession, and that they, by no means, realize in fact that vision of moral beauty and excellence—that divine renovation of life and character which has been revealed to them. When compared with the adopted standards, all must be pronounced deficient, but if the reformers, as a religious body, be compared with other religious communities, we have reason to believe that they will suffer no discredit. For zeal in behalf of benevolent enterprise: for generous liberality in their donations to institutions of learning; to the support of missions; to the revision of the Scriptures and their circulation in all lands; to the maintenance of the poor, the orphan, and the widow—in short, in those outward manifestations that indicate the presence of a living and active religious principle, we believe that the Disciples will most favorably compare with any religious denomination whatever.

There are some, however, who regard *proselyting* power as the grand criterion of true Christianity. Struck with the rapidity with which the gospel at first spread itself in defiance of all opposition, until in a few years it had pervaded every province of the Roman empire, they are led to estimate the value of each modern exhibition of Christianity, by its ability to diffuse itself. It must be admitted, that in this respect, the presentation of the gospel for which we plead is decidedly superior to any other. Never, since primitive times, considering all the circumstances, has there been so rapid a diffusion of religious principles, or so vast an accession of permanent, intelligent, and influential members to a religious community, within so brief a period. Conscious of the divine power of the original gospel, as it is now restored and preached amongst us, to captivate the human mind, there are not wanting those who are disposed to rest entirely upon this feature the claims of the present religious movement. They would silence all doubts and fears and complaints about "want of progress" by an enumeration of the various additions constantly made for the membership of the churches, and would fain direct the attention and

the efforts of the brotherhood to proselytism as the remedy for all discouragements, and as the very essence of Christianity itself.

While I most readily admit that this religious movement will compare most advantageously with any other in regard to proselyting power, and while I give all credit to the good intentions of excellent brethren, who wish to inspire the desponding with confidence and hope, by turning their attention from the feebleness and decline over which they mourn, to the still active and prevailing energy of proselytism, I must question the propriety both of thus hastily dismissing inquiries concerning so *vital* a matter as spiritual progress, and of regarding proselytism as the essence of Christianity. That there are here and there in all communities, individuals of a sanguine temperament, who constantly look for more than may reasonably be expected, and become discontented when their evtravagant anticipations fail to be realized, is readily admitted. But it is not to be supposed that a widespread impression that there is somewhere in this reformatory movement a serious defect, which paralyzes the most earnest efforts, and renders comparatively fruitless the most successful proselytism, is without some just foundation; or that the inquiry which such a suspicion properly demands would be, either theoretically or practically, unprofitable. Nor can it be thought for a moment, that Christianity is essentially a system of proselytism, if this term be understood in its strict and appropriate signification. It is, indeed greatly to be feared that this very imperfect conception of its nature has been entertained by some of those who have been engaged in ministerial or evangelical labor, and that we shall find here, at least, *one* of the causes which have resulted in that heartless and superficial formalism of which we hear so much complaint. Christianity is not designed merely to collect together a multitude of adherents. This it may, and doubtless will do, so admirably is it adapted to the human mind, and to the hopes and wants of fallen humanity; but this is not its end and aim. Its real purpose is to save the world. Its design is to make *converts* and not *proselytes*. It is essentially a plan of salvation, and it can be a means of *salvation* only in so far as it becomes practically a means *of renovating the heart*. Proselytism, on the other hand, is an outward act which need not extend beyond the conformity of one's words and actions to a certain rule; so that it is entirely possible to have a multitude of proselytes and but very few converts. So far as the question before us is concerned, however, it need only be remarked, that since the deficiency complained of does not consist in a want of proselyting power, it is not to be remedied by any increase of proselyting effort. It is not profession, that is wanting but practice—piety—pro-

gress. It is not the planting that can be made a substitute for the fruitage; nor the sowing for the harvest.

Another remedy for existing evils which is very earnestly recommended by many, is *organization*. Our periodicals have of late been prolific in plans of organization, not only for individual churches, but also for extensive districts, comprising many congregations, which it is proposed to combine, by a system of representation, into a sort of general ecclesiastical convention. Much is said, and well said, upon the subject of officers and offices; upon pastors, evangelists, and teachers; upon church order, and church ordinances; and it is supposed that, if the congregations could be brought under some regular and systematic form of government, or be induced to enter into some definite plan of co-operation, the existing want would be supplied.

I would, by no means, be thought to undervalue the importance of a scriptural order in everything connected with the church. No one has a right to expect results without the employment of appointed means, and there is no doubt that, in addition to the one formerly mentioned, *one other* reason for want of progress is to be found in the fact, that the churches in general are destitute of those true under-shepherds whose business and delight it is to watch for the souls of the flock, as those who must give account. There is not that *spiritual* oversight for which Christianity provides, and as none of the instrumentalities provided can be supposed to be unnecessary, we need not be surprised if a neglect of those ministrations which are specially designed to promote spiritual improvement, should be attended with precisely such consequences as are the subject of complaint. At the same time, it is to be remembered, that it is not mere *forms* and *names* or *titles* that can secure the object. It is not organization that can impart life. It is not the election of officers or the giving to them the titles of pastors or elders that can reanimate a dying church. There are, already, plenty of those who rejoice in these titles, yet pay not the slightest attention to the spiritual welfare of the church, and remain totally unacquainted with the various states of mind, trials and wants of its members. Many of these latter, indeed, would esteem it impertinent, if an "elder" were to presume to question them upon such subjects, and they regard him, indeed, rather as a sort of spiritual *undertaker*, than as a physician of souls. They suppose his duty to consist in presiding at meeting, and in attending to what is termed the "discipline" of the church, that is, not the care and instruction of the spiritually alive, but the cutting off of offenders—the enshrouding and burial of the spiritually *dead*. There is, it would seem, neither a preparation on the part of the churches for the exercise of the peculiar functions of the overseer, nor is there a preparation in the the church of suitable individuals to assume these functions.

Hence, while I admit that the want of spiritually minded and devoted overseers to watch for the souls under their charge, and, I may add, the corresponding want of members who will "submit themselves to such" and "esteem them highly in love for their work's sake," may have very much to do with the absence of that progress towards perfection now under our consideration, I must remind the reader that such overseers and such members, are themselves *results*, and not original causes of spiritual progress. They are, themselves, but natural outgrowths from the stem of vital Christianity, and though they will not fail to contribute to the subsequent expansion and perfection of the church in which they appear, they must owe their existence to that Divine life with which she is herself already imbued. The acknowledged want, then, of scripturally qualified elders, is but an additional proof of that want of spiritual progress and of the absence of that Divine life and energy which are the necessary conditions of their production ; and their admitted indispensability to the ultimate perfection of the church, becomes only an additional reason why we should deplore the spiritual sterility which withholds them.

I have thought it necessary in entering upon the discussion of the important subject before us, thus briefly to advert to some of the remedies proposed for existing evils, not only that the rubbish of such shallow expedients might be cleared away, but that we might be the more assured of the actual existence of the defects referred to. For, certainly, the various prescriptions which have been so freely tendered and so earnestly recommended, imply the existence of a serious malady, unless we imagine our community to be religiously hyochondriac, and to suppose itself dangerously ill when it is perhaps, only a little nervous—a species of disorder very uncommon in spiritual affairs, in which people are much more likely to err on the other side. and to think themselves "rich and increased with goods," and as "having need of nothing," when their real condition is the reverse.

Surely there is no true Christian who does not lament the lack of vital piety on the part of multitudes who have made the Christian profession. With how few members of the religious community can the pious heart hold spiritual converse! In how few can it find Christian sympathy—a responsive chord of spiritual harmony! How few there are who are a sweet odor of Christ in their social intercourse! How seldom are the young disengaged from the vanities and gayeties and frivolities of the world! How rarely do they give evidence of progress in the Divine life, and of higher and higher degrees of spirituality and devotion! How common it is to see them stop short with a mere formal profession of religion, and a constrained or reluctant attendance on church ordinances, the neglect of which might

jeopardize their standing in the eyes of the community! It is no consolation to reflect that such deficiences and failures are common to all parties, or even that they attended, to some extent, the profession of Christianity in apostolic times. All this may be admitted, but it can neither palliate the evil, nor justify its continuance. A pure apostolic Christianity will produce better results, if there be no hindrances in the way; and professing to restore such a Christianity to the world, not only in letter but in spirit, not only in principle but in practice, it becomes us, not to compare our deficiencies with those of others, but rather to inquire, What do we more than others?

Let us then, admit a fact vouched for by so many intelligent and thoughtful brethren. Let us take it for granted that there is somewhere a defect or obstacle which seems to debar progress in the right direction, and let us endeavor to discover where the hindrance is, and what are the appropriate means for its removal. Let us do this in faithful sincerity and candor; but with Christian affection, and let no one wince when we probe a wound which we desire to heal. I, too, have a cause to assign for the evils complained of, and I conceive that it lies much more deeply than is commonly supposed. I, too, have a remedy to propose which will be suggested at the proper time, and it is one upon which I have the utmost reliance.

There is, then, no need of discouragement. As to the great principles on which the Reformation is based, there is, as I firmly believe, no deficiency or failure whatever. If errors have been committed in applying these principles to practice, or, if extraneous matters have inadvertently been blended with them, these are matters to be corrected. Truth purifies itself from error, as the waters deposit the sediment which for a time may have rendered them turbid and unpalatable; and that Divine manifestation of infinite love, which is emphatically the truth and the power of God for salvation to him that believes, cannot long be perverted or encumbered by admixture.

That the precious truth of primitive Christianity which has been restored to the world by the present reformatory movement will free itself from any errors which may have been superadded to it, and that the great end will be fully accomplished in the complete recovery of the Christian institution in all its original power, I have no reason to doubt.—This is not a matter, however, which can be accomplished at once, and it is to judge this effort most unfairly to assume that it has already completed its work. It is to be feared that many have supposed everything completed when the first principles of the gospel were again presented to the world as they were delivered by the apostles, and, in this view, it is not surprising that some should have regarded this reformation as a "failure." Devoted to its interests as I have

been from my youth, and thoroughly acquainted, as I am, with its real principles and purposes, I cannot silently see it thus misrepresented, and its interests thus endangered. I have been free to admit, that in a certain aspect, it has been seriously obstructed, and rendered apparently stationary for a time. Not, indeed, in proselyting power, or in the rapid diffusion of the pure *principles* of primitive Christianity which it presents, for I presume it never was at any previous period so influential or successful in these respects, but in the promotion, as I have already stated, of that *practical* Christianity, that *personal* and *individual progress in spirituality*; that consecration of soul to the Lord Jesus Christ, and to the true interests of his kingdom, which alone can fulfil the hopes and aims of those who have been originators or advocates of this Reformation. This is not a sectarian movement. It is an overture for Christian Union. It is the cause of Christ himself. It calls upon the pious everywhere for help, in bringing about a complete restoration of Primitive Christianity, completely disentangled from all human traditions and speculations.

We have at present, however, before us the admission that in an important respect its progress has been obstructed, and we desire now to point out the nature of this obstruction and to suggest the means of its removal. R. R.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

[Chapter I, (19.) "And we have more sure the prophetic word, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until day dawn, and the day star arise, in your hearts.]

The received version of this 19th verse, is not only a mistranslation of the original; it perverts the meaning of the Apostle, and destroys the argument which he makes from the fact of the transfiguration, which he had himself, in company with two others, witnessed. The common version says, "We have, also, a more sure word of prophecy;" and the evident meaning of this is, that "the word of prophecy" was a surer and more reliable proof of Jesus being the Messiah, the Son of God, than were the marvellous and sensible manifestations of his glory, and the express declaration and acknowledgment of his native and official dignity by the Father, as exhibited and made in the transfiguration. It is to make Peter depreciate the conclusive and convincing force of the evidence to which he had just in terms of earnest and undoubting confidence appealed, in proof that he and his fellow Apostles had not followed cunningly devised fables, when

they made known the power and coming of our Lord Jesus. In apology for this manifest violence to the Apostle's reasoning, it is alleged that he was addressing Jews, and that to these, "the word of prophecy was more sure" than the miraculous and sensible attestations given to Peter and his companions on the Mount. But this explanation presumes either that Peter's narrative of the facts was discredited, or at least questioned,—of which there is not the shadow of evidence;—or that the interpretation and application of a prophecy or a series of prophecies, to a particular event, can be made with a certainty and definiteness, more convincing and satisfactory, than that which we feel in the actual experience of the senses. But this, experience itself universally denies. We are so constituted, that a *fact* clearly perceived and pertinently presented is an end of controversy—and no matter how convincing may be the chain of inferences by which we have come to anticipate a prominent event in the economy of the divine providence, yet if that event does not come, or turns out differently from our foregone conclusion, we must, and do at once abandon our conclusion, and submit our judgment and our conduct to the stern reality of the *fact*.

Many of our readers will well, and some of them painfully remember the striking example of this principle, which was afforded a few years since, in the delusion of the adventists. By much, but not critical examination of the prophecies concerning the "Second Coming" of the Saviour, they built up ingenious and cunningly devised arguments, and arrived at certain and definite conclusions concerning the time, manner, &c., of this event; and so plausible were their reasonings and so confident the conviction which they producedi that the converts, in many instances forsook the ordinary duties of life, abandoned all secular pursuits, neglected or violently severed the most sacred ties of social and domestic life, and betook themselves to booths and tabernacles to await and welcome the glorious king. It would not only be uncharitable, but doing violence to the laws of human action to suppose for a moment that there was not in this, the deepest earnestness and most unfeigned sincerity. As the time for the fulfilment rolled by, expectation became more and more eager. As is common in enthusiastic delusion, hope seemed to grow stronger, as the grounds for hoping grew weaker, and doubt diminished, as the certainty of disappointment increased. But this could not last. The ground of expectation was an *inference*—the thing expected was a *fact*. The time was passing—past,—but the event did not come,—and all men said the *inference* was wrong.

The Apostle made no such mistake as to the laws of belief. His object, was not so much to contrast the certainty of different kinds of

proof, as to show the greater certainty of several concurring and mutually sustaining proofs. Prophecy is designedly vague; its language is symbolical or, at least, figurative, and its verification is found only in the event. But when the application is made to the event, purely and only by a rational *inference*, there is always more or less uncertainty. There may be mistake,—though in some instances this is almost beyond the range of moral possibility. Still from the fallibility of human judgment it is supposable. We find, however, that the degree of certainty is always equal to and commensurate with the moral importance and spiritual bearing of the event. And hence, in this case, a case in which the redemption of the world is involved, in which the personal identity, divine nature and glorious mission of the Son of God, are all to be placed upon a ground of proof beyond the reach of rational doubt, and, therefore, unquestionably "*sure*" to all generations—the event is presented, not as "a cunningly devised fable," a matter of human *inference*, but through the direct and miraculous announcement of God himself, borne to chosen witnesses in the presence of Moses and Elijah, and with signs and wonders accompanying, altogether super-human and divine. The steady and brilliant light of many prophecies seemed all centering upon Jesus. His lineage; the time, the place, and the minutest circumstances of his birth; his rejection by his own people; his cruel and painful sufferings; his life of devoted piety and benevolence; his sacrificial death in all its terrible *minutiæ* of agony and insult; his burial, resurrection and glorious ascension—all these had been pointed to by prophetic figures, which centered so wonderfully and so exclusively in Jesus, that there was scarcely a lingering doubt, at which a rational man could stumble, that he was the true Messiah; yet this is not enough:—God will make all this even more certain—he will have "eye-witnesses of his majesty:" and accordingly Peter and James and John are *taken up into a high mountain apart by themselves, and Jesus is transfigured before them.* He is presented to them visibly invested with the divine glory—and God's own voice is added, declaring him to be indeed and in truth the Messiah, the Son of God—and in the presence of Moses and Elijah, clothing him with authority both as lawgiver and prophet. "This is my beloved Son, in whom I am well pleased; hear ye him." Thus the miraculous prophecies are rendered "more sure" as respects both their verity and their application by these and other miraculous designations of this fact, in which they were so wonderfully fulfilled; and the revised version has well expressed this evident meaning of the original language by the correct rendering, "And we have more sure the prophetic word, &c."

We must not, however, restrict the confirmatory influence of the

transfiguration, to those prophecies which concerned Christ's coming on earth when he did, as the promised deliver of the Jews, in the temporal sense in which they understood them. The Apostles preached Christ and taught that the prophecies presented Christ as a Saviour, in a higher and wider sense than the Jews had ever understood them to promise. Not only did they teach that he was the long expected Prince, for whom their nation had so confidently looked, but that he was sent for a deliverance infinitely beyond that of the temporal bondage in which they were nationally held. They shewed that these prophecies were as *a light shining in a dark place*, shedding but a feeble light on into the future, but still enough to awaken hope of a brighter day, to be ushered in by "the power and coming of our Lord Jesus Christ," (v. 16,). So that Christ was not only he to whom they looked for the redemption of Israel, as "the root and offspring of David, but he was, also, the "day-star," yet to arise, the "bright and morning star"* of the everlasting kingdom, at whose appearing "all kings shall fall down before him, and all nations shall serve him."† At this blessed day, the prophetic word is yet pointing, and though but as a lamp in a dark place, its light is not to be neglected. We *must take heed to it in our hearts*, and rejoice that its significance and specific import have been made *more sure* by the full and miraculous corroboration of that *voice borne from the excellent glory*, which declared Jesus, the persecuted and despised, to be indeed the Messiah, the Son of God.

The clause "in your hearts," is so placed in the original as to leave it ambiguous, so far as the grammatical structure of the language goes, whether the Apostle intended it to relate to the clause "take heed," or to the clause, "day dawn and the day-star arise." The verse may, therefore, *grammatically* mean either that *day shall dawn and the day-star arise in the heart at some time*, or that we do well to *give heed in our own hearts to the dim foreshadowing of prophecy*, till this blissful period, thus metaphorically presented as the future and glorious coming of the Saviour, in his ultimate triumph and power, shall burst in light and life and joy upon the world. It has been the favorite interpretation of many to put the former of these constructions upon the language of the Apostle, and the text has thus been made to play a conspicuous part in favor of that theory of conversion, which claims a peculiar, special, direct, and sovereign operation, of the power of the Spirit on the heart, by which it is quickened, regenerated, and enabled to believe to the saving of the soul. Says one of these, "If ever men are made wise unto Salvation, it is by the shining of the word of God into their hearts; natural notions of God are not suffi-

* Rev. xxii: 16. † Ps. cx: 11.

cient. When the light of Scripture is darted into the blind mind and dark understanding, by the Holy Spirit of God, then the Spiritual day dawns, and the day-star arises in the soul."

It does not lie in our way, now, to advert especially either to the soundness or to the tendencies of the theology which is virtually taught in this interpretation of this passage; but simply to inquire into the question, Is it the true meaning of the inspired writer? We think not. In interpreting any passage, it is important to note to whom it is addressed. It is fatal to the interpretation we are considering, that Peter was speaking to persons who were already converted, "who had already obtained like precious faith with himself through the righteousness of God and our Saviour Jesus Christ," and he could not, therefore, have advised them to take heed to the prophecies for the purpose of becoming converted. It would have been absurd for the Apostle to have directed these brethren, whom he has all along addressed, as "established in the present truth," to "seek religion," as a means of "getting converted," through the lamp-light of prophecy? We are constrained, therefore, by the manifest exclusion of the parties addressed, from the class to whom such an exhortation would have been applicable, to reject this interpretation. The Apostle could have had no allusion to the influence of the Holy Spirit, in the work of conversion, and the expression, "day-dawn and day-star arise," has no reference either to the conviction of the heart, concerning the divine character and mission of Christ, or to the power of the gospel in converting the soul.

Others who advocate the same construction, give a different interpretation. They understand the passage to be addressed to Christians, but they think it teaches that "Christians ought to attend to the prophecies of Scripture, for their direction and conviction, concerning the truth of the Christian religion; till the Holy Spirit should discover to their souls the glory and excellency of the Gospel, and by his sanctifying and comfortable influences, give them 'the dawning' of heaven in their hearts." Again:—"Nothing can be more manifest, than that the 'day-dawn and day-star arise in the hearts' of true Christians; and that no *external*, or, what is not improperly called, *internal* evidence of the divine original of Christianity, is meant. The internal evidence of the divine inspiration of the Scriptures, signifies the evidence of divinity which they contain *in themselves*: but 'the day-dawn and day-star in our hearts' must mean what is internal *in our own experience*; the secret of the Lord, which is with them that fear him."

If the former interpretation was *absurd*, this is *fanciful*. No Christian will deny that there is an *inward experience* of the excel-

lency and glory of the gospel, which no outward evidence can, through the intellect, directly produce; and that by deep and earnest and prayerful meditation upon the Scriptures, and intent contemplation of the realities of the future glory and greatness of the "everlasting kingdom," there may and does arise a clearness and brightness of conviction that may be figuratively called "the dawning of heaven in the heart." This, we rejoice to know is all true,—*it is the foretaste given us in the earnest of the Spirit;* but is the Apostle speaking of this, in the passage before us? Again we must think, no. In a reliable exegesis of the inspired writers, we must adhere closely to the *words* of of Scripture. We may give many fanciful interpretations, which are very pleasing, and in themselves beautiful and true, and yet come wide of the meaning intended to be conveyed by the author in the particular passage we are attempting to explain. We must, however, treat the words of Scripture with a more fitting reverence,—and keep our thoughts circling always under their control, as centers of truth, rather than wrest them to the illustration of our own conceits of what may be possible.

Let it be noted that the Apostle is not speaking of the "*day-dawn*," (as is said in the second extract, which I have quoted) as a vague and general expression for *light*, moral or spiritual, but he is speaking of *a day*, (ἡμέρα) (many editions have it *the day*, with the Greek article (ἡ ἡμέρα), and of "*the day-star*," (φωσφόρος). The day is to *dawn* and the day-star is to *arise*. We remember but one place in the New Testament where *day* is used for moral and Spiritual illumination, —and in that case Christians are represented as being already of the day, in contrast with the unconverted, who are said to be of the night* —on the contrary the expression is frequently used to indicate a definite or notable time or event, and when this is strongly presented before the mind by the context and general tenor of the teaching, it stands alone, as it does here, without any other qualifying term. So prominent, indeed, was the *day of the Lord's coming*, in all the exhortations of the Apostles, so constantly were the thoughts of the disciples directed in eager anticipation to this absorbing hope, that their minds would naturally and at once understand *that day* to be meant, in all cases where there was not the most explicit and definite reference to some other.— Our Saviour had given it this emphasis in the Sermon on the Mount, in the startling declaration which he made concerning many who should hope *to enter into the kingdom of heaven, but who should be disappointed.* "Many will say unto me *in that day*, Lord, Lord, &c.,— to whom I will profess I never knew you."† The Apostles caught the emphatic designation,—and Paul, with a realizing sense of its

* I Thes. v: 5–8. † Matt. viii: 22. ‡ Rom. xiii: 11–12.

brightness and glory, which his ineffable vision in the third heaven tended, no doubt, greatly to enhance, contrasts the present with it, as but the darkness and obscurity of night—and exhorts his brethren, as though it were already at hand and about to dawn upon the world;—"For now is our Salvation nearer than when we believed. The night is far spent, *the day* is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light."‡ *That day* seems ever before him with the same vivid reality and nearness, and in other places (2 Tim. i: 12–18–48; Heb. x: 25,) he looks to it, as the bright and nearing goal of his wearisome and perilous race.

Add to this common and appropriated sense of the expression,—*the day*,—the fact that it is here associated with the word *day-star* (φωσφόρος), which is evidently used as a proper name and to represent the King of righteousness coming in his *everlasting kingdom*, and we can have no reasonable doubt, as to the literal signification of the Apostle's language. *The day is the day of judgment* and *the day of redemption; the day of the Lord which cometh as a thief in the night; that great day of God Almighty*, in view of which it is said, "Blessed is he that watcheth and keepeth his garments, that he walk not naked, and they see his shame."*

In harmony with this interpretation, Peter declares, in the close of this letter, that he had written both this and the former epistle for the very purpose of stirring up their pure mind by way of remembrance of the words spoken before by the holy prophets, and of the commandment of the Apostles, lest they should fall into the delusion of the *mockers*, who derided them for cherishing the hope, and *looking for the coming of the day of God, saying*, "*Where is the promise of his coming?* He sketches in lines of awful grandeur the elemental strife and ruin that shall go before him, when "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat," of which he declares they are wilfully ignorant;—and closes with a reiteration of the cheering hope, that "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."†

Seeing, therefore, that these expressions can have no reference to any subjective experience *of* the heart or *in* the heart, and that the Apostle is speaking neither of the influence of the Spirit in conversion, nor yet of the growing sense of confidence which springs from inward Christian experience, but of *the day of the coming of Christ* and his own personal appearing, as the *day-star, the bright and the morning star*, it will make but little difference how we construe the clause, "*in your* HEARTS," whether as qualifying the exhortation, "*take heed*," or the verbs "*dawn*," and "*arise*." In the latter case

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* Rev. xvi: 15. † 2 Pet. iii: 12-13.

the preposition *en* (ἐν) might be translated *on*, as expressive of the place of an outward phenomenon, with reference to the conscious subject, and we would read it "until the day dawn and the day-star arise *on* your hearts. But we prefer the former costruction, and, therefore, understand the Apostle to exhort us to an earnest and hearty diligence in the study of the Scriptures, until the glorious consummation of all things, in the second and triumphant coming of the Saviour, which they constantly preached, as at hand. And this exhortation repeats itself to us, now, eighteen hundred years since the Apostle uttered it, with ever fresh and warning power, and bids us too, to take heed to the word of prophecy, and to cherish it in our hearts "looking ever for the blessed hope, and the glorious appearing of our Great God and Saviour Jesus Christ, who gave himself for us that he might redeem us from all inquity and purify unto himself a peculiar people, zealous of good works."* W. K. P.

THE BAPTISTS AND REFORMERS, OR WHO HAS CHANGED?

We hear it frequently said by our Baptist brethren that we have changed, and are approximating to them. I doubt not many of them honestly believe it. *If so* there should be a diminution of hostilities and an increase of Christian feeling on their part. The position assumed by the Dover Association in 1832, in the passage of the "Dover Decrees" was unfortunate, to say the least. We were then unjustly charged and denounced as not entertaining one Scriptural sentiment; that decree says, "their views of sin, faith, repentance, and regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament;" again, "We are thoroughly convinced that they are doctrines not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ,—discouraging and demoralizing in their tendency." The effort from that day to this has been (if possible,) to justify their position by trying to establish those charges, for the actors know full well that their guilt or innocence would be established by the falsity or truth of the charges brought against us and our views. This desire to make good their position accounts for the unsanctified persistance of *many* in reiterating that

* Tit. ii: 13-14.

which they ought to have known was unjust. Since the conflict has somewhat subsided many have learned that our views of "sin &c.," are not as had been represented, nor are our "doctrines demoralizing in their tendency." No sooner is the conviction uttered, than you will hear the cry "*they have changed.*" We were right in our actions originally. That there has been a change in views (if not in feelings) there cannot be a doubt. The question then to be settled is whether the Baptists or Disciples have changed?

I humbly think I ought to be able to understand the views of both parties. I was the son of a Baptist Preacher—reared up and educated under Baptist influence—sat for years, (I might say from my earliest recollection) under the ministrations of the eminent Bishops Semple and Broaddus, and others of less renown—attended their monthly meetings—listened to hundreds of "Christian experiences." I, too, waded through many dark seasons, mourning and weeping, praying and seeking that which my soul so ardently desired. I wanted to feel that which others said they had felt. I looked to heaven with a longing and anxious heart for "an influence distinct from and above the truth," some supernatural evidence (whether by sight or sound I knew not,) that my sins were forgiven. And thus, in obedience to my teaching, I was "seeking religion" for months. Often wishing "I had never been." Thus my opportunities for understanding the views of the Baptists were ample. On the other hand, my lot, as you are aware, was cast among the Disciples in the days of their infancy and reproach before the line of separation was drawn by the "Dover Decrees," and their peculiarities, both in faith and practice, I have known from the beginning.

In order to arrive at a satisfactory answer to the question, "Who has changed?" we must retrace the old land-marks which were so clearly defined and so zealously defended by the Fathers in the Dover Associations, in 1832.

They taught 1st. That the Word of God was a dead letter. Proof.—Bishop Semple says on page 134 of Millennial Harbinger, Vol. 1st., "God's Word is a precious treasure, but it is precious because the Spirit opens our understandings that we may understand the Scriptures. *Without the Spirit*, the Word would be a *dead letter*, as it is really to thousands who have it in their hands." J. B. Jeter,* in his book on "Campbellism Examined," says on page 136, "The arguments, motives, and words of the Saviour were eminently suited for their conversion, but the converting power of the Spirit was not

* We quote Mr. Jeter because we remember he taught the same in 1831-2.

present—was withheld in wisdom and righteous judgment." If so, the Word was powerless—dead. Query.—Whose fault that they were not converted?

We taught, 1st. That the Word of God was quick, (*i. e.* living) and powerful, sharper than any two edged sword, Heb., also 1st Thessalonians, ii: 13.

They taught 2nd. A direct Spiritual influence apart from the Word of God.

Proof.—Bishop Semple says in Millennial Harbinger, Vol. 2., p. 194, "Many excellent essays have been written by my friends against your most obnoxious doctrine of baptismal regeneration and the denial of the direct operations of the Holy Spirit." Jeter's "Campbellism," &c., p. 132, "God by the gracious, inward efficacious influence of his Spirit, prepares the heart for the reception of the Gospel." The Spirit (is the Harbinger and) prepares the heart of the unbeliever for the reception of the gospel.

We taught 2nd. That the Spirit operates always through the Word.

They taght 3d. That this influence of the Holy Spirit upon the heart of the sinner was necessary to enable him to believe or receive the gospel.

Proof.—See Baptist, (Philadelphia) confession of faith, p. 17, the "Lord promising to give unto all those that are ordained unto eternal life his Holy Spirit to make them willing and able to believe."

Jeter's "Campbellism," p. 158, "An influence distinct from and above the truth is indispensable to the production of this obedience. The Holy Spirit exerts this influence not in revealing new truths or creating new faculties but in disposing the heart to receive and be guided by the gospel." Notice;—This influence precedes the receiving of the gospel.

We taught 3d. That faith came by hearing and hearing by the Word of God. John says these things are written that ye might believe, &c.

They taught 4th, That regeneration precedes faith.

Proof.—Fuller taught, Vol. 2nd., pp. 590–1, "That regeneration precedes faith." Jeter's sermon on remission, (most of which is copied in his book), "Faith is a plant found only in a regenerate soil." Again, Eld. S. Shelbourn and James M. Jeter, messengers from the Meherrin Association, were deprived of their seats in the middle district Association by a large vote, for NOT ENDORSING THE DOCTRINE OF REGENERATION BEFORE FAITH.

We taught 4th, "That regeneration succeeds faith.

They taught 5th, That the sinner is justified by faith only.

Proof.—Confession of Faith, p. 26, "Faith thus receiving and rest-

ing on Christ and his righteousness, is the *alone* instrument of justification." R. B. C. Howel says in his book, "The way of Salvation," p. 190, "What is the true medium of the pardon of sins? I reply it is *faith alone*."

We taught 5th, "He that believeth—and is baptized shall be saved or justified.

They taught 6th, "Repentance before faith.

Proof.—Fuller in Vol. 2nd. p. 381, says, to me it appears * * * a change of heart prior to believing is perfectly consistent, p. 590. "Repentance precedes as well as follows the faith of Christ." Western Recorder, (Baptist) says, "Repentance unto life is a work antecedent and preparatory to saving faith." Most of the Preachers taught this.

We taught 6th, That repentance follows faith.

They taught 7th, *Christian Experience* in order to baptism.

Proof.—See Confession of Faith, p. 28, "The pre-requisites for baptism and admission into the church, are godly experience, soundness in the faith and a regular life." We have seen many "sent back to seek farther," because their Christian experience was not satisfactory. See the usages of the church *now* in some places.

We taught 7th, A sincere faith in Christ and reformation of life as pre-requisites. "If thou believest with all thy heart thou mayest."

They taught 8th, Seeking religion for months and years.

Proof.—Semple's History of the Baptists speaking of the conversion of John Waller, p. 405, says, "His convictions were deep and pungent. He ate no pleasant bread and drank no pleasant water for *seven* or *eight* months. He was almost in despair." I could appeal to hundreds whose experience was as protracted as Jno. Waller's.

We taught 8th, *Now* is the accepted time. *Now* is the day of Salvation. *To-day* if you will hear his voice harden not your hearts.

They taught 9th, "A special inward call to preach the gospel."

Proof.—Confession of Faith, p. 10th, "To this office persons must be called, first of God, styled an inward call," &c., and Hebrew v: 4, is quoted to prove it "And no man taketh this honor unto himself but he that is called of God as was Aaron." Semple's History of the Baptists p. 22, "It was true that most of their preachers were unlearned, yet that they had evidences that they were called* to the Ministry by the will of God. That this was the most essential

* Elder Silas Shelbourn and ———, were candidates for the Ministry, and they applied to a Baptist church, (I think) in Lunenburg, for License. They were both examined as to their call, &c., and the church decided that the Lord had called and qualified Eld. Shelbourn, and they Licensed him. That the Lord had called ———, but had not qualified him, and, therefore, they could not License him.

qualification of a Minister, the want of which all the learning of all the schoools could not supply.

We taught 9th, That the elders and others who are godly men, and can labor well in word and doctrine should be put into the Ministry.

They taught 10th, The doctrine—"Once in grace always in grace."

Proof.—See Confession of Faith, p. 36, "Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and the precious faith of his electants, can neither totally nor finally fall from the state of grace, but shall persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without repentance. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decrees of election." This doctrine is generally entertained too, by our colored population, and has a very "demoralizing tendency" upon them. From whom did they get it if not from their spiritual teachers? They are Baptistn i all their feelings and partialities and are slow in their advances. They do not believe in modern revivalisms, but adhere to the old modes of seeking religion, rehearsing experiences, and still believe in sights and sounds. See also Semple's history of the Baptists.

We taught 10, That it is possible for a man to turn from the holy commandment." See Heb. vi : 4–8.

They taught 11th, "Creeds as a bond of Union."

Proof,—See Religious *Herald* of 18th Nov., 1831. "We have no hesitancy in saying, and we hope to make it clearly appear, that sentiments or opinions of revealed truth constitute the only bond of union among members of the same church. We have often heard it asserted that the Bible was the bond of union among church members."—"Opinions or sentiments are the bond of union among church members. Let this be sundered and the church will soon fall to pieces.—See Bishop Semple's letter in C. Baptist, Vol. 5th, pp. 198–9.

We taught 11th, That the Word of God was a sufficient rule of faith and practice.

They taught 12, Quarterly communion.

Proof—Their practice.

We taught 12, The necessity of meeting every Lord's day to commemorate the *death* as well as the resurrection of our Lord and Saviour.

They taught 13th, That the Discipline and government of the Church was in the hands of the male members, a majority ruling with *one* Elder for *one* or more churches.

Proof.—Their practice.

We taught 13, That there should be a plurality of Elders in *every* church who were to teach and to rule.

There are other items of minor importance which we might enumerate, but the above will suffice. Are both parties advocating the same things now or has there been a change? We think our Baptist brethren have changed, and we think generally for the better. They do not now advocate as formerly "irresistible operations" upon unbelievers to enable them to believe the gospel. Many are abandoning the doctrine of regeneration *before* faith, and of justification by faith *alone*. Mr. Sands, Editor of the Religious *Herald*, complains that our presses do the Baptists injustice by representing them as teaching "That faith alone brings one into the enjoyment of a present salvation." "We have," he says, "no knowledge of such a class of Baptist Ministers." See Herald of Nov. 23d, 1854. He says again, "I am ignorant as to the prevalence of such doctrine, (*i. e.* Repentance before faith,) having never heard of it or met with it in this State or elsewhere, nor of regeneration before faith."

Again, they do not now, as formerly, advocate this protracted "seeking of religion" and rehearsal of Christian experiences. A correspondent giving an account of a meeting, in the Religious *Herald* of the 9th of October, 1856, says, "During this meeting from day to day, broken-hearted sinners in anxious groups came forward with the enquiry on their tongues and in their hearts: men and brethren what shall we do? We who were their religious teachers and guides did not tell them to sing on, to weep on, to read on, to think on, to fast on, &c.; but we exhorted them to believe on the Lord Jesus Christ, to repent and be baptized." In 1832 such teaching was considered "discouraging," if not "demoralizing." Baptism is now made to occupy a more important position. Hear A. M. Poindexter of the Baptist church. "We come, then to the conclusion *that in the only commission in which a promise of Salvation is made it is connected with baptism.* See Dr. Lynd on design of baptism:—On p. 38th, he says, "We who call ourselves Baptists are often more solicitous than Pedo-Baptists to show that baptism amounts to nothing in Salvation."—Page 40, "We can never repudiate the fact that Salvation is promised to him who believes and is baptized."

It is evident there has been a loosing from the old moorings with many of our Baptist brethren, and that they are now in a transition state, despite the efforts of many of their teachers to keep them anchored in the haven of stereotyped orthodoxy.

We do not mean to say that *all* the Baptists advocate the items specified above. They are *not* a united people in sentiment, nor are they "of the same faith and order." Bishop Semple in Christian

Baptist Vol. 5. p. 197, says, "The Baptists have been a divided people ever since I knew them, owing (I think) to the want of a proper respect for established opinions, customs, and regulations whether written or otherwise." The Disciples *are* advocating *now* what they did in the beginning,—contending for the *same* principles which have stood and will stand against the assaults of honorable and dishonorable opposition. We have changed, I hope, in the manner and spirit of our advocacy. If this work (in which we are engaged) be of God, they cannot overthrow it," and the bare probability should modify the manner and spirit of much of the opposition.

R. Y. Henley.

King & Queen, Va., February 23d, 1857.

OUR MISSIONARY SOCIETY.

"How stands the cause of Missions amongst us?" This question is asked frequently and from various sources. We would give a definite answer, were it possible to do so, with any degree of justice to our Brethren. We do not know precisely the degree of material aid that has been sent in to the Treasury at Cincinnati, but from the promptness and liberality with which the first appeals that were made, were reported to have been met, we anticipated a very general and generous support. A short suspension in the energetic prosecution of the Society's interests was necessarily caused by the resignation of the Corresponding Secretary, but we are happy to learn that the timely and judicious selection of Bro. B. F. Franklin to take charge of the management *pro tempore*, has removed this difficulty, and that the claims of the Society are now being actively and earnestly pressed upon the churches. Brother Franklin's wide acquaintance with the brotherhood, and the deservedly high esteem in which he is everywhere held, for soundness of judgment and pious devotion to the interests of our cause, make us hope that his management and advocacy of these great interests will not only win confidence, but be honored with eminent success in raising funds to carry forward the noble work of missions.

Surely we ought to be a missionary people. God has committed to us, in a special manner, the ministry of reconciliation through his Son. In filling our hearts with the love that moved his own to seek and to save *us*, he has constrained us to feel a deep and abiding solicitude for the Salvation of our fellows. To love our Saviour, and to seek the conversion of those for whom he died, are necessarily in-

separable in the hearts of those, *who have become partakers of the divine nature*, because they stand as cause and effect, in the regenerated soul. We know of no surer test of the presence and efficacy of any cause, than is to be found in the practical effects which it produces, and there can be no surer criterion of the presence and power of the love of God in the church, than its zeal for the extension and triumphs of the kingdom of Christ. And where this love abounds, I care not what the speculative views of a man may be, his heart will yearn for the conversion of the world. When he looks abroad upon the waste places of Zion, and sees that "darkness covers the earth, and gross darkness the people," that at home and abroad, superstition and idolatry brood over the wide chaos of lost and ruined, but immortal souls, he cannot but cry, "O, that the Lord might arise upon thee, and his glory be seen upon thee;—that the nations might come to thy light and kings to the brightness of thy rising." And what is this, but to feel as Christ felt,—to realize that the duty of this great work is laid upon,—to have it borne in upon our spirits that *we* ought—that it is our noblest and divinest work appointed us under our conquering Prince, to build the old wastes, to raise up the former desolations, to repair the waste cities, the desolations of many generations!

Brethren, do we feel our mission? How many of us realize that there is *necessity laid upon us* to preach the gospel? Yet it is as true of each of us as it was of the devoted Apostle, "*woe is unto me if I preach not the gospel!*"* We cannot get away from under the eternal weight of this divine obligation. In the marts of commerce, along the highways of travel, within the domestic circle, the ravages of sin rise up before us,—we see humanity trodden down under its desolations us,—our very children entangled in its fatal folds;—and there is a voice within us—a divine voice—the utterance of an enlightened Christian conscience, which bids us run to the rescue. We cannot live in the love of God and suppress the feeling. In our public and in our private devotions, we are praying for the conversion of the nations,—that laborers may be sent abroad to gather this wide harvest of the world, that watchman may be set upon thy walls, O Jerusalem! who shall never hold their peace day nor night: and can we be honest, and withhold our aid in the blessed work! O! can we rest, or hold our peace, "until her righteousness go forth as brightness, and her salvation as a lamp that burneth." In the spirit and after the divine example of our blessed Saviour, each true follower must say and truly feel.

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* I Cor. ix: 16.

"The Spirit of the Lord God is upon me;
For the Lord hath anointed me
To preach good tidings unto the meek,
He hath sent me to bind up the broken hearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound;
To proclaim the acceptable year of the Lord,
And the day of Salvation of our God;
To comfort all who mourn;
To make glad the mourners in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the Spirit of heaviness;
That they may be called Trees of Righteousness,
The planting of the Lord, that he may be glorified."*

There can be no true Christianity without the Missionary spirit.—We will defend this thesis against any odds, and before any tribunal that acknowledges the divine authority of the New Testament:—*There can be no true Christianity without the Missionary spirit.* You may talk about expediency, and higgle about North and South co-operating, and stumble at the proper man for the Missionary, and theorize about the prerogatives of something which you vaguely call "the church,"—all this you may do till doom's day—but if these miserable subterfuges only cover up your parsimony, and furnish a cloak for your godless indifference about the Salvation of the lost, you are not of the Spirit of Christ at all, and we have no controversy with you. We don't expect your co-operation.

Our blessed Saviour has committed his cause to the keeping of the *Faithful* and it is to them that he perpetually repeats the sublime commission, "Go ye into all the world and preach the gospel." It is a work for clean hands and loving hearts. It is to *preach the gospel*, not politics, nor humanity simply—but the Salvation of the *souls* of men,—for the gospel eternally repeats:—What shall it profit a man, if he live *politically free*, and die *spiritually a slave*. The Gospel reaches both Paul and his jailor,—takes *men* as she finds them, and without stumbling at their political relations, strikes at the tyrant, Sin, reigning in their hearts, and proclaims liberty to the captive soul.—Alas, for those who would hamper the gospel in the little hand-baskets with which they go about hawking their own narrow conceits about the rights of man? They can find room doubtless for Tom Paine's "Age of Reason," or some other work of his with a similar catch-title, but let them not think to huddle in among their wares the world embracing and *glorious gospel of the blessed God*. Watchmen up-

* Is. lxi: 1–3.

on the walls of Zion! I exhort you, suffer not the gospel to be thus hindered in its divine work of universal conquest!

But may not a good Christian have conscientious scruples about a *distinct* Missionary organization, separate from the church? Certainly. We know of two or three such among us now, who by long and faithful public service in the kingdom, have won, and deservedly enjoy a good report, but we ask these brethren, good and true as they are, to turn a loving eye upon our Society, and to consider that it is the first-born of a wide-spread brotherhood, who are in the spirit of primitive days, seeking to plant Christianity, both at home and in the land of promise, once more, upon its ancient Jerusalem foundations. To consider her in that spirit of love, which is not easily provoked, but which rejoices in the victory of truth, believes all things and hopes all things—and thus to ask *themselves*, their own heads and hearts, is our Missionary Society *distinct from the church?* Beware brethren of ambiguous terms. The church, in the wide sense of the New Testament, has no organization presented to us in the Scriptures. But we do not prepare a discussion with these brethren on this subject at present. We ask them, and we will name brethren Fanning and Oliphant, our *geographical* extremes. We especially ask these, our brother editors, to suspend their judgment, yet a little, that the *heart* may have a fair chance with the *head*, and the love of souls a little space to wrestle with the stoney theories on which the gospel must ever wither without fruit. Pocket the controversy, brethren, and pray for the cause of Missions instead. Give us the aid of your wisdom, not the discouragement of your opposition, and all will be well. Will these brother editors do us the kindness to publish this, our appeal to their spirit of harmony, and cheer us with the hope of a cordial co-operation in this noble *cause*, even though it be under a protest against the wisdom of the *plan?* We cannot doubt it. W. K. P.

From the New-York Observer.

OVERTURES FOR CHRISTIAN UNION.

I PROPOSE, in this article, to refer to some of the obstacles to Christian Union.

1. A trivial objection, yet one that has no little weight with some against all such efforts as we now advocate, is drawn from characteristic peculiarties, not of doctrine, but of manner, habits, taste, style of thinking and expression,—a certain *ethos* belonging to each de-

nomination,—which will hinder them from amalgamating, as like things do races, were there no higher law of separation, so that there can be no assimilation. It is true, there are such characteristics, so marked that the shrewd eye of a stranger may often discern at a glance to what persuasion a cleric belongs, and it may be very difficult to reconcile ourselves to each other's peculiarities enough to make the first approach to union. But these would soon be worn off by contact. Like the various races that people our land, among whom a wise policy forbids all national badges and organizations, and who, in pursuing it come out in a generation or two, thoroughly American, Christians of every name, if separating walls were broken down, would soon lose distinctive traits, and Parthians, and Medes, and Elamites meet with one accord in the same temple, declaring the wonderful works of God.

2. Some supposed advantages resulting from disunion, are often referred to, and may operate to make many contented with it, such as the watch Christians of various sects keep upon the Bible, preventing it from being corrupted by any one of them, and the light which their controversies throw upon the truth. Is it necessary, then for our great King to adopt the policy of earthly kings who play off one subject against another, to preserve their own throne and rule? Do we find any indications of such a policy in God's Word? Was Israel more pure when the tribes separated, or is the church sounder in doctrine now than in her days of pristine unity? God needs no such weapon as that of our schisms for the preservation of his Church, and our jealous rivalries and watchfulness are a poor substitute for holy love to God and to each other. Shame to the Christian who shall even mention as an advantage, that which ought to humble us in the dust. Men might as well congratulate themselves over the charred sticks of a pleasant dwelling which their own hands have fired.

3. Connected with this, we may refer to the avowal that our separate organizations promote peace and are necessary to it. We are told that we never shall have peace until all are allowed to organize in their own way, and we can agree to differ. The anecdote repeated by the Rev. Dr. Hewitt in a Methodist Conference, of the deacon who thought the best security against contentions among Christians of different names, was a fence ten rails high, is repeated with much approval. And, indeed, so long as there is a real separation among them, that is a good preservative, for a sure way to have quarrelling among neighbors, is to cut a door into each other's yards. All forced intercourse, all hollow truces, all patched up treaties of peace, and perhaps we may add all Christian alliances and exchange of pulpits where there is no visible nor substantial agreement, though well

meant, amount to but little—do not end the evil—sometimes increase it. But, suppose all could become one family! Then the doors could be safely cut, or the fences even taken down. And this is the Gospel remedy. It does not put this brother in one enclosure, and that in another, like viscious animals that may gore each other unless kept apart, but regards all Christ's people as sheep, which may be kept by thousands in one fold, and under one shepherd. We must continue to find a fold that will hold us all, and then have enough of the lamb-like spirit to enable us all to occupy it. We must discover some basis of union upon which we can all stand, so that we can call ourselves one church, one in outward and visible form, in doctrine, in spirit, and have but one common pasture, though there be large liberty in feeding in it, or else our contentions will never cease. To separate on every shade of doctrine, and set up a new church, and ask to be let alone in it, never has tended to peace, never will.

4. Denominational self-complacency and boasting are obstacles to union. Our own bishops, in connection with their recent movement, caution us against self-laudation, and disparagement of others. We need the counsel from our fathers. And probably our brethren of other names may profit by it. The evil is as old as the Apostle's days, when one said, I am of Paul, and another, I of Apollos, only it is now more aggravated, when they of Paul and Apollos have parted entirely asunder. None of us have a perfect system, whatever its excellencies, and when God shall build up his one truly Catholic church, it will probably be from materials gathered from all.

5. Judging each other by our worst men and features is an obstacle to union. The most unfaithful specimens of a church—its ultraists, its eccentric, comet-like characters, are usually best known, and attract without, most attention and comment. If there be an extremist, he is regarded as a sample of the whole in doctrinal matters,—if an ungodly professor, he is selected as the fruits of a system in point of piety,—if a disgraceful procedure which causes the good to hang their heads in sorrow and shame, that is visited upon all as if a natural growth, instead of an excrescence. If ye bite and devour one another, take heed that ye be not consumed of one another. We touch the shore of our neighbor's possession, and finding there sand and rock, aud foaming breakers, conclude all is naught and barren, while farther up there may be a beautiful region of verdure, and quiet and pleasant abodes.

6. Refining upon Creeds, Platforms, Articles, and Confessions of Faith, is an obstacle in the way of Christian union. They have been designed as securities against error, and bonds of unity, but they have rather embalmed and perpetuated error and stereotyped divisions.

They are not authorized by God's Word, though made essential by his people. They are unknown in the Jewish Church. They were not resorted to by Apostles, though the alleged necessity for them existed then in some of its worst forms They are the mountains interposed in Christ's heritage, that make enemies of those who else like kindred drops had melted into one. If used at all, it should be only as setting forth the simplest and fundamental truths of our religion. When doctrine, true or false, is once embodied in a creed or confession, it becomes like a fortress bristling with weapons, which must be defended, and when such fortresses are multiplied they become like those of petty, clustering principalities, hindrances to the traveller on the king's high-way, where he must show his passport at every step, or be turned back, and are obstacles to growth, consolidation and prosperity. Had there never been a creed, perhaps the church would have been quite as pure as it now is, and far more united. Truth while left free has little to fear. Working and worshipping together would have kept us more free from false doctrine than separating from each other, and fighting together for our modes of faith. We want, as in a team, just the simplest and lightest of this gearing possible, enough to hold the team together, and make them draw well: more would be cumbrous and a clog. Who can doubt that we have erred in imposing creeds? St. Paul's direction is, Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing. And if in anything ye be otherwise minded—what then? We will separate from you—drive you out? No. God shall reveal, while ye thus hold together as far as agreed, even this unto you. Our lord might well have separated, one would have supposed, from such a priest as Caiaphas, but he attended on his ministrations, and taught his disciples adhesion to those who sat in Moses' seat, corrupt as were the Scribes and Pharisees who taught from it. If ever a division was justifiable, it would seem to have been in in the Jewish Church in the days when the Son of Man was upon the earth, but he lived in it, and died in it; he labored to purify it, but he made no schism, nor encouraged any in others.

7. There are greater hindrances to Christian union among the clergy than among the laity. Ministers dwell upon controverted points until they are unduly magnified; their skill is shown in demolishing a rival, or a man of straw that they have set up to represent him; they are accustomed to teach without contradiction, and cannot bear it so well as other men; their self-importance is flattered more in being the Paul or Apollos of a party than ministers of Christ; and, as self-seeking has had much to do with originating the new names which have superceded that honored one of Christian, which alone Christ's fol-

lowers ought to bear, so in the same source, we find that which, in part, gives them continuance. The people on the other hand, look upon these things in a more practical light, they express their wonder at the sharpness and heats of ministerial disputes; they are generally displeased when their pastors assail other denominations from the pulpit; they find members of various churches, exhibiting in private life that which appears to be true piety, and they can hardly refrain from fraternizing with them, regarding ungodliness as the worst heresy, and concluding that he who lives a Christian life must be a Christian, and should be treated as a brother. It would be comparatively easy to bring the mass of the people into loving union, but many of their clergy, and especially some leading polemics, will be the last to speak of bringing the King back in peace to an undivided rule.

8. The seeming hopelessness of union is another obstacle in our way. Scarcely a Christian can be found but will say we ought to unite, and that it is exceedingly desirable to do so, but the greater part will add, it is hopeless to dream of such a thing. We have no right to speak thus. Is the union desirable? Will God bless the effort to bring it about? Are our divisions sinful? Would Jesus Christ if he were now to come among us, command us all to be one? Would Paul repeat his earnest remonstrances against schisms? What is right? What is God's will? These are the questions we are to ask, and if it is clear that God wills us to be one, then, if a great deep were before us, we are to go forward and attempt to cross it, and it would open; if a mountain were in our way, faith would cast it into the sea, or make it become a plain. Better to break the broken limbs again, and set them together aright, especially when we have such a great Physician to bless the operation with his oversight and skill, than to hobble on in this cripple way forever. The attempt has never been fairly and fully made. Eighteen centuries of war among Christ's followers have passed away, and never has there yet been a general Congress for Peace in the Church. Partial efforts have, indeed, been put forth, and treaties formed, which were not based upon any real unity, but never have we had a Peace Society in the church, or a representation from all Christendom, nor even from all Protestant churches, convened to seek for some plan of mutual agreement. Is it not true? Shall the sword devour forever? We want a deeper conviction of the sin and evils of our divisions. We must give up laying the flattering unction to our souls that oneness of spirit is all the unity God demands, or we can attain unto,—that our dissensions are overruled for good, and, upon the whole, necessary. They are of the devil; God abhors them. Read all that his Word says on schisms; on loving as brethren; on divisions and unity; and God's mind will

so plainly appear, that we shall not dare to palliate the evil, nor rest patiently under it. We have days of fasting and prayer for the conversion of the world; we need them far more for our own conversion to each other. Bless *us*, O God, that thy way may be known upon earth. Were our efforts for Union to be preceded and attended by days of general humiliation, fasting and prayer, throughout all the churches, when we should abase ourselves before God for our dissensions, and ask him to forgive, there would be hope. O that some men of peace, leaders in Israel, fathers in our various branches of Christ's church, would move the people of God to keep such days, and to keep them from year to year, till the answer of prayer was given. A PRESBYTER of the Episcopal Church.

TAYLOR'S METHODISM OF THE FUTURE.

THE remarkable co-incidence of character between Isaac Taylor's "Methodism of the Future," and the present religious Reformation, has attracted the attention of many intelligent brethren. An excellent article upon the subject from the pen of Bro. A. B. Walthal was published in the 3d. Vol. of the present series of the Harbinger, and we now present below some additional remarks by our esteemed Bro. Austin. In order that the reader may have the matter fully before him, we here give in one view the characteristics of that "Methodism of the Future," or "Proclamation of the Gospel *anew*," on which Taylor would rely for the successful re-establishment of Christianity. We take them as quoted by Bro. Walthal, and no one can fail to see the completed correspondence between them and the history and principles of this Reformation.

"1. It is to commence with a *few* minds of power and compass.

2. Its movers will examine well the ground of their own faith and practice, before they urge others to adopt it.

3. They will adopt the Scriptures as their only criterion and guide in the pursuit of truth.

4. They will be inspired for the occasion by some sovereign energy, that will cause them to rise superior to themselves, and far outstrip their original anticipations.

5. As the inquiry progresses, they will *awake* to a sense of the mighty import of the Apostolic writings, and ask themselves the question, Shall their belief be *our* belief, *because* it was theirs?

6. Pressed on the one hand by Romanism, and by Pantheism on the other, they will find themselves driven in upon the *only* posi-

tion where a stand may by any means be made—viz, the authority of the Scriptures.

7. They must, in order to meet both adversaries, prove the Scriptures to the Pantheist, and interpret them for the Romanist.

8. Having thus proven and interpreted the Scriptures, they must adopt and resolutely adhere to the sense of Scripture thus ascertained; for there are no other means of resisting the tyranny and idolatry of Rome, but a resolute adherence to Holy Scripture.

9. The Bible will be to them a *new* revelation, not because of new subject matter, but because of the untaught meaning that will arise to their ever expanding vision.

10. They will renovate the *perverted* consciences of men by a *renovated* gospel.

11. They will not take this belief second-hand, or on trust, but will determine it *anew* from the Scriptures.

12. They will enlist such as read the Scripture, unshackled by systems and bound to no conventional modes of belief.

13. Instead of bewildering themselves and others with the dim notices and faint indications of the future destinies of mankind, they will address themselves strongly to that which is clearly spread out before them on the page of Scripture.

14. They will set forth the doctrine of future punishment so strongly as to dissipate previous illusions and arouse a salutary alarm.

15. But they will not only alarm by the terrible retributions of the future, but will also allay all fear by the tender of pardon through the gospel of the grace of God.

16. They will present the *first* truth of Christianity not as a verbal proposition but as a reality.

17. They will not be the men whom we, if called upon, would single out of *this* church or *that*—they may not be of 'our' church at all; but such will be their course that it will sorely grate on the tastes and shock the cherished convictions of many, and thus deprive them of all favor in high places.

18. They will come, fan in hand, purging the floor; and by presenting *first principles* with power and *freshness*, they will gather the wheat and burn up the chaff.

19. Feeling the greatness of the truths they proclaim, they will first touch human nature to the quick, and then rouse it either to resistance or obedience.

29. Feeling that human eloquence can add little to eternal truths they will allow them to be offered in the *strictly rendered terms of Scripture*, to the reason and to the consciences of men.

21. This coming religious renovation, will be restricted, in its origin

to the professedly Christian nations; and among *them*, to such as are the *observers* of Sunday and the *holuers* of the Bible; and, again, among *them*, to such only as speak the English Language."

In regard to the questions propounded in the following communication, I know not that the gifted author of the characteristics above given, has ever seen the Christian Baptist, or become acquainted with the principles of the effort at reformation in which we are engaged. So different, however, do the pictures of the imagination appear to the mind, from the actual things and realties of life which are judged of by a different set of faculties, that I should not feel at all surprised if, with the whole matter before him, Mr. Taylor should fail to recognize in the present movement the "future Methodism" he describes, although in fancy, he has portrayed most accurately its leading features. Nothing could be plainer than the prophecies of a suffering Messiah, yet the reality was a stumbling-block to the Jews. Nothing could be more pointed than the teachings of Christ in regard to the Spiritual nature of his reign, yet the disciples themselves expected a temporal kingdom, and failed to recognize the reality, until they were enlightened by the Holy Spirit. R. R.

Filston, Baltimore County, Md.

Dear Bro. Richardson:—I have just finished reading, for the second time, "Wesley and Methodism." Have you the means of knowing whether the author has any intimacy with, or knowledge of the labors of Bro. Campbell, and, if he has not, might it not be possible to bring him to the necessity of looking at the "Christian Baptist?"

Surely such a mind as Taylor's—underlaid by faith so firm in the character, mission, and work of the Saviour, could not fail to grasp, with mighty powers of discrimination, the true issue—Protestantism as it now is—and Christianity as it was, as set forth in that work. Or do you think the philosophic cast of his mind is better adapted to occupy a stand-point at a distance of a hundred years down the stream looking at the workings of a system in the *development*—in contrast with other great movements, and the characters which moved in them—rather than the power of discriminating between contemporaneous agitations and the present acknowledged principles which they may respectively adopt? It would seem to me, a mind which can see with so much clearness and discrimination, at such a distance from the fountain of any great religious movement, could not fail to recognize in a cotemporary agitation, the true from the mistaken ground—especially with such a work before him

as the "Christian Baptist." It would not be easy to express in terms more unambiguous, the great central truth, insisted upon by us, that Christianity embodies itself *in facts*, than has been done in the following extract:—

"In the world of mind, not less than in the material world, *force* implies, somewhere, a fixed point of support—a fulcrum, a resistant, or reactive mass—an exterior or independent force, equivalent to the movement that is required to be produced. It may well be questioned if so much as one human mind has ever been so constituted as to evolve *force* from within itself. Incalculable, indeed, are the energies of a powerful mind when acting upon, or when getting its spring from that which is exterior to itself, and independent; but apart from such extrinsic point of rest, the movement and involutions of the human mind are not much better or more productive than a sort of incessant curdling, or endless gyration of elements, coming round upon themselves, with fruitless repetitions.

The active faculties, and the moral impulses (if for argument's sake we allow a few exceptive instances) become productive at the moment when some exterior fact, known to bear upon our well-being, and which, if not palpable, is still accepted as certain, presents itself before us:—then it is that we begin to feel and to act, then it is that we wake up, and dreams are expelled, and that the real world claims us as its own.

Who does not know that this is human nature? How perplexing then, would it have been, if a religion professing to be effective for curbing the passions, and for ruling the man in the arduous occasions of his course, had itself seemed to be unconscious of this first law of the moral system, and had undertaken its task of training us to virtue and self-denial in contempt of it! It is not so, but the very contrary; and Christianity meets us on the path of passion and selfishness—meets us with its antagonist force, and with its authority—meets us, not as a *philosophy*, but as a FACT; or as a congeries of facts—facts historical, and these attested as any others of the same class may and should be; and the very secret of its power, when once it has caught the heedless ear, is, as we may say, the ordinariness of its apparatus of proof.

Human nature being, as it is, and not such as the closet and dreaming sentimentalists make it, let the relative forces of a religion of Philosophy and a religion of facts be brought into comparison in any such way as this:—Let us imagine a congregation to be listening with charmed attention, to a lecture upon "the Religion of our moral institutions;" or upon ethical abstractions—the purest and the most engaging. But we suppose that, midway in this lecture, there enters some one known to all, who, in a tranquil and governed voice, and in the briefest and simplest terms, states a fact—new and conclusive in its bearing upon the welfare of all; remote, perhaps, in its consequences, but infallibly certain to touch all present.—When this announcement has well fixed itself in the mind of every hearer—shall the lecturer resume the thread of his discourse, and pursue his elaborate reasoning? It is vain for him to attempt it.—Every mind before him has wholly broken connection with his own, and it would be a hopeless endeavor to win them back to his influence.

The thoughts of all have now come to a centering upon an *extensive reality*—upon a fact; and a class of emotions altogether of another kind, is getting into play, and is gaining supremacy.

It is precisely thus that Christianity, when it is proclaimed, not as a tissue of azure dreams, but as a fact, when it is set forth as a series of transactions which is now in course, and which hereafter is to reach its conclusion, takes effective hold on the minds of men. * * * Christianity as its very characteristic, takes up the apostolic *memento*, and thereupon rests its appeal to mankind. 'Remember that Jesus Christ of the seed of David, is raised from the dead, according to my Gospel.'"

On this point, then, we have the concurrence of one of the first minds of England. And now that the American C. Missionary Society stands alone for the patronage of our undivided community, is it not more than probable that Great Britain will become a field of labor to some of our Evangelists from this side of the Atlantic? For these labors to be anticipated by the favorable opinion of a few such men as Isaac Taylor, would be a most fortunate and happy coincidence.—From the work before me, I would think him moderately Calvinistic, and nominally Episcoplian, but neither the one nor the other can hold such a mind in the fetters of a party. Of this, the book in question leaves no further proof to be asked. Whatever may be his religious peculiarities, so far as is generally understood by the term "*Evangelical*," he is sound to the core. That the religious mind of England is in some degree prepared for a movement in the direction of our own labors, I think may be fairly inferred from the testimony of this distinguished man He says:—

"The Christianity of the apostolic writings is throwing off, and is getting itself clear of every thing which hitherto, through the medium of a diffused profession, and of a conventional religiousness, it has come to be entangled with, but which is not its own, and with which it has no true alliance. Christianity is, as we believe, shaking off from its surface the incrustation of recent times; it is parting company with the multitude that of late has pressed about it, and thronged it, and is drawing itself to the desert for converse with those who are not offended with it as it is. * * *

In various modes are these spreading illusions of the times resisted and repelled on the part of those who represent and profess Biblical Christianity. Sometimes, and not seldom, by vehement, if not virulent, invectives; or, if not so, by the angry outbursts of an undigested zeal, which denounces its antagonist—Romanism, ("Popery,") or infidelity—in language that, while it exhausts the vocabulary of contemptuous wrath, falls like the clatter of hail upon a slated roof. How little is the loud barking at the gate heeded by the wiley fox, who has already entered, from behind the enclosure, where he has found what he was in search of, and is glutted with his prey! * * * * *

Then it must be that those who shall continue to loathe these idolatries, and to resent this despotism, will find themselves driv-

en ir upon the only position where a stand may by any means be made, namely the authority of Scripture, this being held as absolute, and not to be abated by admixture with any other pretended sources of belief. It will thus be, as by an urgent necessity, and as the only means of resisting the abominations and the cruelties of a triumphant superstition, that the few whom we are supposing to stand steadfast in their faith, will make good their footing on the only practicable ground. * * Those who shall put in movement the future Methodism, will feel, as we of this time do not feel, the necessity *first*, of defining, with unambiguous explicitness, what it is they mean, when they speak of the apostolic writings as given by inspiration of God, and then of laying down, and of invariably adhering to certain principles of interpretation. * * Those who, through a course of years, have been used to read the Scriptures unshackled by systems, and bound to no conventional modes of belief, such readers must have felt an impatience in waiting—not for the arrival of a new revelation from Heaven, but an ample and unfettered interpretation of that which has been so long in our hands. * * * So far as calculable probabilities might be allowed to find a place in relation to so high a subject, there are two events which would seem in an equal degree amazing and unlikely, and they are these, namely:—That a renovated Christianity should not be listened to, and joyfully accepted by the religious communities of the English race; or that it should be so listened to by any of those cultured nations of Europe, which have long since thrown Christianity out of their serious regard, and have learned to think and speak of it as a religion which, though better than some, is now effectively obsolete. * * We do not expect unearthly visitants to descend, and to become preachers of the gospel; but they will not be the men whom *we*, of this or that church, should have singled out; far otherwise: perhaps they will not be of "*our*" church at all; and the course they will pursue, and the means they will adopt for making full proof of their ministry will be of a kind that shall sorely grate upon the tastes, and shock the Christian convictions of many."

Thus, a "door of entrance" to the faith "once delivered to the saints," is being thrown open by the greatest minds of the greatest nation upon earth. May we not with all humility of mind seek to enter and give help to our brethren in our mother country, to preach "the Ancient Gospel."

How profoundly can we sympathize with this gifted master as he paints the character of that noble band of men, who led off in the great movement of the Methodistic reformation. I have ever entertained for Mr. Wesley and his co-laborers, a sort of religious veneration, which nothing can excite but this superhuman devotion to the interests of humanity, under the sanctifying influence of the love of God. This feeling was excited to its brightest intensity in looking at the picture drawn by such master, of the "*inner man*" of the great agitator and leader of this religious movement. However little we may think of "Methodism" as a *system*, (and our estimate

of it is formed—not by a comparison with other systems, for in this respect we have nothing to urge against it, but with the great system of all systems—the gospel,) it contains within its ample folds, some of the best spirits, men and women that have adorned human society. What lessons of instruction are written upon the page which records the history of such a vast religious co-operation, its rise and progress! How various the emotions excited, as we follow it all along the line of its great battle-ground to its present "*aspects!*" No reformation in religion ever more justly claimed the high honor of having its rise in a pure philanthropy, and so far as *intention* formed an element, a pure Christianity; and if these could have saved it, all would have been safe to the present hour. But what more than any other feature marks the distinction between primitive and modern Methodism, is, the one had its seat in the conscience, the other is encompassed with the flesh, and here, just here, is to be solved the problem which distinguishes religious reformations in the shortness of their duration, thirty years being the period generally allotted as the date of their beginning to decline. "*Infant Membership*" has overgrown and laid waste every religious reformation that has retained it in her embrace, and so it will, and ever must. No system ever drooped and died under a *Philosphie* necessity more inevitable than this. Infant Baptism may transmit to posterity a *membership;* but what power has it for the transmission of *a good conscience!* And whether the folly be committed through the *working of a system*, or the voluntary act of an individual—the effect is the same—that has been separated which God has joined together—and no infant has ever yet been baptized where this sin has not been committed.

If there be one antagonism more clearly set forth than another, in the plan of human redemption,—if it be not that of *flesh* and *spirit*—then in what does it consist?

A reformation in religion, begun in the spirit, or, if you please, in the conscience—as the Wesleyan movement most certainly was—and still nourishing in its bosom, this element of *flesh* and *blood*—by a necessity as inevitable as that which connects the stream in nature with the fountain whence it flows, must become carnal, worldly and *fleshly*. "Men do not gather grapes of thorns, nor figs of thistles." And here the Philosophic mind of Taylor fails him, as he labors to account for this feature of the Methodistic and other religious reforms. "The Methodism," he says, "with which, in these pages, we shall have to do, *went to its place* in the history of Christianity when its originators stepped off from the scene of their labors. He is unable to see clearly through the vail of *infant membership* which

has never yet been lifted from his face. From this point may be seen and better understood the peculiarities which distinguish, in some of these particulars, the Baptist, as a denomination. I speak of them in the most general sense. They have never been marked by such vicissitudes as belong to the Pedo-Baptist family. And might not leave be taken here to ask a "*Baptist*" for some ground of justification, when he so far forgets himself, and the cause of his Master, as to join in that most ignorant and stupid libel—"*Baptism is a non-essential.*" Satan has preached that sentiment for fifteen hundred years. Meanwhile the Popedom has grown from the fleshly seed. Still, while we have "a few things against her," as a denomination she stands unrivaled in her attachment to the sacred oracles of truth; and at no period has her history been marked with more unmistakable signs of spiritual and manly vigor, than at the present moment. Of this, let the Disciples in their pleadings for primitive Christianity, and the Baptists in their co-operation in the great work of "*Revision*" be the evidence to all good and right minded men.

But the Baptists and the Disciples are *divided*. Only *seemingly* so. There is *in fact*, no element of discord. *No necessary* antagonism, which justifies in the sight of God and his Bible, any separation between them. There is a *seeming* difference, and looked at by one class of minds, it amounts to a reality; and this keeps open the breach. But who has looked into the writings of the leading men of both these communities, without having seen a resemblance, a unity, a oneness of mind on even the most warmly disputed points, which would not only authorize a union, but rebukes the existing separation as unnatural and to be condemned? And who, may it not be asked, has not seen that resemblance, that unity, that oneness growing almost, daily in the minds and affections of the best and most enlightened of both communities? The opposing forces on either side, obstinacy and self-will, may, and in all probability will keep open this bleeding wound. Meantime, the greater force, truth, and the love of it, will daily strengthen this tendency towards each other, until the two become one stream of living water. Still, we may not overlook with indifference, any thing which needs to be reformed in either community, that a more perfect Christianity might be set forth. Hitherto there has been no want of searching to find out the faults on either side. Let us allow them to speak freely to us. Let them as freely hear. We still protest against the remnants of an old superstitition which hang to her skirts. But these, we hope, will all give way as she attains to a higher knowledge of the simplicity and *spirituality* of the great plan of human redemption. Meantime, let us remember, "Blessed are the peace-makers for they shall be called the sons of God."

G. AUSTIN.

CHRISTIAN UNIVERSITY.

We have received several articles, written in commendation of this Institution of learning with the request to publish them. Our limits will not allow us to give them all, but we subjoin such as will present the claims of the enterprise fully and favorably to our readers. The following very flattering notice both of the University and its founder, is sent us from the New Orleans "Daily Picayune," of the 15th July. W. K. P.

"In our columns this morning will be found an eloquent address from one of the most practiced pens in the Southwest, in behalf of the Christian University, lately established in Lewis county, Missouri. The presence in New Orleans of Elder D. P. Henderson, the distinguished pastor of the Christian Church, at Louisville, Kentucky; a gentleman whose rare powers and eminent piety, have made him known and loved throughout the whole of the Mississippi Valley—affords us the opportunity of giving place to this appeal, in behalf of an institution to which he has devoted his time, his labor and his means, with indefatigable disinterestedness, for several years. Referring to the address, for the best account of the institution, its aims, its means, its advantages and its hopes, we condense only a few items for general information.

The institution is a purely literary one with no theological department, to give it a sectarian character, devoted purely to the task of elevating the standard, and diffusing the benefits of education, for male and female, in the West. And it proposes a most meliorating influence by bringing the students constantly within the range of home influences, under the chastening care of woman.

The charter granted by the State of Missouri requires the establishment of a Female College, as one of the departments of the University, which will be erected as soon as the funds of the institution will permit. It will cost $75,000 when erected. The amount of endowment that the institution may receive is unlimited by law. It may receive hundreds of thousands, and extend itself so as to establish law, medical, and other educational departments, as the means are supplied and the educational wants of the country call for.

The advantages and healthfulness of the site are well described in the address. They are among the finest in the whole valley of the Mississippi, and access is easy to it from all directions, for nearly the whole year.

The building for the male department is completed, and a part of the faculty is engaged in the business of teaching. There are accommodations now for 500 students.

Lewis county, Missouri, raised the funds for the purchase of the site of fifty-eight acres, and to erect the building. They have, beyond the grounds and edifice, an invested fund of more than eighty thousand dollars, but it is not the design to install a full Faculty until at least $200,000 are raised, that the basis may be stable, and the permanence of the institution fully established.

James Shannon, LLD., formerly President of the State University of Louisiana, and late President of the State University of Mis-

souri, has accepted the Presidency of Christian University. Prof. H. H. White, of Bacon College, Kentucky, is now Professor in Christian University of Natural Philosophy, Astronomy, Civil Engineering, &c. Prof. R. A. Grant, of Missouri University, is Professor of Mathematics.

Large donations have been made to the library and cabinet. Some of them extremely rare and very costly.

A. C. Bullitt, Esq., of this city, and Mrs. Irene Smith, have endowed a chair in the institution ; another distinguished lady of the South has promised to donate a very large sum for the female College, and we are assured that other philanthropic and wealthy citizens are making arrangements to add largely to the endowment funds.

To endow a chair the sum of $25,000 is required, the principal sum of which is never to be diminished, the interest only is employed for the support of the professorship, which bears perpetually the name of the donor. There are ample provisions for the education of indigent students of the proper qualifications and character.

The founder of the institution is D. P. Henderson, who, laboring without fee or reward at his own cost, and with no other aim than the improvement of the means of education, is occupied in the effort to make up among the men of intelligence, public spirit and means, the remainder of the sum of $200,000, which is required in order to fill up the Faculty. He is aided in his present efforts in this quarter by a President Shannon, who is now in the city, and the active exertions and good will of such citizens as A. C. Bullitt, C. G. McHatton, of Baton Rouge. Messrs. Henderson, Shannon and McHatton will remain for some time with us, and we trust they will be able to enlist the sympathy and obtain the aid of our citizens, in advancing this praiseworthy enterprise."

The address alluded to, is eloquently written and abounds in fine description, mingled with a good deal of interesting geological and archeological speculation concerning the "Cotton Prairie," which we would give entire, had we the space. We can find room only for the parts directly connected with the claims of the University.

" Christian University is situated in Lewis county, State of Missouri, from which a most liberal charter has been obtained, in latitude 40° 20′ north and 91° 30′ west, near the west bank of the Mississippi river, about forty miles above Hannibal, twenty-five miles below Keokuk, and nearly midway between Quincy on the south and Keokuk on the north. Here the Mississippi makes its boldest sweep westward, at the western extremity of which lies Cottonwood Prairie, a beautiful inclined plane in the form of a crescent, about two miles and a half long and one in breadth. This plane rises from the margin of the river at an elevation of about seventy feet to the mile. It is arrested by a circle of hills of the most picturesque and beautiful outline. Two of the summits of these hills have been selected for the male and female colleges of the University. The building for the male department already crowns one of them; a superb and solid structure, built in the severest architectural taste and of the most substantial materials, capable of accommodating five hundred students. * * * * * * * *

The summit of another hill, about three-quarters of a mile from the

University edifice, and separated from it by a deep valley rejoicing in the glories of a forest as yet intact, unprofaned by the woodman's axe, is destined for the female department of the University. * *

Apart from the advantages of mere physical beauty, the founder of this Institute was guided in the selection of this site by other and more interesting considerations. The country of the table lands, as well as the prairie lands intervening between the hills and the river is the healthiest known in the West. The climate is excellent, the air pure, and the water abundant and of the best quality. * * *

If the Cottonwood Prairie is remarkable in regard to the country immediately around and the States in view of University Hill, its centrality to the great Valley of the Mississippi is not less conspicuous. If we take the University building as a centre and Vicksburg as the extremity of the radius, a circle described round that centre will include or pass through the States of Missouri, Iowa, Illinois, Arkansas, Louisiana, Mississippi, Alabama, Georgia, Tennessee, Kentucky, Ohio, Michigan, Wisconsin, Minnesota, Nebraska and Kansas—fourteen States and three Territories of this Uniion; an empire embracing all the Staple-growing States, whetner of food or raiment—a territory which now supplies much and is capable of supplying the world with all the necessaries of life.

Its accessibility from all parts of the Union is also a striking advantage in its location By the Chicago and Quincy Railroad, passengers reach Canton in twenty-four hours from Louisville, Ky. The Mississippi and Missiouri rivers are united at Hannibal, by the railroad to St. Joseph's, on the Missouri; and, indeed, a net work of railroad is being constructed on either side of the river, near the University, which, with the perennial navigation of the Mississippi up to this point, will bring all parts of the Confederacy in close proximity and intercourse with it. And here we may remark, that there is no point more eligible in the whole West for Southern parents, having children to educate, to build summer residence to which they may repair and supervise their instruction and training for several months of the year; whilst excursions on the prairie, to the Falls of St. Anthony, and others localities of the West, would make such a residence an agreeable and healthful resort, apart from and in addiiion to the considerations, mentioned in connection with the University * *

The distribution of the pupils will be such amongst the neighboring residences, that evil-disposed boys will have no opportunity of interfering with the students. The city will be near enough to afford facilities to such as wish to improve the opportunity of seeing something of practical life, to visit the work-shops and public marts of a thrifty people, and too far to allure the listless into temptation and vice. The woods and waters abound in game of every fin and feather to excite to manly and healthy pastime. Indeed, in this respect, the country is as remarkable as in others, of which mention has been made. The hills and copses are alive with game, the prairies with grouse and partridges, the lakes with every description of water fowl, and the numerous rivulets and large streams of the neighborhood afford the finest angling conceivable. There is no place where a naturalist could gather together a finer collection of the birds and beasts of America. There is now living in DeSoto a gentleman who prepares specimens of the wild animals of the country. Some of hi

specimens may be seen at the residence of D. P. Henderson, who is the projector and founder ef the University. These, with others, are destined for the Museum of the University, which is designed to be as perfect and instructive as any other in America. Already has its cabinet been greatly enriched by the contributions of scientific friends, and it will soon rival the oldest and most celebrated collections of the times. A distinguished scholar has already presented it with a rare specimen of natural history, which was purchased at auction in England for fifteen hundred pounds sterling, i. e., more than seven thousand dollars. It is a specimen of shell fish, called "Lepas Anatifera," with one hundred an four distinct heads and necks, and is believed to be the rarest specimen that can be found in any museum in the world. * * * * * * *

Christian University has yet a nobler claim upon the confidence and support of the country. Here the foundation of all knowledge and the basis of all morals are laid in the oracles of God. The chair of Sacred Literature has already been endowed by one of the daughters of the West, who lived to know her Master's will and to do it. And here the simple truth of God will be taught as thundered from Sinai, muttered at Horeb, as preached upon the Mount, and murmured in Gethsemane, as finished on the cross and illustrated in the resurrection.—The Bible will be a leading text-book, just as it fell from the mouths of prophets and apostles, neither mangled by creeds nor diluted by the traditions of men. It is not designed to inculcate any system of belief, nor propagate any form of sectarian faith. They purpose merely to ground the scholar deep in the knowledge of that truth, before which the temples of the heathen have crumbled and the altars of Baal have been broken; so that when the graduate of Christian University shall spread his sails before the storms of life, he may have anchor in Heaven and a pilot to secure his entrance there. * *

BACON COLLEGE.

We often hear the complaint that our brethren are deficient in liberality, but we cannot justify the charge. We know of no people more liberal, in proportion to their means. We remember a noble vindication of our Kentucky brethren in particular, which was made by our lamented bro. J. T. Johnson, at the last anniversary of our Missionary Society. These brethren have not only contributed generously to Bethany College, but they have endowed the Female Orphan School; subscribed a considerable fund for the education of Ministers of the Gospel, and very recently, raised the sum of $150,000 towards the permanent endowment of Bacon College. Through the indefatigable labors of bro. Bowman, this large amount has been procured we learn, in but a few counties, and it is confidently expected that he will soon increase it to $200,000. When we add to

these general and permanent funds, the local and casual demands upon their Christian benevolence, which we are assured they have met in the same liberal spirit, we must give the brethren in Kentucky the highest praise for this noble virtue. Cast out of the synagogues of their fathers, they have had to build new churches, support an independent Ministry, and incur many incidental expenses, which necessarily attach to the establishment of any new and independent movement for reformation.

Nor has their liberality been confined to their own particular schemes. The Disciples of Kentucky have given with a noble freedom to the great work of revision. "A faithful version of the Sacred Scriptures" has been a cardinal aim of the Reformation, and true to their principles, our brethren have nobly sustained a movement for this great end, though proposed and mainly managed by another denomination, some of whose leaders have not only bitterly opposed and most unjustly misrepresented us, but, it does appear, exerted themselves to their utmost, to exclude us, if possible, from all participation in this good work. The day is not far distant when they will be ashamed of this. Posterity will surely add their names to the long list of proud persecutors, and rank them among the same class of spiritual bigots, in which she has already placed the men who imprisoned and whipped the first fathers of the Baptist church in America. This is shameful. It is a reproach upon the noble names who struggled for religious freedom in the infancy of the Baptist church, and unworthy of the high pretensions which she now makes to be, in an especial sense, the guardian and defender of freedom of conscience and of speech.

But brethren, let this but awake us to righteousness! Let us labor for the good and the true, wherever we find it, and help on the Word to exert its power and to do its work, let who will hinder. Our enterprise in the cause of education is worthy of all praise. Fill the land with noble institutions of learning;—scatter your seed beside all waters, and wait patiently and hopefully for the divine blessing, and you shall see of the travail of your souls and be satisfied.

W. K. P.

Facts in Human Life.—The whole number of languages spoken in the world amounts to 3023—587 in Europe, 896 in Asia, 276 in Africa, and 1264 in America. The inhabitants of the globe profess more than 1000 different religions. The average of human life is about 38 years. One-quarter die previous to the age of 7; one-half before reaching 17; and those who pass this age enjoy a felicity refused one-half the human species. To every 1000 persons, only one reaches 100 years of age.

A MISSIONARY FOR JAMAICA.

We give below an interesting correspondence concerning a Mission to Jamaica. There can be no doubt that this is a most hopeful field, and there seems to have been a peculiar providence fitting brother Beardslee for the work. Our readers will remember the very lucid communication which we published some months ago from his pen, explaining and justifying his course in attaching himself to the cause of reformation, and we add to this, the further evidence of his qualification for this work, which is afforded in the high testimony of the Overseers of the church at Bedford, concerning his gifts as a Pastor.

We hail the proffer of bro. Beardslee's services to go as a Missionary to this Island, as a good omen of the future. Much of the indifference exhibited by the brethren on the subject of Missions is owing to the fact that they have not been presented with schemes which promised much immediate practical good. But few men are disposed to sow for posterity. The American people, especially, demand the prospect of an *immediate* harvest, or they will not scatter their seed. The proposed Mission to Jamaica is one which we have every confidence, would be eminently successful. Brother Beardslee's long residence there as a Missionary, his general acquaintance and religious influence with the people, and his family connections, combined with his peculiar fitness in other respects, all conspire to excite the hope, that any assistance rendered in his support, would be productive of much fruit. Let the agents of our Missionary Society commend this Mission to the brethren, and we shall be much disappointed if it meet not with a liberal and hearty response. The names and influence of the Overseers of the Bedford congregation, are a sufficient guarantee that that portion of Ohio will do a noble part and other portions of our extended brotherhood will not be wanting in like liberality. W. K. P.

Bedford, O., 2nd March, 1857.

To Messrs. J. P. Robison, J. H. Jones, and the Overseers of the Church of Christ, Bedford.—Dear Brethren:—Having had personal conversation with you, at different times, respecting the desirableness of my returning to Jamaica, W. I., for the purpose of recommending, and establishing, as far as may be, the Gospel of our Lord Jesus Christ, as proclaimed by the Apostles and primitive Christians, I desire now to give you in a more connected form, my reasons for

entertaining the subject, and would solicit your prayerful consideration of the same, and as early an expression of your views as convenient.

You are aware that for nearly 17 years. I have labored in Jamaica, as Missionary and Teacher, and have, therefore, a pretty thorough acquaintance with the country, clime, and people, and in respect to each, I am as much at home, or nearly so, as the natives of the country.

Having, from a careful study of the principles of the Reformation, been led to a cordial adoption of at least, its great outlines, my mind has involuntarily turned to my late field of labor, as the place where I can probably do the most good in extending the same, having, from my long acquaintance with the people, acquired an influence which will be no unimportant capital to commence with. My wife and her sister are with me on the broad Bible platform, and being natives of the Island, have an extensive personal acquaintance, and would be valuable coadjutors in the work.

By the providences of God which have first connected me with Jamaica, and subsequently with the Reformation, there seems to be a sort of "necessity laid upon me" that I should preach *the Gospel* to that people, and I dare not take the responsibility of giving over a population of some 400,000 souls to sectarian error, and an almost fruitless groping of their way to Heaven, without an offer of my humble services in the work of directing them to the "old paths," which are so plain that the simplest may walk and be saved.

I am induced to give this subject an early consideration, from the fact that the sooner I return to the Island, the stronger will be my hold upon the people, and, so far as personal influence goes, the greater the probability of success in the cause. Time will also be needed for maturing plans, and raising means for an outfit and temporary support in the Island.

Should you, brethren, deem it desirable to make Jamaica a field for Missionary enterprise, and see fit, under the circumstances, to recommend me to the brotherhood, as a suitable Agent for commencing the work there, I am willing to devote my best services to the cause, and to return as soon as suitable arrangements shall be made, suggesting that the Autumn of the year will be the best time for a return to that clime.

I am dear brethren yours in the service of Christ,

J. O. Beardslee.

Dear Bro. Beardslee.—Your favor of the 2nd inst, is before us,

and we take great pleasure in saying in reply, that your proposition meets our most cordial approbation and commendation.

From an acquaintance of now nearly one year, since your connection with the congregation at this place, and your Pastoral labors among us, although it will be with regret that we shall consent to part with you, we feel that it would be selfish on our part, to detain you, and with our earnest prayers for success, we would recommend to our Missionary Society, located at Cincinnati, to arrange with you according to your desires. We also pledge our humble efforts in the way of funds to aid your occupancy of a field, for which from the considerations stated in your epistle, you are so well fitted.

J. P. Robison, J. H. Jones, James Egbert, Sidney Smith, Wm. B. Hillman.—*Overseers.*

Bedford, March 3d. 1857.

SCRAPS FROM OUR CORRESPONDENCE.

Bro. R. Y. Henley writes, "The brethren in the 'tide water' section of Virginia, have just closed a meeting at Smyrna, at which the churches were represented by delegates, the object of which was to provide for the more efficient evangelization of that district. They raised about $1000, and will increase the amount. The difficulty is not in raising funds, but in getting suitable *preachers*. The object of the present communication is to inquire whether you know of any one who would suit us." Brethren Preachers, here is a call. Who will go? It is a fine field for a noble workman. Shall it not be speedily and suitably filled? Address R. Y. Henley, Brewington, King & Queen co., Va.

We have many calls for *teachers* and *preachers*, but there are very few to send. Where is the promise for the future? In Bethany College we have about thirty, who will probably devote themselves to the Services of the church. How many more are there training up for our widening fields? Two hundred thousand Disciples ought to dedicate many sons every year to the public service of the Lord. If our children have not hearts for the work, may it not be that our example has taught them to think too much of the world?

Memoir of J. Ware Parish.—The brief notice of the death of our beloved bro. Parish, found on another page, was prepared for the last month but was unavoidably excluded from the No. We are gratified to learn that Dr. L. L. Pinkerton is preparing a memoir of the life and labors of this pure hearted and noble man.

Biography of J. T. Johnson.—The life and labors of this godly man, cannot but afford an inspiring examble to every soldier of the cross, who may be permitted to contemplate them, and we are happy to be assured that a biography is to be furnished from the admiring hand of one of his old and faithful co-laborers. Bro. L. L. Pinkerton has been called upon to perform this grateful service, and we look with interest for the work. It will be greeted by many thousands who knew and loved this heroic man, and sought for by many others who have heard of and would emulate his Paul-like energy and zeal in the cause of Christianity. W. K. P.

SPIRITUALISM DEAD IN NASHVILLE.

[It will gratify our readers to learn that the faithful few are at length triumphing over the corruptions of spiritualism in Nashville. We trust that the brethren from abroad will hold up their hands and help them to restore the desolations of that most carnal and licentious of all modern *isms*, most falsely and delusively mis-named, *Spiritualism*.]

Nashville, 26th Feb. 1857.

Dear Bro. Campbell.—The Elders of the Christian Church in Nashville, have been instructed by the congregation to impart to you the information that after much patience and perseverance, we have obtained the legal and uninterrupted possession of the Church property, and again come together as Disciples, with the Word of God as our only rule of faith and practice. We could long since have overcome and cut off the elements of discord and disunion, had it not been that the legal right to our only place of worship was in the hands of others.

Our object in addressing you at this time, is to request you, through the medium of the Harbinger, to inform the brotherhood, and especially those who publicly proclaim the truth, of our restoration to the "Ancient order of things," with our cordial invitation that some of them would visit us. From some remarks, not long since, in the Harbinger, we hoped you would make a tour to the South this Winter or Spring. Should you determine to do so, we would be truly gratified to see you here.

Chastised, as we have been, and deserved to be, nevertheless we trust it may yield the peaceable fruit of righteousness, and that we will again enter into our Christian privileges and enjoyments, with renewed desires and determinations, to be more diligent and circumspectful, and to reject all human inventions and speculations, and take the all-sufficient Word of God as our only guide, in faith and practice. Yours with much respect and Christian affection.

Jas. H. Foster,
J. D. March,
Frank M'Gavock. } Elders of C. Church, Nashville.

Hiram, February 23.

Dear Bro. Campbell:—Our Winter Session is just closed. We have had a highly agreeable term, with two hundred in attendance.—We resume again after three weeks resting.

We hear good tidings from Bethany. This is as we wish and pray. Let the Eclectic perish, but let the College flourish; nay, let both prosper, but of the two, let our light be darkness.

With highest Christian and personal regards, yours truly,

A. S. Hayden.

Amen. We say too, let both prosper, and let the light of neither be darkness! Why should one light extinguish another? In the heavens are many stars, and they shine in harmony. So let it be on earth. "Behold how good and how pleasant it is for brethren to dwell together in unity."

[We insert the following from a letter addressed under date of February 5th, 1857, to Mrs. Campbell, by our devoted bro. John Dron, of Auchtermuchty Fife, Scotland.]

"We still take an unabated interest in the Bible Revision. We looked, however, that it would have been completed by this time, but we shall be satisfied that when it passes through the final committee, it shall come forth with their entire approbation. We can perceive that the work is to meet with a deep-seated opposition from certain quarters. And unquestionably it will produce a stir among the sects, of which, at present, we may not be able to see the end. But we know that Babylon the Great must fall, and that infant sprinkling is its main pillar.

We are in the regular receipt of the American Harbinger. The No for January, 1857, came to hand on the 3d inst. We are glad to hear that the work of the Lord progresses so rapidly with you. We cannot so report for this country. I am happy in being able to say, however, that matters are wearing a more cheerful aspect in Edinburg, than they have done for a long time past. A bro. Milner has arisen, a man of character, Christian learning and intelligence, who is doing good service in the cause of primitive Christianity. As a public proclaimer, he is very bold, and secures the attention of good audiences.—He is an excellent writer, and has, with 1857, commenced a monthly periodical called tne "Christian Advocate," avowedly with a direct

aim to restore Primitive Christianity. So much of this work as has made its appearance is faultless in my humble judgment. We have formed a personal acquaintance with him, and expect him over at Auchtermuchty to deliver a course of lectures, by next month, Commencing as a church little more than twelve months ago, with only 9 members, they now number upwards of 80. The last time we heard from him with regard to numbers, they had lost none by sin.—Would that we had such an advocate for apostolic Christianity in all the large cities in Britain. Bro. Wallis, of Nottingham and his partner still hold on to the cause of Scriptural Christianity, and continue to sustain the reputation of the Harbinger. The last time we heard from him, in speaking of his bodily health, he said that it had greatly improved in the course of last season. Our last advices from Glasgow inform us of the general health of our friends.

The cause of truth advances by no means rapidly in this country. We have never got a right beginning as you have done in America. Society here is somehow otherwise constituted than with you; and then there is a great want of public proclaimers, also, our people, in general, are much more under the clergy than in America.—However, when we look again to the continent of Europe, and see what mighty changes have been wrought in Germany, Hamburg, Holstein, &c., and all through the instrumentality of one man, (bro. Oncken,) we may say, we are put to silence. We see from the public Journals that he (bro. Oncken) is to be over to Britain soliciting aid, by about this time. He is a character and an instrument well worthy of our confidence and our liberality.

We sometimes get a hint that your laborious and worthy husband is beginning to show symptoms in his person of declining years. And no wonder, considering the labors he has undergone the long and arduous campaigns in which he has been engaged, and the battles he has fought. If he had not been blessed with a constitution superior to the most he could not have stood it. And now I must say that I should like much to see him released from so hard work, and I do hope when once the labors attending the new verson are over, that he may have some more quietude to spend the remainder of his days in peace, and some little return of satisfaction as the fruit of his toil in the Lord's Vineyarrd.

Dear Sister E. and myself enjoy pretty uniform health. Sister not so much so as myself. But our confidence in, and consolation by Jesus our Lord and Saviour, is quite continuous and unshaken, and we have but a little while ago, risen up from a very satisfactory reading and perusal of bro. W. K. P's article, entitled Short Sermons from 2nd Pet. i: 3, which appears with much force in the revised Scriptures. And, no doubt, this will be the case in many places now considered obscure. But can it be thought otherwise, when we consider that the Sacred writers all spoke by inspiration of Him who has all the fullenss of wisdom and knowledge."

"Who can say, I have made my heart clean, I am pure from sin?"

NOTICES OF OUR EXCHANGES.

The Christian Sentinel.—We have just received the *first* number of the *fourth* volume of this neat Monthly. Bro. I. N. Carman, we are pleased to see, has been associated with bro. Burgess in its editorial conduct. It has a pleasing variety of subjects, and it is gotten up in a superior style of typography. Bro. Burgess and Bro. Carman are both well known to us. They are both graduates of Bethany College, and we are pleased to see that they are carrying with them into public life, the same spirit of energy and enterprise which characterized them while at College. We wish them the fullest success, and trust that their talents may be humbly and earnestly dedicated to the building up of Zion. "The Christian Sentinel," is published monthly, at Peoria, Ill, pp. 32. Terms $1 a year, always in advance.

"The Christian Age."—This most prominent weekly has passed through many phases of fortune, and enjoyed a diversity of editorial management unequaled by any other similar enterprise amongst us. We have frequently expressed our high appreciation of its character under its present Editor, and find continually renewed reason to recommend it, as a family religious paper, deserving the general and cordial confidence and patronage of our brethren.—We have been pleased to perceive and to notice, from the very first, the keen and delicate literary and spiritual taste and appreciation displayed in its selections, and the good sense and sound judgment and fervid spirit, which distinguish the matter and tone of its original contributions. It is going on from good to better, and we sincerely trust it will be nobly sustained in the elevated stand which it is taking in behalf of our cherished work of religious reformation. Its local connection with our Missionary Society, and its intimate relation to its managers, as well as its undivided devotion to the general spiritual interests of the entire church, are features which ought, and, we doubt not, will command for it a large and liberal share of public patronage.

"The Christian Intelligencer," is now published in Charlottesville, Va., Brother Coleman and Walthal, continue their editorial services, and have made arrangements by which the typographical features of the paper are much improved. The virulence of the opposition which seems to be kindling anew in Old Virginia, renders the Intelligencer an indispensable agent in the conduct of our cause in that region. The old spirit of the Dover Decrees is struggling for revival, and the few surviving actors in those dark ages of Baptistism, are invoking the ghosts of their ancient folly to stay the progress of light and love and union, which they see is so signally rebuking their old and unwarranted persecution. We are pleased to see that the Intelligencer comes up to the issue in the proper spirit. The Editors are just the men to deal with these ancient perverters of the peace of Zion, and, we doubt not, they will continue to do good service, not only in this, but in other fields of usefulness. May the blessing of the Lord rest upon them, and his wisdom guide them to the honor and glory of his name. W. K. P.

"The British Millennial Harbinger," is published on the 1st of each month, price Sixpence, containing 52 pages demi 8vo.

The columns of this invaluable religious periodical are enriched, from time to time, with talented Essays contributed by British and American writers, pleading for a complete return to the faith and manners of the Primitive Christian Congregations, the progress of which enterprise, in various parts of the world, it reports.

It is also thoroughly identified with the American Bible Union, and faithfully chronicles the eloquent pleadings and progressive achievements of those more immediately engaged in the Revision of the English Scriptures.

May be had of Messrs Hall & Co. Paternoster Row or direct from the Editor, Mr. James Wallis, Park Terrace, Nottingham, by sending prepayment in postage stamps.

☞ Cannot and ought not our brethren in America to patronise the British Millennial Harbinger? I am persuaded that they would aid the cause in Great Britain by extending its circulation in this country. Bro. Wallis eminently deserves the patronage of our more wealthy brethren in America—and the cause of Reformation in Great Britain needs and demands it. A. C.

A USEFUL CHART.

One of our enterprising and pious Students has prepared and published a valuable Geneological Chart, entitled "The Great Patriarchial Chain of the Bible; or the Royal Ancestry of Jesus the Christ." It is beautifully lithographed, and can be sent by mail to any one who may order it. Bro. Grandfield, the projector of this chart, is laboring manfully to help himself to an education, and has incurred a good deal of expense in getting out this chart, in the hope that he may not only be useful to others, but secure some little assistance for himself towards the completion of his educotion. Every family and every Sunday School should have this chart, that the children may have ever before them the reality of Christianity as a positive institution, and the glorious line of prophetic light by which the coming of Christ was indicated, and his person and lineage identified. It is the want of this sort of early education that is filling the land with infidelity, and Christians should neglect no means adapted to the early conviction of their children of the truth and reality of Christianity as positively and historically established, beyond the *maybe* or *perhaps* of speculation or scepticism. In this chart we have a living picture of a wondrous man, living and coming in promise and prophecy for 4000 years, and every heart should be impressed with its lessons. Let all who think so send for this chart, and do the double service of benefitting themselves and their children, and aiding a pious and enterprising young brother in fitting his mind for greater usefulness in the kingdom of Christ. W. K. P.

Annual Meeting of the Bible Revision Association.—The next annual meeting of the Bible Revision Association will be held in the city of Louisville, Ky., the first and second days of May, 1857.

Distinguished speakers from abroad will be in attendance. Every one is invited to come and participate in the proceedings of this most important organization.

Ample accommodations are secured for visitors and delegates. The friends on their their arrival will please report themselves at the Revision Rooms, corner of Fourth and Walnut Streets. James Edmunds, Cor. Sec.

Revision Rooms, March 17 1857.

Jacksonville, Ill. January 31, 1857.

An Explanation.—Bro. Campbell—*Dear Sir*: We notice on page 58, No. 1 Vol. 7, of the Harbinger a Report of the State Meeting of this State, through their Committee on credentials, in which Report they decided only one question—that is, Who were the Delegates of the Church in Bloomington?

We are not responsible for any thing in said publication outside of the extract from the Report to which our names are appended. Yours truly.

G. T. Gallaway,
E. D. Craig,
Jas. E. Gaston.

PROGRESS OF REFORM.

New York.—Bro. J. M. Bartlett writing from Auburn, under date of February 12, says—I have recently immersed into Jesus Christ 15, and bro. Lowell, of South Butler, nearly the same number.

Missouri.—Bro. D. T. Wurten writing from Hannibal, under date of February 17, says—We have just closed a meeting of 10 days, with 12 additions.—Bro W. H. Hopson, President of "Palmyra Female Seminary" did the preaching.

Michigan.—Bro. Isaac Errett writing from Lyons, February 5, says—We have had, for two months past, a lively religious meeting here. I have been preaching almost every night during that time, and by day have visited from house to house, to speak of the things concerning the Kingdom of God and the name of our Lord Jesus Christ. The Lord has blessed us with some 35 additions, and with a season of great refreshment from His presence. Quite a majority of the converts are heads of families. Many of them say they have been waiting for years to gain such a clear and definite knowledge of the way of life as would enable them to accept the Gospel with confidence, and free from the encumbrance of human creeds and traditions. We now number over 60, and many others are listening with much interest.

The Baptist church here are entertaiuing a proposal to discard their articles of faith and their party name. I do not anticipate a favorable result; but several of their most influential and pious members are earnestly desirous to accomplish this work of reform.

We promised you good news from Michigan. We hope to be able to report still farther ere long.

Bro. L. R. Anderson writing from Little Prairie Ronde, Says—The cause of Truth is advancing here. My brother, who is an Evangelist for this section, has just informed me that he has seen over fifty additions within the bounds of his labors, during the last two months. Also we have received a note from bro. Roe, who is an Evangelist, stating that he had just concluded an effort at Pipestone, Berrier co., with 15 additions.

I Hope that your useful life may be prolonged—that you may yet be the honored instrument in the hand of God in doing much good.

Virginia.—Bro S. P. Wayman writing from Glen Easton, Marshall co., under date Feb. 24th, says—The cause of Truth is still advancing in this section of country. Brethren Sweney and Anguish held a meeting of a few days at Fork Hedge, mid-way between Beeler's Station and New Bethel churches, which resulted in thirteen additions, nine by baptism, and four reclaimed. To the Lord be all the praise.

OBITUARY NOTICES.

MIDWAY, KY. Feb. 11 1857.

DEAR BRO. PENDLETON.—Our *friend* and brother, J. WARE PARISH, has entered into rest. He died to-day about eleven A. M., without a struggle. His last words were, "Bless the Lord, O, my soul, and all that is within me, bless His holy name." We are broken, we are afflicted, yet, I trust, thankful that we all have such abundant cause to mourn; for as is this, so is our reason to believe that it is exceedingly well with our dear departed brother.

Without knowing why, I feel that any attempt at eulogy, would be absurd—impertinent, and suppose that all who knew him would feel as I do. Our brother was no ordinary man, whether of head or heart; whether his stature was determined by his soul or spirit. Of his *beautiful* life and triumphant death much may yet be said. He is gone, and hundreds mourn, and why? We repeat the question, why? Let his brethren in Kentucky, whom he loved so well, consider of this, and may God bless them and the mourners. L. L. P.

I HAVE known bro. Parish for many years, and have found him, like Nathaniel of old,—"an Israelite, indeed, in whom there was no guile."

A Female Orphan School projected by Bro. Dr. Pinkerton, in the month of June 1848, who had for some two or three years before been teaching a female school, became in the hearts of brother L. L. Pinkerton and other brethren with him a most desirable object. It took strong hold on the affections of bro. Parish, and also on the generous soul of bro. J. T. Johnson, who became an ardent co-operant in raising the funds generously contributed from the churches in the surrounding counties. The churches of some twenty counties contributed more or less to this noble enterprise. But its tap root seemed to be in the heart of bro. Parish. He gave to it the energies of his ardent soul, and the sympathies of his generous heart. The revenue of good accruing to orphans, and through them to society at large for generations to come, can never be known to the revelations of the last day. How apposite to his character and death; "Happy the dead who die in the Lord: for they do rest from their labors and their works do follow them!" A. C.

Died at his residence, in Bethany, Va., on the 21st. inst., ARCHIBALD CAMPBELL, in the 66th year of his age. He was a native of Ireland but migrated to this country in 1836, and has since lived mostly in Bethany or its vicinity, and for the greater part of the time, been a member of the Bethany Congregation. He was one of the few men of whom it may be trulysaid, "He was an Israelite indeed, in whom there was no guile." His nature was all gentle, and generous, and kind. We never knew one more free from the selfish motives which mingle more or less with the actions of the best. His sympathies and his means went out to meet every sigh of suffering or want, and in imitation of his master, he went about doing good. Of a natural disposition remarkably genial and hopeful, his society was every where welcomed. From his earliest infancy he had been blessed with pious training and education, and during his painful and lingering decline, it was a source of sweetest consolation to his family around him to know that never for a moment in his life, had his faith wavered or his piety abated—"Not my will, but thine be done," was the rule of his spiritual life, and hence no murmur, no complaint against the providence of his Heavenly Father was ever heard to escape him. His faith softened every sorrow and sweetened every blessing. From the bosom of his family, and the fold of the Church, he has gone to his home on high, and those who mourn his loss, know that it is, for him, far better to be with Christ. We mingle our sympathies with those of the bereaved, and commit them to the keeping of Him who "relieveth the fatherless and widow." W. K. P.

☞ Several obituaries, and other notices, together with a few important queries, we have been compelled to lay over till next month.

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THE WORK OF GENTILE CHRISTIANS.

THE government of the universe is both moral and physical.—Suns, moons, and stars revolve in their respective orbits, under the influence of physical forces only; and it is probable, that moral influences are the only means employed to hold in subjection to the Divine government, those pure angelic spirits that forever rejoice in the presence of their Creator. But man is a compound being. His constitution is partly physical, and partly spiritual: and, therefore, he is the subject of both moral and physical restraints.

These influences, however, are not strictly co-ordinate. The moral, being more in harmony with man's higher nature, have been generally employed first: and after these, the physical. The fountains of the great deep were not broken up; the windows of heaven were not opened; and the waters did not cover the earth, till a flood of moral influences had been poured out, in vain, upon an ungodly world.—Fire and brimstone were not rained down on Sodom and Gomorrah, till the plain of those cities had become a mass of corruption. And even an attempt was made to soften the hard heart of Pharaoh, by an appeal to reason and conscience, before the vials of God's wrath were poured out upon the land of Egypt. The waters of the Nile were not converted into blood; the frogs did not pollute the palaces of the king and of his nobles; the lice and the flies did not enter their

most secret chambers; the murrain did not destroy their beasts; the boils and blains did not afflict their persons; hail and fire were not rained down upon their flocks and herds; the locusts did not destroy their vines and olives; the plague and darkness did not rest as an incubus upon their land; and the angel of death did not smite their first-born until after the rod of Moses had been changed into a serpent in their presence, and sufficient evidence given that the Most High rules in heaven, and does what is pleasing in his sight among the inhabitants of the Earth.

In like manner have been the dealings of God with the children of Israel throughout their entire history. It was not till after God had said of Ephraim, "He is joined to his idols; let him alone," that he delivered the ten tribes into the hands of Shalmanezar, king of Assyria: and it was not till after he had exhausted all the moral influences of the Mosaic Institution upon the two remaining tribes, that he sent them into captivity for the space of seventy years. Nor was Jerusalem finally destroyed by the Romans, and the Jews dispersed among all nations, till they had rejected and crucified "Him of whom Moses and the prophets had spoken."

This then is not a principle peculiar to the Patriarchial or the Jewish economy. It is a law of the Divine administration under all dispensations. It is true, that in the primitive ages, the execution of God's physical judgment was necessarily more frequent than under the present reign of favor. The power of the gospel was then comparatively unfelt and unknown. Even the enlightened and evangelical Isaiah, speaking under the influence of plenary inspiration, could say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "But," says Paul, "God has revealed them to us by his Spirit; for the Spirit searches all things, yea, the deep things of God." The revelation then of this great mystery, has done more to check and to hold in abeyance the evil passions and propensities of the human heart, than all the military exploits of a Nebuchadnezzar, a Cyrus, or an Alexander.

But the sword of Divine justice has not yet been sheathed. The church has been divinely commissioned to bear the olive branch to all the nations. Those that will regard her warnings and expostulations; and that will, in harmony with her laws and institutions, become the liege vassals of the King of kings, and Lord of lords, will still flourish as the palm tree; they will ever grow like the cedars of Lebanon But woe be to that nation that will not yield to the moral power and influence of the church of the living God, the pillar and the support of the truth. Its doom is sealed; its fate has already been

decided. For, says the Lord by Isaiah, in an apostrophe to the church, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. lx: 12.

This prediction evidently relates to a period of time that is still in the future. The church has never yet enjoyed that measure of prosperity that is plainly implied in the context. Within the last fifty years, indeed, her progress has been truly wonderful; her glory has been constantly increasing. But the abundance of the sea has not yet been converted unto her; and the glory of Lebanon has not yet decorated her walls and furniture. The prophet, therefore, refers to certain nations, which, under the full blaze of gospel light, will persevere in their infidelity, and continue to disregard or despise the claims of the church.

Some of these were long since designated by the Spirit of prophecy. Babylon the great will sink like a mill-stone in the midst of the waters. The beast will be cast alive into the lake of fire. And the Sublime Porte, the present king of the North, will, likewise, perish by the hand of violence. For, says Daniel, xi: 44–45, "Tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he he shall come to his end and none shall help him."

It is, therefore, folly in the extreme, to suppose that the Turkish empire, as such, can ever be reformed; that it will ever relinquish the Koran for the sake of the Bible. English and French bayonets may extort from the Sultan many concessions in favor of his Christian subjects; and the missionaries of the cross many proclaim the word of life among the followers of the false prophet; but all this will only hasten the fall and final ruin of this Anti-Christian empire. The gospel either kills or cures. It is to nations, as well as to individuals, either a savor of life unto life, or of death unto death. It is the axe laid at the root of the tree.

No doubt many individuals in Turkey, as well as in mystic Babylon are proper subjects of reformation. And to all such, the voice of warning has already gone forth, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This cry must be heard a little longer by all classes in that devoted empire; and then will the end come. Then tidings out of the North and out of the East shall trouble him, and then will he perish forever. Then will Michael again stand up in behalf of the twelve tribes of Israel; then will there be a shaking in the valley of dry bones; then will many that sleep in the dust of the earth awake,

some to everlasting life, and some to shame and everlasting contempt; then will these revived sons of Jacob return once more to the long forsaken home of their fathers; then will they as a people be converted to the Messiah, and built into a holy temple, on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone; then will these new missionaries of the cross go forth and proclaim to all the nations, in their own vernacular, the glorious facts, precepts, and promises of the everlasting gospel; then will Satan be bound a thousand years; and then will the full tide of Millennial glory, cover the whole Earth.

The Jews, then, have a very important part to perform in the drama of human redemption, and so have the Gentiles. The former commenced the work, and under God, they are destined to finish it. But the latter will never become drones in the kingdom of the Messiah.— Whatever relation these two divisions of the human race may sustain to each other, in the church or out of it, of one thing we are well assured, that the time will never come when any enlightened Christian, whether Jew or Gentile, will feel that he has nothing more to do for the edification of the church and the conversion of the world. To the church, the whole church, individually as well as collectively, has been committed the word of reconciliation. And hence while the Spirit says, come; and the bride says, come; it is made the paramount duty of every man who hears the Word, to invite his fellow mortals to come and take of the waters of life freely. No change of circumstances can ever annul the force of this obligation. It is as wide as the world; it is as enduring as time.

But why speak of it as an obligation? Why not rather regard it as a privilege? As an honor? Nay, more, as the very life of the Christian? We know that the supreme selfishness of the human heart has made many unnatural divisions, and drawn many distinctions wholly unwarranted by the Book of Life. What belongs to the first, second, and third persons of fallen humanity, have, on the scale of political economy, been separated by lines as broad as the ocean.— But in the Divine economy these interests are all happily blended into one: "all thine are mine, and mine are thine."

Hence it is, that no man can be prosperous and happy, who lives merely for himself; who does not respect and regard the interests of others. Even the political economist has at length discovered, that it is better for him to educate the children of the poor around him, than to train up his own family among the ignorant and the vicious.— The Christian is subject to the same Divine arrangement. Other things being equal, he is always the happiest among men, who does

most for the good of others; who labors most to make disciples of all the nations.

How beautifully and harmoniously, then, are duty, interest, and benevolence blended together in the Christian life! There is no discord here; no hostile conflict between these three great motive powers of the human soul. They mutually constrain every man whose heart has been touched with the love of God, to consecrate his life to the cause of his Redeemer in the salvation of the world.

While, therefore, there is an individual on the broad way to ruin, whether his home is in America, Europe, Asia, Africa, or some far distant island, every Christian is solemnly bound by the motives, the interests, and the duties of his calling to labor for that man's conversion. "For whosoever has this world's goods, and sees his brother in need, and shuts up his compassion from him, how dwells the love of God in him?" And if this can be said of one who disregards even the temporal wants of another, what must be the moral character of that man who can see a being in the image of God, an object of the Divine compassion, one of his own brethren according to the flesh, in danger of perishing forever, and yet make no effort to save him from the piercings of that worm that shall never die, and from the torments of that fire that shall never be quenched! Surely such a person has very slight claims to be regarded as a follower of Him who laid aside the glory that he had with his Father before the world was, came to earth, and by the grace of God tasted death for every man. While the world stands, therefore, all enlightened converts to Christianity, whether Jews or Gentiles, will, in Spirit, and as far as possible, in word and deed, be missionaries of the cross.—They will, in this respect, be all of "one mind, striving together for the faith of the gospel."

They may, however, have their own distinctive fields of labor. Paul never excluded the Jews in his works of faith and labors of love; and Peter never refused to proclaim to the Gentiles, the good news of life and salvation. But the latter is nevertheless called the Apostle of the circumcision; and the former the Apostle of the uncircumcision. Just so, although all Christians, whether Jews or Gentiles will ever co-operate in the work of human redemption, it has pleased God to assign specially to the Gentiles, the business of preparing the world for the restoration and conversion of the Jews; and to make the Jews the chief and honored instrument of introducing the Millennial reign and filling the whole Earth with his glory.

While, therefore, the church should neglect no part of a suffering world, not even the most obscure human subject of the Divine government, there seems to be a special reason why she should particu-

larly devote her energies to the removal of those moral obstructions which prevent the return of the Jews to Palestine, and which, therefore, serve to delay the conversion and missionary conquests of that wonderful people. To the eye of faith and enlightened reason, there is no richer field for evangelical labor, than the Turkish empire.—The immediate ingathering of souls may not, indeed, be so great as in some other parts of Europe, Asia, or America, but the final results baffle all human calculation. No living man can estimate the effect that the labors of a Barclay or any other faithful missionary of the cross, may have on the restoration of the Jews, and the consequent conversion of the whole world. While every proclamation of gospel truth within the limits of Turkey, is a draught from the river of life to those who hunger and thirst after righteousness, it is at the same time a drop from the sixth vial of God's wrath upon the very vitals of that devoted empire. Let no man then think that it is a vain matter to sustain a mission at Jerusalem or even at Constantinople.

But if any be otherwise minded, let them select their own field of labor. Let every man be fully persuaded in his own mind, and then let him act as the steward of God. There is work enough for us all. The harvest is very great, and the laborers are few. One hundred thousand missionaries might, at this moment, be profitably employed on our own continent; and at least ten times as many in Europe, Asia, Africa, and Oceanica. The time has come when the wheat must be separated from the chaff, in other nations as well as in Turkey. Indeed, in many places, the work is rapidly progressing. The hand of God is in it. He has opened a door of access to almost every nation under heaven. The Bible is freely circulated in most of the Papal and Mahometan states; and the pagan millions begin to listen with attention to the simple story of the cross. India alone could give employment to more than all the missionaries that are now engaged in the foreign field; and if the Chinese insurgents succeed in overthrowing the Tartar dynasty, then all the Bibles extant will not be sufficient to supply the probable demands of the Celestial empire.

The Chinese have long been distinguished for their love of letters, and, especially for their admiration of the works of Confucius.—These are the Chinese Bible. For more than two thousand years, a thorough acquaintance with the six books of that great philospher, has been made an indispensable condition of political preferment.—But the leader of the Chinese Reformers is not a disciciple of Confucius. He professes to be a follower of the Prince of Peace. He feels that his commission is from on high. And he has, therefore, substituted the Bible for the writings of the Chinese philosopher. The

The following extract from the late work of Mr. Meadows on "The Chinese and their Rebellions," will be interesting to many readers.

"*The Eastern Prince has stated in writing, that under the rule of the Taipings, the Bible will be substituted for the sacred books of Confucianism, as the text-book in the public service examinations.*

In spite of my capitals, and in spite of my having dwelt with so much emphasis on the influence of these examinations as the free avenue to thousands of posts in the empire, from district magistracies up to the premierships, I fairly despair of imparting an adequate idea of the importance of that resolve of the Taipings, or of the immense significance it gives to the piece of yellow shading in the middle of the accompanying map of China. Upon the increase or diminution of that shading, during the next ensuing years, it depends whether or not in a prosperous population of three hundred and sixty millions of heathens, all the males from boyhood to twenty-five or thirty years of age, who can devote their time to study, will be assiduously engaged in getting the Bible by heart, from beginning to end. Should this take place it will effect a revolution as unparalleled in the world for rapidity, completeness, and extent, as is the Chinese people itself for its antiquity, unity and numbers."

That such will soon be the issue, seems not at all improbable to him, who, with the chart of history and prophecy in his eye, is a firm believer in the general and special providence of Jehovah. Every hinderance must be taken out of the way of the church; and the knowledge of the Lord must cover the earth as the waters cover the sea.

That the army of the Taipings will convert the Chinese to Christ, is not at all probable. The sword of the reformers, is not the sword of the Spirit; and the substitution of the Bible for the works of Confucius, by the new dynasty, may for many years produce little more than a cold, lifeless formalism. But it will at least remove much prejudice; it will mould the intellect of the nation; it will beget new habits of thought, and make the people familiar with the types, the symbols and the nomenclature of the Bible; and if they succeed in their intentions, it will open up a field for evangelical labor, without a parallel in the history of Christian missions.

This, then, is an era of golden opportunities. Never before had Christians so much to encourage them to preach the gospel to all nations. We are apt to think that in this respect we are less favored than the primitive church. We can now stand still and calmly see hundreds and thousands of our fellow-men perishing all around us, and never once suspect our want of zeal for the Lord of hosts. We

imagine that we are still the consistent followers of Him who came to seek and to save the lost. And we flatter ourselves, that if we had only lived in the days of the apostles, we would have surpassed even a Paul or a Peter in our works of faith and labors of love.

But this is all a delusion. If we are indifferent now, we would, in all probability, have been persecutors then. It is true, the apostles enjoyed some peculiar advantages; but it is just as true, that they had to encounter difficulties of the most discouraging nature and of the most appalling magnitude. Their means of operation were very limited. They had to oppose the false philosophy of all the schools, sustained by the prejudice, the tyranny, and the persecution of all the reigning monarchs of the world. And though certain of final victory, they saw, as they looked down through the vista of coming ages, that many a hard battle would have to be fought before the triumphs of the church would be complete. They saw the great red dragon persecuting the woman clothed with the sun, and having the moon under her feet and upon her head a crown of twelve stars; they saw her flying into the wilderness, and there living in a state of solitude for one thousand two hundred and sixty years: and during the same period of time, they saw the two witnesses covered with sack-cloth, and the harlot drunk with the blood of saints.

But now what a change! All these scenes have passed away.—The Ancient of days has come. The little horn of the Western monster has been weighed in the balance and found wanting. The atheistic beast that rose out of the abyss, and slew the witnesses, has perished; and they have been exalted to the very heavens. The woman has left her solitude, and come up out of the wilderness still clothed with the Sun of Righteousness. Five vials of God's wrath have been poured out upon the enemies of the church; the sixth is now rapidly consuming the Ottoman empire; and soon the seventh will be poured out upon the throne of the Prince of the power of the air; Satan will then be bound a thousand years, and the kingdoms of this world will become the kingdoms of our Lord and of his Messiah.

Who, then, with such opportunities of doing good; and with such prospects and pledges of immediate success, would not labor to bring on the last great contest between truth and error? Every Bible that is sent to the destitute, and even every word that is fitly spoken, may serve to weaken the empire of Satan, to enlarge the influence of the church, and to hasten the final triumphs of the gospel. Let us then all be more steadfast and immovable; always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

R. M.

CO-OPERATION.

In company with my son Alexander, I am now moving pleasantly along the placid bosom of the broad Mississippi, on my way to New Orleans—the Queen City of a thousand valleys—the capacious depository of much of the products of the soil and labor of some twelve sovereign States.

On opening my trunk, I find the Holy Bible constitutes my whole travelling library, having forgotten to carry with me even the last number of the M. Harbinger. I regret this oversight on one account: it prevents the continuence of the conversations at the Carlton House until I can obtain a copy of the last number. But on looking upon the bosom of this majestic stream, carrying in its course to the ocean the contributions of myriads of hills and plains, and bearing them away to the mighty ocean to spread them over the nations of the Old World, in the form of contributions to the wants and wishes of hundreds of millions of our species, spread over Europe and portions of Africa and Asia; not, indeed, in the form of behests or charities, but at least as much for our own sakes as for theirs,—in pondering upon these scenes, I cannot but admire, more and more, the benevolent wisdom and goodness of the great Father of the human race, in making even the cupidity and avarice of man to praise Him; in redounding to the comfort and happiness of millions of his brotherhood; who, but for this cupidity, avarice, or ambition, would never have been refreshed or comforted by the bounties of His providential care and benevolence.

Another impression intimately connected with this first thought is the wisdom and benevolence of the great law, or principle, of Co-operation, of which God is as certainly the author, as of any law in the whole code of *nature*, or of the *universe*. I say of *nature* and the *universe*. But what are these? Aye! what is *nature* and what is the *universe?—!*

Nature is not so easily apprehended as we are wont to imagine. A Roman once said:—*Natura est in omnibus idem. Nature is, in every thing, the same.* But the uniformity of any thing—or of any course of things, is no definition of any thing, or of any course of things. The *currency* of *coin*, or of any of its *representatives*, is no definition of the one or of the other. Nature is a *non descript.* A *course* of any thing is not the thing itself. It has been used as an *evasion*—a sceptical evasion—a substitute for God, for a Creator, for a self-existent, eternal, unoriginated first cause—"the cause uncaused"—"sole root of Nature," as Dr. Young, in his meditations, expressed his conception of Jehovah.

Theism, Deism, and Pantheism, are pure speculations, and are no more of the terminology, or philosophy of Christianity—or of the Gospel, than is the science of Geology, or Astronomy, however true the *actual positive existent* earth and heaven. No verbiage, how exact soever it may be, of any past or present philosophy, can, with safety or with impunity, be adopted or substituted for the heaven-inspired diction of Moses and the Prophets, of Jesus and the Apostles.

We have, on many occasions, heard nominal Christians of both the English and Scoth establishments, and of some others, who, for conscience sake, had separated from them, speaking of the "Good Being" —"The Deity," "Providence," "Kind Providence," "The Good Spirit,"—using these and other such *theistical* and *sceptical* allusions to "the Father of the spirits of all flesh." Such expressions, as far back as my boyhood, and down to the present time, have passed current with me, as generally—if not universally, an unequivocal evidence of the want of faith in God and His Annointed; and consequently, of true Christian veneration for the God of the Bible, and the Lord of life and glory, on the part of all who thus habitually allude to "the Father of the spirits of all flesh," and to the adorable "author and founder" of the Christian Institution. Minced oaths, and mixed piety, are the unequivocal indices of an unenlightened head, of an unsubdued heart, and of a weak and vascillating mind.

There is a co-operation in good and in evil, in virtue and in vice, in honor and in infamy. The result of all such co-operations is a progress, an accumulation, a consummation unattained by any individual and unorganized effort. Michael and his angels conflict with the Dragon and his angels. Hence the eternal magnitude of the issues and final consummation of the present drama on this broad theatre of earth, in which every human being, from the beggar to the prince, from the idiot clown up to the sage philosopher, is acting a part which, to speak figuratively, when stereotyped and placed in the Library of the Universe, will be read, not only by himself, but by every resident therein, till every idea will be imperishably imprinted on his own memory and on that of every other participant with him in each and every act of his life.

On no other premises can the pleasure or the pain, the honor or the dishonor, the happiness or the misery, of each and every moral agent, of the great angelic, and of the human family be satisfactorily conceived of by any one; or explained to the highest reason, cultivated, enlarged, and perfected according to the suggestions and developments of the Holy Bible justly interpreted.

Every enlightened Christian man must, therefore, feel that he has

a mission into this world, and that his eternal honor is most essentially involved in the faithful discharge of those duties which necessarily and obviously arise out of, or are associated with, his position, or the call of God to him, indicated in those circumstances, and in his own qualifications and opportunities to discharge those duties honorably to his Lord and to himself, and profitably to those who come within the special circle of his influence.

Co-operation in this mission is more or less essential, in every case, to its continued and ultimate success. This may, even in the absence of any other precept or precedent in the Christian or in any other ministry, be inferred from the œconomy of the universe. In all Divine agencies, whether creative or conservative, co-operation is most prominently marked. It was so in the drama of Creation; it is so in the drama of conservation; it is so in the drama of moral government; and it is so, superlatively, in the drama of redemption.—As Jesus once said of a certain miracle he wrought, so it appears in the consummation of humanity in the image of God—"My Father worketh in this and I work;" "whatsoever the Father does the same does the Son;" and "*whatsoever the Son does the same also does the Father;*" for in this, as in nature, or essence—the Father and the Son are one and indivisable. "I and my Father are one," said Jesus—one in nature, or essence; one in will and purpose; one in action; one in everything, save *personality*. The preamble to John's Gospel fully asserts this;—"In the beginning was THE WORD and THE WORD was with God, and THE WORD was God."—"*All things were made by him and for him.*"

Co-operation preceded the universe. It is manifest in the *agencies* of nature; in sun, moon and stars; in all the elements of the material universe, whether in the Four elements of the ancients, or in the ten times four, of modern demonstration. How natural and how important the the exhortation deduced from these premises by our Apostle —"Endeavor to keep the unity of the Spirit in the bond of peace:" for *seven* matter-of-fact reasons:—"*One body, one spirit, one hope—one Lord, one faith, one baptism,*" and "*one God and Father of all—above all, through all, and in all*" *Christians;*—seven irrefragable arguments: —and with these he associates the *five* all-potent *gifts* vouchsafed to consummate this glorious and beatific union—"*Apostles, Prophets, Evangelists, Pastors, and Teachers.*" Three great ends are presented as motives to vigorous and concentrated action:—*Unity of the faith*, the *perfection of the knowledge of the Son of God*—the *perfection of manhood*, or the full stature of *the fulness* of Christ.

The first anthem sung in the universe, as reported by Job, the most venerable of Patriarchal princes,—was literally and truly a *Concert.*—

The choristers were *morning stars* whose radiance became the radii of the universe, and whose heavenly harmonies and delicious symphonies thrilled through every constellation, and in undying echoes yet binds "the sweet influences of Pleiades," "looses the bands of Orion," "brings out Mazzaroth in his season," and "guides Arcturus with his sons."

The eternal bliss of heaven will be the climax of union, and the result of approximation to it on earth is the consummation of hallowed co-operation in effecting glory to God in the highest circles of worshipping Seraphim, by the full-orbed exhibition of peace on earth, and good will among men.

There is more of heaven in that beautiful word *union* than in any other dissyllable in our dictionary. *Two being one*—any *Duality* or *Plurality* being *one*—is both the *etymology*, the philosophy, and the felicity of *union*. Next in order, and still more exegetical of heaven and happiness, is that most admirable conception embodied in the word *universe*. Astronomically, if not grammatically, it indicates *turning round one common centre*. This constitutes a true and literal universe.

But to aggrandize the conception of the sublime grandeur of God's own universe of universes—we need but to assume that there are, or may be, one million or one thousand millions of suns, severally surrounded, each with as many planets as encircle our sun, moving without jar or discord in silent majesty and awful grandeur around no other centre than the simple, unchangeable, omnipotent *will* of God.—And, indeed, in such an assumption there is nothing discordant with the magnificent reality of our own solar system. For what is attraction or radiation but the simple omnipotent will of God? All natural causes and effects are but the mere envelope of the Divine will. Enlarged and cultivated reason most satisfactorily and cheerfully concedes this.

A certain philosophic leper on approaching the Messiah did himself and the Lord much honor in saying:—"Lord, if thou wilt, thou canst make me clean." The Lord honored him by adopting his own style in demonstration of the power of his will—responding to his prayer in these words, "*I will, be thou clean.*" Immediately his leprosy disappeared. *The laws of the physical universe are but the continued, or continuous will of God. Miracles are but special acts of this will.*

Indeed there is no rational philosophy of the universe that conflicts with these positions. Nothing in Christianity conflicts with true science. So concur Newton, Locke, and Bacon, with every living writer, known to me, in the rank and file of Christian writers entitled

to the respect of our contemporaries. Any man that separates the uniform laws of the universe from the continuous will of God, is a philosophist rather than a philosopher.

And what view or conception of Nature is more rational, consoling, cheering, and pregnant with generous, noble, and potent impulses to the unsophisticated Christian, than to regard them as the continued action of the Divine Will guided by Omniscience, sustained by Omnipotence, and prompted by a philanthropy transcendental compared with anything so denominated amongst our contemporaries?—

The power, the *omnipotence*, of *Almighty* God is neither more nor less than his simple *will*. He needs no machinery to create, to control, or to annihilate any thing. If he said:—"*Let there be light*," in the first oracle uttered in our solar system, it was for the sake of spectators and auditors, that they might apprehend the cause of it, the Author of it, and wonder, honor and adore him with new and transcendent rapture. Then "sang the morning stars" in solemn concert, and "all the sons of God shouted for joy."

Such were my musings while descending the Mississippi river, and when approaching the great city of New Orleans. Co-operation was, indeed, suggested by the observation and the remembrances of the thousands of springs, and rivulets, and creeks, and bayous, and rivers carrying each, in its own capacity, its whole accessions; and as a voluntary offering, silently and generously, combining their contents, to carry our persons and our accompaniments to the haven we desired to see, with the products of hundred of acres of bread and cotton, to supply the accumulating wants of multitudes of our fellow-pilgrims in this wilderness of sin.

True, the adventurers had no such benevolent designs in forwarding these elements of food and apparel; but the all-benevolent Father of the spirits of all flesh, causes their cupidity of gain, or their need of other supplies, to contribute to the necessary wants and comforts of multitudes, who, but for their cupidity, or their necessities, would never have forwarded to the myriads in want of these necessary comforts, one barrel of flour, or one bale of cotton.

These commonplaces, properly contemplated, not only demonstrate the all-comprehensive benevolence and philanthropy of our Heavenly Father; but suggest to us, nay, commend to us, the all-essential element to great success, which human experience has, in myriads of instances, most clearly, most comprehensively, and most satisfactorily developed.

But for sectarism, and partizan competition, the glorious gospel of the blessed God would have long since permeated the whole human

race, gladdened every land, visited every domicil of man, and elevated, adorned, beautified, and beatified all the families and tribes of humanity, and would thus have made the wilderness and the solitary places glad; and have caused the broad moral deserts of earth to rejoice, and to blossom as the rose.

We will never unite, combine, and co-operate, and, therefore, will never triumph, till we all assume the *one only foundation* on which the Lord Jesus Christ said he would build his Community—his Spiritual Commonwealth. In his infinite wisdom and benevolence he instituted a foundation equally honorable to God and to man; and the only one that is equally honorable to God and to man within the entire area of created wisdom. The incarnation of the absolute Jehovah in one human personality—without the sacrifice, or obscuration, of one single attribute of Jehovah, or the loss of a single attribute found in the personation of Adam as God created him in his own perfect image and likeness. In him meet, without confusion or amalgamation, every essential attribute of God the Father, and also every essential attribute of hmanity extracted from Adam and embodied in Eve, whether in body, soul, or spirit. So that he is perfect and complete Divinity and perfect and complete humanity in one awfully sublime and graciously condescending Emmanuel, or God in us, and we in him.

This is the mystery of mysteries, but when revealed, declared, and documented with the gifts and communications of the Holy Spirit, bestowed without measure upon him, and also attested by the solemn and audible annunciation of God from heaven, attested by the Holy Martyrs---Stephen, Peter and Paul, there is not one shadow of a doubt resting upon the whole premises, but the highest moral and Divine assurance conceivable in the court of the highest and most cultivated reason and moral authority.

There is a concurrence, or if any one pleases, a harmony, a moral demonstration, the most overwhelming and irresistible, in the whole chapter of moral evidence, or spiritual demonstration, read, heard or recorded in the annals of the world, or in the archives of the whole school of moral evidence, or of spiritual demonstration. A. C.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand. Matthew, 12: 25.

FAITH *versus* PHILOSOPHY.—*No.* 3.

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

In order to appreciate the results and comprehend the present actual position of the Reformation, it is important that its nature and objects be kept steadily in view. It can be regarded as an abortive effort only by those who are ignorant of its influence upon religious society; or, who so far mistake its character as to suppose it to be a mere system of proselytism, or the establishment of a new party upon certain peculiar religious ideas. Under these erroneous views, it is supposed to have been already fully developed, and to have already accomplished its ultimate purposes wherever its peculiar principles have been adopted. That these have, indeed, been realized in regard to many thoughtful and intelligent persons, we are happily assured; but when we contemplate the results of this movement in reference to the great mass of those who have been brought within its sphere, it is evident that much yet remains to be accomplished before we shall have a "restoration of pure, primitive, apostolical Christianity, in letter and *spirit*; in principle and *practice*."

In our endeavor to ascertain the cause of this evident lack of spiritual progress, we have been led, after seeking it in vain in the principles adopted, to admit its existence in the mode of carrying out and applying these principles. It is our present business to point out the nature of the error which we conceive to have been committed, in order that all who are really interested in the success of this reformatory effort may apply the appropriate remedy.

To come directly to the point, then, I would state that, in my judgment, the error consists in the introduction of theories and speculations in direct violation of the very fundamental principles of this Reformation; in other words, that it is to be found in the commingling together of human opinions with the Divine teachings and thus adulterating *faith* with human *philosophy*. It is this, I conceive, which has proved a barrier to spiritual progress, and to a considerable extent diverted the attention of the brethren from the proper and legitimate objects of this religious movement. I am aware that this is a grave charge to bring against any who, by their profession, have abandoned all religious speculations; but the time seems to have fully arrived for its examination, and it will not be difficult, as it appears to me, to direct the mind of the reader to abundant sources of evidence, that it

has a just foundation. In any event, I would desire, in the candid expression of my thoughts on the subject, a patient hearing and an impartial judgment.

With a religious community, like ours, so deeply impressed with the insinuating and seductive nature of human philosophy, and its power of neutralizing the efficacy of Divine truth, it will be quite unnecessary to dwell upon, I do not say the *possibility*, but the *probability* of its introduction into the teachings of the Reformation, or of its being, when introduced, a cause entirely sufficient to account for the alleged want of progress. It is well known that human philosophy has been the great hindrance of the gospel in every age since the days of the apostles. It has been fully realized in this struggle for the restoration of the simple gospel how difficult it is to disentangle Divine truth from the speculations with which it has been blended, and, I trust, our brethren at least, are not unaware how easy it is to slide again insensibly into religious theories, and in seeking to escape one entanglement to become involved in another. How soon, in the beginning, was the doctrine of the apostles contaminated by vain philosophy! How soon did the Lutheran reformation find its progress arrested by systems of opinions! It surely behooves those who now labor to restore the original simplicity of Christianity often to scrutinize their proceedings and take such accurate *celestial* observations as will enable them to determine their whereabouts in the midst of the restless ocean of human mutability. It is not by comparing ourselves with other religious bodies, ever shifting objects upon the moving tide, that we can ascertain our true position, but by recurring to those fixed principles by which we profess to be guided.

It is ever to be remembered that the probability of delusion in respect to the matter before us is greatly enhanced by the insidiousness, stealthiness, and especially the *latency* of speculation. It is not for a moment supposed that any one adopts deliberately and purposely a religious speculation *as such;* or that any one is *aware* of the fact when he has substituted a philosophical dogma for a religious truth. On the contrary, men are wholly unconscious of their error in this respect, and the chief difficulty is to convince them of the fact. The sectary who accepts the speculative theological tenets presented in his Confession of Faith, takes them not as such, but as *revealed Bible truths*, deceived by the fallacy of references, and taking it for granted that the "proof texts" to which he is directed, do fully sustain each proposition, while, perhaps, if these be examined in their contextual relations, it will be apparent, that not one of them has any bearing upon it whatever. Nor is the error less fatal when the proposition is *partly* accordant with the Scripture. This, indeed, is its or-

dinary form, for it is not usual for theological systems, to place themselves in direct opposition to the terms of Scripture, or to offer themselves as substitutes for the Word of God. On the contrary, they profess to give the true meaning of that Word, and find under, this pretence, the best and most ready credence. Nor are those who ostensibly take the Bible alone as their guide in religion, by any means exempt from the danger of thus perverting truth, since it is quite possible for them to approach and interpret the Scripture under the influence of a philosophical theory which is none the less authoritative and dominant, that it is not presented in formal propositions, nor embodied in a creed, but adopted and cherished in the mind. Thus, as local attractions may insensibly affect the compass of the mariner and cause it to give to him an erroneous indication, which he accepts as true, so a subtle philosophy may imperceptibly pervert the sense of Scripture, and each party will be led to steer a different course, though professedly bound for the same port. Each one confides alike in the truthfulness of the guide, and each is equally ignorant of the influences by which the needle is made to swerve from its true position. It need not, then, be thought either strange or improbable that we should find, even in the ranks of the present Reformation, some who are misled by theory, and who are unconsciously the victims of a philosophy which is as adverse to the truth, and as great a hindrance to spiritual progress as is any system of speculation in vogue among the religious parties of the day.

When, indeed, we contemplate the circumstances which have attended the present reformatory movement throughout its entire course, we should feel disposed rather to think it strange, if human Philosophy had not blended itself with the truths which have been developed. For it is to be remembered that these have been presented and disseminated in the midst of a perpetual *conflict*, and that *controversy is the most fruitful parent of opinionism*. Nay, the very arguments which are advanced in support of truth, will often be mistaken for theories of its nature and for philosophical explanations of its power or mode of action. There is nothing more common in debate than to adduce considerations which might be used to explain the facts alledged, if these were once admitted, but which are, at the time, employed merely for their logical bearing upon the point at issue. And there is good reason to believe that various propositions of this nature, introduced into the discussions of the present Reformation, *merely as arguments*, have been thoughtlessless adopted as the basis of religious theories—as "part and parcel," in effect, at least, if not in fact, of divine revelation itself. In this way, we think it will appear, that

the efforts of some of the most able advocates of the cause have been misunderstood and perverted.

We have thus suffered some of the greatest evils of controversy, while this religious movement was designed to put an end to controversy. It was designed as an overture for peace and Christian union. It proposed to abandon all philosophical questions and "debates of words," and to confine the attention of the religious community to the topics and teachings of the Bible. But, I would ask, have all the disputants in our ranks adhered to the discussion of these topics? Have they confined themselves to the fundamental principles of this Reformation? In treating of these, even, have they been content to rely upon a "Thus saith the Lord?" Have they not rather, amidst the heats of controversy, been led to seek for help from various unauthorized sources, and, leaving the argument from testimony, have they not had recourse to arguments drawn from the constitution of man; from the attributes of God, and from the nature of things? Have they not insensibly thus framed for others, if not for themselves, a complete system of philosophy, based on certain views of human nature, and of the Divine nature? In endeavoring to prove, have they not been induced to enter upon a philosophical accounting for facts and results, altogether unwarranted both by our own premises and by the Word of God? And has there not thus been established in the minds of many, a scheme of philosophy that arrests all progress in true knowledge and completely frustrates the accomplishment of the purposes of the present Reformation?

These are now, with us, the very matters of inquiry, and they are certainly to us, as a religious body, pertinent and legitimate subjects, which seem to claim, at the present moment, special and earnest attention. Already, indeed, has the introduction of philosophy among us been distinctly charged. Some months ago, the editor of the Gospel Advocate sounded a special alarm upon this subject, and has been moved to attempt the enlightenment of his readers in regard to the various systems of philosophy which have been in vogue in the world. He is certainly entitled to credit for his promptitude and good intentions, whatever may be thought of the manner in which he executes his task. We should be well content to follow in the wake of a vessel which manages to carry so large a sail in proportion to its hull and its tonnage, if we were only less confident that the compass by which it is steered is itself moved from the proper direction, by influences of a nature entirely similar to those against which President Fanning so loudly declaims. As his particular case, however, affords an excellent illustration of that insidiousness and latency of which we have been speaking, as appertaining to human philosophy,

characteristics which seem to have called forth that earnest warning of the Apostle which we have selected as the motto to these essays, we shall endeavor to keep in sight of his vessel, at least long enough to ascertain the amount of variation. To this we shall, accordingly, in our next article, direct the attention of the reader. R. R.

From the New-York Observer.

OVERTURES FOR CHRISTIAN UNION.

All that has been said, or may be said, concerning Christian union will not amount to much, unless some feasible plan can be given by which it may be effected. Every Christian feels its desirableness, but few believe that any practicable scheme can be devised for bringing it about. Who shall devise it? The discoverer of a plan that shall be adopted, will be worthy of more honor than the discoverer of a new world. But, probably, as in all great inventions, so here, progressive steps, and hints from various quarters will work out the difficult problem so far, that the last and adopted suggestion will follow as a matter of course, so that if one had not made it another would. Thus does our God stain the pride of human glory, by making great discoveries the result of his own providential leadings, and of the actings of many minds, rather than of the wisdom or researches of single individuals. The writer is constrained to offer something upon the subject of this article, viz: plans for Christian union, though his suggestions be only as the drift-wood from a distant, happy land, pointing some thoughtful observer, as he looks wistfully over the dark waters of strife, to the existence of such a world, once known, perhaps, in old traditions,—long lost sight of,—but destined again to be reached, and prompting him to seek a pathway to its shores.

Let me say then, that two propositions lie at the foundation of Christian union. The first is,—that for any permanent gospel union, that will avail aught before God or man, we must aim to have such a fellowship in the church as will make us fully tnd cordially recognize each other, in doctrine, discipline, mode of worship, ministry, and sacraments; do away distinctive names, and render us one in visible as well as spiritual union and communion.

The second proposition is, that to gain such union, Christians must be ready to sacrifice, if need be, all that is not held as a matter of conscience towards God.

The first of these is so evident that it needs little discussion. If

we are only to have a courteous recognition of each other; an alliance offensive and defensive against some common foe; an occasional meeting on some common platform; we may about as well stand where we are, for this would not come up to the gospel requirement, nor satisfy God or man, nor draw down the divine blessing that we need. Whether Christian union would demand an entire obliteration of all that is distinctive, or how far, is another question; but certainly it would require a full recognition and fellowship, so that ministers could interchange, and people worship and commune with each other as freely as they now do in churches of their own persuasion. and so that, in evangelizing the world, a missionary should be a missionary of the whole body, sustained as freely by one as another, and with no rival standard in the field. Past efforts, though well meant, have been in a great measure failures, because they were partial, did not reach the root of the evil, effected no real reconciliation in the family of God, and so could not deceive its great Head, nor receive his full blessing.

Our second point is also evident, so far as it is an abstract proposition. Whether opposing views are not equally held as matters of conscience, or whether Christians for the sake of peace would sacrifice things highly valued, though not conscientiously held as of divine obligation, remains to be seen. If my Christian brother regards something as of divine authority, and I do not, but still have no insuperable objections against receiving it, for peace sake, then I should not deserve the name of a Christian if I would not make the sacrifice. He cannot give up a matter of conscience: I must yield to him as a weak brother, even if he is wrong, unless I can show him his error.

Now, with these points before us, let us see what could be done towards building the temple of peace, using them in reference to doctrine, discipline, mode of worship, ministry, and sacraments in the Christian church.

In regard to doctrine, if the suggestions already made, in preceding articles, were sound, there would be but little difficulty. The form of faith, or the creed which should be required as a bond of union, should contain only the plainest and most essential truths of our holy religion, so as to include all who hold the head. The Trinity, the Atonement by the eternal Son of God, man's utter inability to save himself, salvation by grace, regeneration and sanctification through the Spirit, and the judgment of life, or damnation, are those essential truths. He who holds them by an intelligent and consistent profession, is entitled to be within the Christian church. He may build wood, hay and stubble on this foundation, yet he will be saved, though,

as by fire, because he is on the right foundation. Some errors destroy the man, and leave him as a dead or putrid corpse; some require him to be driven like a leper from society; while some leave him as a man mutilated indeed, but a living man still, entitled to our compassion for his defects, rather than to be expelled from our communion on account of them. It is our duty to enlarge the limits of church communion to the utmost bounds of Christian charity, and, of course, to make the formulary of faith to contain as few articles as may be consistent with the hope of salvation. If the ancient creeds of the church, or any one of them, be enough, and if every evangelical Christian could subscribe to them, then that is all that should be required; and whether the brother who uses them believes that man is totally depraved, or depraved in all his faculties so that he can do nothing of himself for salvation,—whether he holds to the defectibility or indefectibility of divine grace,—should never be a test of admission to our fellowship, but all, however they may differ on these and other minor points, should be received of us, as no doubt they often are of God.

In regard to discipline, there could hardly be any ground for disunion, if all other points were settled.

In modes of worship, there should be as little difficulty. If the noble declarations of the Preface of our Church Prayer Book, be received by us who use it, as true, we of the Episcopal Church have no right, as I believe there would be no disposition to insist upon the reception of our Liturgy, as a condition of union with our Christian brethren. That preface, taken from the Prayer Book of the Church of England, has laid it down as a rule, that the particular forms of divine worship, and the rites and ceremonies to be used therein, are things in their own nature indifferent and alterable,—and that each church has power to regulate the same. If, on other points we could agree, few Churchmen would refuse to fellowship with their Christian brethren because of a non-liturgical mode of worship. We believe there is a growing conviction among them of the desirableness of forms: we believe that if they were to adopt any, they would choose those of our Prayer Book; while at this time there is a disposition among us to relax in the matter of forms, so as to remove that objection which has ever been chief among our brethren against them, drawn from their great length; and thus we seem to be approximating to each other in modes of worship. All this, however, is a matter of taste, and expediency, not of conscience as of divine obligation, and hence there should be here no bar to union.

In regard to the ministry and sacraments, the only real difficulty in the way of Christian union seems to lie. Episcopalians hold to a

threefold order of the ministry, and hold to it conscientiously, as a matter of divine right. Their rule upon the subject is, that no man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in this church*, or suffered to execute any of the functions thereof, except he hath had Episcopal consecration or ordination. Our church undertakes not to pronounce on the validity of any other ordination, whatever may have been said or done by her advocates, but merely asserts what is necessary for and among ourselves. We are blamed for exclusiveness in regard to pulpit exchanges, but apart from the fact so strongly stated by Dr. Hewitt,—that partition fences, so long as there is no substantial union among Christians tend to peace,—our canons, conscientiously adopted, forbid the exchange. We do not believe that there is really any more intolerance and illiberality among Churchmen of the present day, than among their brethren. On the other hand, we believe that no church is more liberal in its standards than our own. But there, in them, is our avowed faith on this one point of the ministry. We are not to be blamed, but honored for adhering to it. A heathen who worships false gods in which he believes, is more worthy of respect than if he goes against his convictions by neglecting to worship them. We may be wrong in our faith, but so long as we cannot be convinced of our error, we ought to be the more esteemed for conscientious adherence to our standards. Nor does there seem to be the least probability of our receding from this claim, so that, if our brethren cannot help us over the difficulty, we must still stand dissevered from them. Can they help us? Can they say: we see the difficulty with our Episcopal brethren; we have no conscientious scruples with regard to their ministry; we are satisfied, indeed, with our own; but we could receive theirs, and if the sacrifice or concession would relieve the church from the fearful sin and evils of disunion, we will cheerfully make it? Would our second proposition apply here? If so, probably the only real hindrance to godly Christian union, so far as we are concerned, would be removed. We might urge that a large portion of the Protestant world is already nominally or really Episcopal, and that corrupt churches could best be approached by missionaries having that form of ordination which they, in common with ourselves, retain. But this, though a motive for concession, if there be no conscientious hindrance on the part of our brethren, is not worth dwelling upon if there be, for if they conscientiously regard our ministry as utterly opposed to the mind and will of Christ, and in no shape to be received on pain of his displeasure, just as we hold it to be in accordance with his will, then of course, the case is hopeless—all minor considerations are worthless; we must stand apart, respecting each other's convictions, though la-

menting their results. Such a concession, however, does not require that our brethren should receive our ministry in all the largeness of claim put forth by its most intemperate advocates. Many of our own church hold to, and many deny an apostolic succession; and some have held to a government of Bishops as merely a matter of expediency. A lordly prelacy none of us advocate, and a bishop often speaks of himself as only a chief-presbyter among presbyters,—as *primus inter pares*,,—while no ordination can be had but with the concurrence of the second order, and the laying on of the hands of the presbytery. Let the concession be made on any of these grounds, it it ought to satisfy, for we would ask no higher views of our ministry from others, than some among ourselves maintain. The reception of it, from any of these considerations, would probably suffice with the moderate, while the ultraists would console themselves with thinking that, once received, the higher grounds on which they placed it would soon be made apparent to those who received it. It remains, therefore, as a question for our brethren to decide, whether they are so satisfied that a moderate Episcopacy is sinful, that they could by no means receive it, even if it would restore what God desires, the unity of the church? If they could make the concession without sin against the great Head of the Church, and will not, then the guilt of our divisions seems to rest upon them.—Let them if they will, regard us as weak brethren, whose scruples must be respected, or let them put whatever light they may, if they can meet us on this point it is their duty to do so. We cannot help ourselves over the bar, nor suffer it to be removed; they should come within it, if they can do so and still be in Christ's church.

When we apply our second proposition with the reasoning upon it, to the sacraments, it will require as large concessions in another direction from ourselves, and from others, for the sake of peace. Immersion is held by some to be the only valid mode of baptism, and, for non-conformity to it, they are consequently and conscientiously close communists. We hold that sprinkling is a valid baptism, though we deny not that a total submersion is equally valid, or may have been the original mode, and, in the Episcopal church, baptize in either way. Now, if our brother cannot come to us, and we can, without sacrifice of conscience, go to him, and the concession would restore unity of the church, it is our duty to make it, and the making of it would be a more Christian act than suffering him to form a new version of the Bible to render the breach perpetual, or to remain any longer in his close communion. The rule that would require concession to the Episcopalian in one case, would demand an equally large concession from him in the other, and he would not deserve the name

of a Churchman or Christian, who would not allow immersion to be made the sole mode of baptism in the church if it would restore its unity, provided he had no scruples about the validity of that mode.

But, it may be objected, that although such concessions, applied in the future, might bring about final union, by making ordinations and baptisms hereafter such as would satisfy all scruples, yet it would not remedy our divisions at present. We may reply, that to turn all our divergent streams and babbling brooks into courses that will ultimately unite them in one broad river that shall make glad the city of our God, would be worth our toil, even if we live not to see their junction. But if we are satisfied that concessions on the points named, or those similar to them, might be made, they could easily be made at once, if charity could be enkindled to the welding heat. To the brother who asks, Is it to be supposed that I am to disparage my ordination, or my baptism, by receiving either anew? we reply—receive it hypothetically. This will satisfy the scruples of others, and show respect to your own. Like as with a duplicate check, if the first is received, the other adds nothing to it, nor takes away from it. While no one would object to receiving both, where pecuniary interests are involved, no Christian should object to a similar process where that great treasure, the unity of the church, is concerned.

These suggestions may be regarded as novel and chimerical, and the concessions they require too great to be hoped for. Let them not be hastily thrown aside. If they suppose concessions from one, they propose those equally large in return. The remedy for our divisions will not be found in making all come over to one faith or existing church, but in making us all Baptists, Presbyterians, Congregationalists, Methodists and Episcopalians, that is, including the distinctive points conscientiously held by each in one common faith, or in converting each to the other in those particular points. Brought together in vital matters upon which we could agree, we should far sooner agree upon all where we were yet at variance than if we remained apart.—Our rough edges would be worn off by attrition. We should borrow light from each other, adopt each other's excellencies, and soon emerge from our divisions, as a band of brethren, united in one holy fellowship in Christ. We plead for that for which our Lord plead in his dying prayer for the church, repeating the petition as many as five or six times,—a petition prompted by a sight of our present dissensions as his eye rests sorrowingly upon them,—that we may all be one, that the world, its last obstacle removed, may believe that the Father sent him. Christian brethren, let us seek the fulfillment of that affecting prayer. If I have offered one right suggestion, receive it kindly and act upon it. If you can suggest something better, impart it. Christian union has to be attained. It must be by great concessions. The end propoposed is worthy of them. Can any smaller concessions, or other than these, satisfy?

A Presbyter of the Episcopal Church.

FAITH *versus* PHILOSOPHY.—*No.* 4

"BEWARE, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

We have been endeavoring to show that the introduction of human philosophy into the pleadings of the present Reformation, is not to be disputed, at least on the score of improbability. The lessons of history; the tendencies of the mind itself; the facility with which men slide into speculation; and the insidiousness and latency of philosophical theories, all conspire to prove that there is no intrinsic improbability in such a supposition.

As an illustration of some of these points, and a confirmation of our main position, we have now before us the case of Brother Fanning, to which it seems especially proper for me to pay some attention, as he has been pleased to introduce my humble name into the Gospel Advocate, and I have no desire to be ungrateful. He places me with others who, in his opinion, manifest "a settled policy to introduce *novelties* amongst the brethren." I would be pleased if it were allowed me to return the compliment *in kind*, for I remember him who has said: "Every scribe who is instructed unto the kingdom of heaven, is like a man that is a householder, who bringeth forth out of his treasure things *new* and old." The *oldest* things of Christianity are, indeed, in these days of apostacy, often the greatest "novelties." But I do not blame Bro. Fanning for not discovering any of them, as I do not doubt that if it had pleased God to bestow upon him the gift of discovering new things, he would have employed it. Certainly, I am confident that his failure to present any thing of this nature to the brethren, has not proceeded from the fact, that he has long since *exhausted* the treasury of divine truth, or that there is no longer any thing *new* to be learned from the Holy Scriptures.

I must, however, acknowledge my obligations to him for bringing, of late, the subject of human philosophy so prominently before the brotherhood. And I would, furthermore, take this occasion, also, to express my entire concurrence with him as to the unlawfulness of introducing human philosophy, of any kind, into religion. In this, I am happy to say, we are perfectly agreed. We certainly have no business with human philosophy in Christianity. We do not need it at all, and its introduction can only result, as it ever has done, in the perversion of truth and the hindrance of the gospel. Nevertheless, I have to regret that the ardor of Bro. Fanning's zeal against philosophy has hurried him into extremes, and that, probably for

want of time to make himself acquainted with the *subject* and with the facts, he has allowed himself to do great injustice both to philosophy itself and to certain individuals whom he supposes to be infected by it.

He appears to think that philosophy of every kind has a direct tendency to infidelity, and under this impression, he very consistently wages war against it. He would proscribe totally, it seems, from schools and colleges, all works upon Philosophy "both mental and moral," I do not know whether or not he likewise anathematizes physical and chemical philosophy, but, however it may fare with physics, certain it is that he has no toleration for metaphysics of any sort, either in religion or psycology; in church or school; college or university. He says: "There are striking contradictions in the professions of school directors. For instance, in all the schools amongst the disciples of Christ, the Bible is represented as the only foundation in morals; and still the directors have introduced the various philosophies *mental* and *moral*, of the times.* The revelations of God and the philosophies of the world agree in no particular.—Moreover no one can believe in the truth of miraculous revelation and of any system of professed wisdom originating with men. All metaphysical systems and moral philosophies are not only subversive of the truth of religion, but we declare our solemn conviction that no one who respects the Bible can believe in any system of philosophy in existence. Hence we think the schools generally, are well calculated to make infidels. It is well known that the universities and colleges of Germany, and, indeed, of Europe, have generally renounced the miraculous inspiration of the Bible, through the influence of the various systems of philosophy in use. Furthermore, we are inclined to believe, that the different systems of Natural Theology and moral philosophy are well calculated to overthrow the hope of Christians." These are sweeping declarations, it must be confessed, which so unceremoniously denounce the best of men as infidels, because they believe that there are true systems of "professed wisdom originating with men!" I do not think it necessary here to say any thing in confutation of such assertions, but would simply commend them to the attention of educators of youth, and especially to the aforesaid "school directors;" confident that, emanating as they do, from the

* These directors probably supposed, as I have known sensible people to do, that a "foundation" was not so comfortable or commodious as the house that could be built upon it. It is hardly conceivable how a foundation could, in any case, be made to serve the purpose of a superstructure, or how a "foundation in *morals*" could be made to answer for both foundation and superstructure in "*mental*" science.—R. R.

President of Franklin College, and being, as we have every reason to believe, his sincere convictions, they will receive all the consideration to which they are *entitled.*

It is, however, entirely pertinent to the subject before us, that we should hear a few sentences from the analysis which President Fanning proposes to give us of the different systems of speculative philosophy which have existed in the world. These, with sufficient correctness, he resolves into two theories, and says: "We state, with much confidence, that the two theories, viz: Knowledge from the external world, and knowledge from our supposed inward spiritual nature, in our judgment, comprehend all the professed philosophical systems of the world." In describing the two systems, he says in relation to the former: "Philosophers of almost every grade and religious theorists generally agree in maintaining the doctrine of deriving all knowledge of God and things divine from the *external world.* This is called the *a posteriori* argument; or the argument from effect to cause, taking for granted that all men, unenlightened as well as the enlightened, would conclude that the world and all its parts are results and not causes. This is the doctrine in all the philosophical books; it is found in every Sunday School under the name of natural religion, and it is preached from Protestant pulpits generally.—There are, we believe, a few individuals in the respective denominations who doubt its truth. Without any hesitation, we pronouce the doctrine of Natural Theology, in all its shapes and bearings *false*, *deceitful* and *subversive* of the Christian religion."

It will be sufficient to place before the intelligent reader these extraordinary assertions and this *pronunciamento* against Natural Theology. He will be able to draw his own conclusions, and to recognize at once President Fanning's true position. We might, perhaps, merely "suggest" that Natural Theology does not assert that *all* knowledge of God and things divine is derived from the external world; for this were to deny the truth of revelation and all other sources of knowledge. On the contrary, it admits the superiority of Revelation, "which," says one of the ablest writers on the subject, "converts every inference of reason into certainty, and, above all, communicates the Divine Being's intentions respecting our lot, with a degree of precision which the inferences of Natural Theology very imperfectly possess."* Natural Theology proposes to prove the be-

* Lord Brougham's Disc. of Natural Theology, p. 128. The same author, after referring to the arguments of atheists and sceptics against Natural Theology says: "An objection of a very different nature has sometimes proceeded unexpectedly from—the friends of Revelation, who have been known, without due reflection, to contend that by the light of unassisted reason we can know absolutely nothing of God and a future state. They appear to be alarmed lest

ing and attributes of God from the works of nature, in harmony with Paul's declaration, Rom. i: 19–20, "That which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But President Fanning boldly asserts that Natural Theology "*in all its aspects and bearings*" is "false." Now as Natural Theology teaches that man can learn the being and attributes of God from the works of nature, and President Fanning pronounces this "false," he, of course, according to the established principles of logic, maintains the contradictory to be true, viz, that *man is incapable of learning the being and attributes of God from the works of nature.* The reader will note this, as we shall have a use to make of it presently.

We shall now hear him upon his other school of philosophy.—

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the progress of Natural Religion should prove dangerous to the acceptance of Revealed; lest the former should, as it were, be taken as a substitute for the latter. They argue as if the two systems were rivals and whatever credit the one gained was so much lost to the other. They seem to think that if any discovery of a First Cause and another world were made by natural reason, it would no longer be true that "life and immortality were brought to light by the gospel." Although these reasoners are neither the most famous advocates of revelation, nor the most enlightened, we yet do well to show the groundlessness of the alarms which they would create.

In the *first* place, it is worthy of our consideration that the greatest advocates of Natural Theology have always been sincere and even zealous Christians. The names of Ray, Clarke, Derham, Keill, and Paley attest the truth of this assertion. None of these were likely to lend his support to any system, the evidence of which put the outworks of Christianity in jeopardy. Some of them as Clarke and Paley have signalized themselves as strenuous and able defenders of the Truth of Revelation. * * * *

But *secondly*, Natural Theology is most serviceable to the support of Revelation. All the soundest arguments in behalf of the latter pre-suppose the former to be admitted. Witness the profound work of Butler, his "Analogy of Natural and Revealed Religion to the order of Nature," the most argumentative and philosophical defence of Christianity ever submitted to the world. * * * * * * * *

"Boyle and Newton were as sincerely attached to Christianity as any men in any age, and they are likewise the most zealous advocates of Natural Religion. Lord Bacon regards the evidences of Revelation as founded upon the previous demonstrations of Natural Theology. "The latter," he says, "is the key to the former, and opens our understanding to the genuine spirit of the Scriptures, but also, unlocks our belief so that we may enter upon the serious contemplation of that divine power, the characters of which are so deeply graven in the works of the creation."

I enter, however, upon no defence of Natural Theology here, but merely quote these authorities and remark, that notwithstanding the concurrence of the master-minds of the world as to its value, and notwithstanding the fact that Brother Campbell himself is a teacher of Natural Theology in Bethany College, President Fanning has ventured "without any hesitation" to "pronounce the doctrine of Natural Theology in all its shapes and bearings, *false, deceitful* and *subversive* of the Christian religion!!" Moreover, "the schools generally" are, in his opinion, well calculated to make infidels," "because they use such books as Upham's Mental Philosophy, Wayland's Moral Science, Paley's Natural Theology and Butler's Analogy!!

"The doctrine *a priori*, from cause to effect, or which says we possess in our constitution either the elements of all spiritual truth, or the natural power to *originate* knowledge, heavenly and divine, has been maintained in most of the speculative systems, from the Hindoo Vedas to modern spiritualism. * * It is somewhat remarkable that this doctrine prevails in all the schools and colleges of the land, or if there are exceptions, (save F. C.) we know not of them.* They all use the books which advocate the *intuitive divine knowledge of feeling*, which is above the understanding. * * * We regret most sincerely to notice a very strong tendency even amongst the disciples of Christ who profess to take the Bible alone as their standard, to adopt the doctrine of inward spiritual ability to grasp the truth, without help from God or man. We were much surprized in reading the August No. of the Millennial Harbinger, to notice an address by one W. J. Russell, of Mo., who, on graduating, delivered one of the most infidel productions we have seen. We had hoped to see a rebuke from Bro. Campbell, but none has reached us."† I cannot pause

* The intelligent and *well-educated* reader will, perhaps, be inclined to think it still *more* "remarkable" that F. C. should be the solitary exception. I confess I have no terms in which to express my appreciation of the extreme *modesty* manifested in this assertion concerning the tendencies of the colleges established by our brethren and of "the schools generally." If such be their tendency, it is certainly much to be deplored. The world, however, have the consolation of being informed by President F. that, since there is no *general* rule without an exception, so "Franklin College" is, in the present case, the fortunate exception which prevents the rule from being *universal*.—R. R.

† In another part of the same article, President F. again refers to Bro. Russell, as "our infidel young hero, of Missouri." These charges of infidelity, heresy, &c., which he has, of late, so boldly made against our colleges, our schools, and some of our preachers, have already been caught up eagerly by Baptist editors and enemies of our cause, in order that they may turn them to our disadvantage. Under these circumstances, it has seemed to be necessary for *some one* to repel these unjust accusations, and to define the position of the individual who presumes to make them, in order that the authority which attaches to them may be properly estimated.

The address to which Bro. F. refers was one of the usual College exercises of the students, who, being of course, without the advantages of age and experience, may well be expected to be somewhat deficient in their modes of expression and even in the matter of their addresses. It is, hence, usual for persons of education and of refined feelings who have public influence, to regard such efforts with a certain degree of leniency, and rather to encourage those thus entering upon the stage of active life, than to denounce them and their well-meant efforts, with rudeness. The discourse in question was delivered before the Faculty of Bethany College and a large concourse, and was regarded as, upon the whole, so meritorious, that Bro. Campbell deemed it worthy of publication and of the following commendatory introduction: "The following address, delivered at our late commencement, on the 4th of July, by W. S. Russell, of Missouri, will be read, we doubt not, with much interest, by all our readers who have a taste for either the *real* or the *ideal* in Philosophy." Notwithstanding all this, President Fanning has "hoped to see a rebuke from Bro. Campbell," and does not hesitate to characterize this address as "one of the most infidel productions" he has seen, and to denounce Bro. Russell, with whom he is entirely unacquainted, as an "infidel young hero." The least that

here to notice the awkwardness and inaccuracy of this account of the other scheme of philosophy, which, as he elsewhere more correctly states, professes to derive "knowledge from our inward spiritual nature." All we wish to say, is this, that as President Fanning denies the truth of the basis on which this philosophy rests, viz: that "knowledge can be derived from our inward spiritual nature," he, of course, as in the other case, maintains the contradictory, to wit, that *man is incapable of deriving knowledge from his inward spiritual nature.*

And now, we wish to come to a fair understanding upon the whole premises, and to ascertain, in as few words as possible, how the matter really stands. President F. maintains, as we have shown, these propositions:

1st. That man is incapable of learning the being and attributes of God from the works of nature.

2nd. That he is incapable of deriving knowledge from his own inward spiritual nature.

And now, gentle reader, what is all this but President Fanning's *own* philosophy; *his* adopted theory of human nature; *his* approved speculative view of man's powers and capacities? What are these propositions but the basis of a system of philosophy which is as well defined, and as clearly recognized as any of those against which

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we should expect from one making such a charge would be to show in what the infidelity consisted, and where it was to be found. But it is much easier to assert than to prove, and President F. does not attempt to sustain his allegation; for the few garbled phrases which he quotes, but does not understand, are nothing to the purpose. In fact, so far is there from being any just foundation for the charge, that the whole tenor and purpose of the address is *just the opposite;* it being directed against that infidelity which is the legitimate result of the sensualistic philosophy. It seems, however, never to have occurred to President F. that the phrases to which he objects, admit of a very different meaning from that which he is pleased to attach to them, and that it was entirely possible that the difficulty existed not so much in the address itself, as in a want of ability to comprehend it.

So far as regards Bro. Russell himself, he has always been regarded as one of the most promising, pious and devoted young men in our ranks. He is beloved for his Christian deportment; his gentleness; his spiritual mindedness, and highly esteemed for his intelligence and his acquirements. He has been for some time engaged in the field as an evangelist, and is now laboring for a respectable Christian congregation, and yet the editor of the Gospel Advocate, because the style of a certain College address does not suit his fancy, does not hesitate to publish him to the world as an "infidel!" But Bro. R. needs no defence from me. I would only remark, that if President F. thinks himself justified in making such a public charge of infidelity against a highly esteemed Christian preacher, who is in good standing amongst the brethren, then we certainly think that his views of Christian courtesy and church discipline have need to be greatly reformed. Such instances as this, at least, can hardly be adduced to justify what some friends of the Advocate are quoted as saying of it, that it is "gentle and respectful towards those who differ from us," and that "it is an admirable feature in it that it detracts from no man that to which he is justly entitled."—G. A. vol. iii: p. 90.—R. R.

President F. inveighs? According to this philosophy of man, he can receive no impressions except those from material things around him, so far as either his mental or bodily constitution is concerned, and he is consequently by nature a materialist, utterly incapable of deriving either from the external world or from his own soul, any conceptions of spirit or spiritual things. For these he is wholly dependent upon revelation, that is, upon words, divine communications addressed to the bodily senses, which are, in this system, regarded as the only avenues to the soul.

But we are not left to gather President Fanning's belief in this philosophy, merely from his opposition to other systems. It runs through most of his writings, and seems to govern all his religious views. Whether the subject be the "Church of Christ," or "Preaching for a Salary," or "Metaphysical discussions," it is all the same; like a heraldic lion, either *couchant* or rampant, we find this favorite scheme of human inability—this overruling idea ever present in his ecclesiastic *armorial*, tincturing all his views and sharpening his opposition to "Philosophy," under which head he embraces all speculations that are contrary to his own. Occasionally, we have such declarations as the following: "The new-born babe knows just as much of God, heaven and eternity, philosophically, as Locke, Kant or Bacon ever knew from their natural resources."—Gos. Ad. v. ii: p. 356.—"Moral philosophy not only assumes the ground of natural ability in man to teach the character of his Author, but also professes to demonstrate the existence of God from external nature. Dr. Paley's stereotyped syllogism is familiar to every school child. It runs thus:

1. Whatever exhibits marks of design has an intelligent Author.
2. The world exhibits marks of design.
3. Therefore, it has an intelligent Author.

We are not disposed at present to offer an argument for or against this reasoning. We simply state that the fallacy is in the minor premiss, and we believe the conclusion is false."*—Gos. Ad., vol. i. p. 357.

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* It is a little remarkble, (to adopt a little of President F's. peculiar style) that he should be so seldom "disposed to offer an argument," and that he should be so often "disposed" to avail himself of the well known trick of the sophist, and to present "bare statements," with a *promise* of "ample reasons" for his conclusions "at another time." The confounding together of Ethics and Natural Theology, and the other remarkable assertions in the above extract will surprise no one conversant with President F's. facility in these respects. He believes, it seems, that the conclusion above, viz: "That the world has an intelligent Author" is "*false*." We hope the reader will not, from this, suppose him to be either an "Infidel" or an atheist, as it is to be presumed he means merely that the argument is invalid. We confess, we should have quite a curiosity to see his "argument either for or against this reasoning," though we entertain no doubt that it will, when forthcoming, be found to answer either purpose *equally* well.—R. R.

"At no time have the wisest manifested capability to originate a single moral idea or principle of government.—Id. vol. iii: p. 37. "The political, philosophical and many religious systems of the world serve to convince the human race of the utter incapacity of man to *originate* any correct system of government or morals or even to imitate the models which God has given."—Id. vol. ii: p. 354.

It will be perfectly clear, then, to every reader who understands the *meaning* of the word philosophy, that President Fanning not only believes but advocates a system of philosophy which takes very decided ground as to man's capacities and powers. It is, in plain terms, the system of Locke, which teaches precisely the same things, and of which President F. himself gives the following account, which is sufficiently accurate for our purpose. "There are," says he, "but two ideas in Locke's system of philosophy. He maintained that all of our knowledge comes through sensation and reflection. His notion was that the mind is a blank sheet upon which may be written impressions, according to external influences, and, moreover, that all of our information is from without. Secondly, he believed the mind capable, by what he called *reflection*, to manufacture the material thus received through the senses, into correct thought and ideas; that form and consistency are given to whatever comes into the mind through the senses, and that beyond these sources, we can gain no knowledge." The reader will see, at once, that these views of Locke and those of President Fanning perfectly co-incide. Sensation furnishes all our ideas. Reflection merely compares them with each other. As God and spiritual things are not objects of sense, we can obtain no knowledge of them from our perceptions of nature. Neither can we from the workings of our own minds, since reflection is wholly occupied with the ideas furnished by perception, and is incapable of originating any. Man is thus left, in Locke's view, which is precisely that of Bro. Fanning, wholly dependent upon revelation for all his ideas of God and spiritual things.

In corroboration of the fact that Bro. Fanning is really a philosopher of the school of Locke, we may adduce his favorable expressions in regard to both Locke himself and his philosophy. He says: vol. xi: p. 4, "It is a little singular, that while most, if not all modern writers oppose Locke, they admit that his modes of thought and investigation are correct." But the most extraordinary compliment which he pays to Locke, is found on page 3d, where he says: "John Locke, the *real* author of the Baconian philosophy, and all correct thinking in England, since his day, was born in 1632." To attribute the authorship of the Baconian philosophy to Locke would really almost appear like a sort of *posthumous* flattery, especially when it is

remembered that the great Bacon died in 1626, some six years before Locke was born.* But we would particularly advert to the second item of commendation, viz, that "John Locke is the author of all correct thinking in England since his day." Now the question arises, Is thinking a different affair in *America*, from what it is in England? Can thinking be carried on correctly in England upon one plan, and correctly in *America* upon a different one? I would not say how it might be among the *Chinese*, who live on the other side of the world, and whose *heads*, (and, of course, their *ideas* too, if these be material images as Locke supposed) are *turned in the opposite direction* from ours, and with whom it may be, for aught I know, very natural to *reverse* our order of things, (as they do, for instance, in their custom of putting *tails* to their *heads*; wearing *white* for mourning, and letting off their fire-works in the *day-time*, lest otherwise they should not be seen;) but I think I can answer for the *Americans*, who are of Anglo-Saxon lineage and speak the English language, that their thinking is pretty much the same as that which is performed in England. And now, if John Locke is the author of all correct thinking† in England since his day," depend upon it, he is under-

* Possibly President Fanning may have committed a *slight* error here in mistaking Metaphysics for Natural Philosophy, or one person for another. It is not very easy to conceive how Locke could be the master of Lord Bacon, owing to the *slight* difficulty of his not having been born until six years after Bacon's death as above intimated. But perdaps President F. meant *Voltaire*, who was really a pupil of Locke. Cousin, the eloquent and distinguished historian of Modern Philosophy, says of the meetings of Gassendi's pupils: "This was the foundation of that society of free-thinkers of the Temple from which Voltaire drew his first inspirations, before he had found in the conversations of Bolingbroke and in his voyage to England, Epicurean philosophy under a regular and scientific form. Locke was the true master of Voltaire."—Hist. of Modern Philosophy, vol. ii: p. 87.

† President Fanning has here, either by accident or otherwise, fallen upon a very appropriate word to denote philosophy: *Thinking* is undoubtedly philosophy. One of the first thinkers of the age, says: "Philosophy is a necessity. Every man philosophizes as he thinks. The worth of his philosophy depends upon the value of his thinking." "If to philosophize be right," says Aristotle in his Exhortative, "we must philosophize to realize the right: if to philosophize be wrong, we must philosophize to manifest the wrong; on any alternative, therefore, philosophize we must." This being so, and Locke being, in President Fanning's estimation, the author of all correct thinking, it is not very obvious why, upon his own premises, he should exclude his philosophy from the course of instruction in Franklin College. What eminent men like Bacon and Locke (President F. will excuse me for placing Bacon *first*,) have *thought* about matter; about the laws of their own minds or human duties and relations, has been esteemed a very important study in a course of education in a *literary* point of view, however unnecessary in may be thought in a *religious* one. It must be admitted, after all, however, that to spare students, as much as possible, the labor of *thinking* will greatly facilitate their progress in the College *curriculum*, whatever may be the result as to the *development of the mind*. This labor will, no doubt, be greatly lessened by eschewing *Logic*. Mental and Moral Philosophy and any "books" that treat of either the theory or the practice of *thinking*.

stood by President Fanning to be also the author of all correct thinking in *America* during the same interval. Surely, then, unless President F. thinks *in*correctly or *not at all*, it must be admitted that John Locke is the author of *his* thinking, and that he is, however *unconscious* of it, a philosopher of the School of Locke, or, what is usually termed A SENSUALISTIC DOGMATIST.

I have now done with this case, but I have by no means done with my subject, having made use of the case of Bro. Fanning because it affords so striking a proof of the insidiousness and *latency* of human philosophy, and that it is entirely possible for an individual to be thoroughly imbued with it, without having the slightest suspicion of the influence by which he is directed. This is, with us, at present a very important point and we have selected the case of Bro. F. in illustration of it, not for its own merits, but because, while he has made himself so conspicuous as an opponent of philosophy, we regard him as an excellent representative of a considerable class who habitually inveigh against philosophy, yet are, *themselves*, all the while, in like manner, in a religious point of view, its victims. And this, because they look at revelation and religion through the medium of this philosophy, which thus, as it were, becomes a part of their religion, and exercises a most unhappy influence in regard to matters affecting the best interests of Christianity and the highest enjoyments of the Christian life. It arrests their progress in every thing except in the conceit of superior knowledge. They imagine themselves to have entered the most holy place, when they are, as yet, only in the vestibule of the Divine temple. They fancy themselves to be in possession of Christianity in all its fullness, when they have as yet, but laid hold of the skirt of its mantle, and they assume the position and authority of teachers when, like some in the apostle's days, they have need to be taught even "the first principles of the oracles of God." Among these, are not a few who bring a reproach upon the cause of the present Reformation, by their unbecoming love of controversy. and by the crude and erroneous exhibitions which they make of the real purposes of this religious movement, which was never designed to establish a new philosophical system of religion, but to put an end to controversy by a simple acquiescence in the plain teachings of the Holy Scriptures.

I have commented freely upon Bro. Fanning's writings and expressed opinions, because these are public property and justly amenable to examination. As he has, himself, been so liberal in charges *without proofs* against myself and others, he surely will have no reason to complain because I have advanced a single proposition in relation to himself, *with the proofs*. For himself, personally, I en-

tertain all due respect and kind wishes, and, I trust, I know how to appreciate his zeal and long continued labors in behalf of the Bible as the only safe guide in religion. Here, I am with him heart and hand, as I am also with him in his avowed opposition to human philosophy in religion.

I cannot, indeed, go with him so far as to say, as he does, "that no one who respects the Bible can believe in any system of philosophy in existence." I believe it to be entirely possible to be at the same time a philosopher, a metaphysician and a Christian. I believe that Locke "respected the Bible," and at the same time believed in his own system of philosophy. I think that Bro. Fanning "respects the Bible," though he believes that Locke's "thinking" or philosophy, is he only correct one. Although I regard *human* Philosophy, when *blended with religion*, a hindrance and an incumbrance, I am of the opinion that there are some, even under such circumstances, who may be Christians *in spite of it*. The various religious parties of the day are founded, in a good degree, upon philosophical theories of religion, yet I presume it is universally admitted that God has a "people" among them.

It is when a system of philosophy is made the *basis* of religious thought; when the Scriptures must be interpreted so as to agree with it, and when the dogmas thus deduced are imposed upon men as the orthodox Christian faith, that it becomes the ground-work of sectarism. In regard to this matter, the platform of the present Reformation cannot be improved upon; for it proposes that all shall approach the Scriptures without a preconceived theory, and accept its plainly expressed truths in humble trust; while at the same time, each one is at liberty to entertain what opinions he pleases, (and these include all matters of philosophy and expediency) with this proviso, that he hold them as *private property*, and that he does not attempt *to impose them upon others*. This is the only ground on which a Christian union can ever be effected. It is clearly, then, a departure from the principles of this religious movement for any one to adopt certain philosophical dogmas about human inability to do this or that, and then to denounce everybody as an "infidel" who will not receive them and interpret the Word of God in conformity to them.

Nevertheless, since the philosophy of any thing is its *reason*, there is a philosophy in religion, else there would be no reason in it. But it is a *divine* and not a *human* philosophy. *It is Christ crucified that is God's philosophy.* It is the *gospel* that is God's *power* and *wisdom*. Hence it would be correct to say that Christianity contains the most glorious and sublime philosophy in the universe, since it is the divine *plan* or *system* of salvation, perfectly *adapted* to man through an

infallible knowledge of his nature, character and *condition*. It is because it is thus absolutely perfect in *its own* philosophy, that any addition of *human* philosophy spoils it. Christ must be our "*wisdom*" as he is "our righteousness, our sanctification and our redemption." But his precious teachings—this "wisdom which cometh from above," can hardly touch poor erring humanity without contamination. Thus the pure rain of heaven when it falls plenteously upon the earth, produces *muddy* streams, and becomes unfit to drink. This is when it is received merely upon the *surface*, just as it is the vain and *superficial* who corrupt the gospel. But as the rain received by the "good soil" sinks into its depths, and not only renders it fruitful, but reappears in the bright and sparkling waters of the fountain; so the divine truth received by the "honest and good heart," will become abundantly productive, and flow out again in streams of "living water," to refresh earth's wayworn pilgrims.

We trust our brethren will carefully examine themselves in relation to this important subject, and, without waiting (as Bro. Fanning proposes to do) to "hear from Bro. Campbell," or from any other man, however distinguished, that they will carefully read their Bibles, and give ear to the admonition of the inspired Apostle "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." R. R.

REMINISCENCES OF ELD. JOHN SMITH, OF KENTUCKY

Elkview, Fayette Co., Ky., March 26, 1857.

Bro. Pendleton.—The name of John (*alias* Raccoon) Smith, I know to be familiar to you as well as to all the brotherhood, young and old, in Kentucky, and elsewhere.

It has been my privilege, during two years past, to enjoy a day or more, every month, in the society of this venerable disciple and minister of Christ. Though beyond his "three-score and ten" years, and suffering from paralysis of body, he possesses, without any perceptible abatement, the same vigor of mind, persistency of memory and ardor of spirit which characterized his pioneer efforts in the promulgation of primitive Christianity, in this State, 30 years ago.

With singular accuracy of date, place and circumstance, his conversation frequently abounds in many pleasing incidents and associations, connected with the present Reformation, its advocates and enemies during its incipiency in Kentucky.

At my own instance, on his last visit, I was permitted, in his own language, to pen down the brief statement of facts accompanying this note. They were related entirely from memory.

I regret he has declined all overtures hitherto made for publishing his biography, and, hence, my anxiety to preserve this fragment from his own lips.

You may make such use of it as you may deem proper.

With regard I remain truly your's in Christ.

ALBERT ALLEN.

"IN the year 1822, after being considerably perplexed as to certain conflicting doctrines, agitating Society in Kentucky, I remember I was at Spencer Creek Meeting House, in Montgomery county, on the 4th Lord's day in March, and whilst in a warm exhortation, I saw in it a striking inconsistency. I stopped suddenly, (not being able to right it), and told the congregation "something is wrong among us, but how to get it right I know not."

I then determiued to examine the Scriptures, to ascertain what departures we had made from them, and whatever they might be to point them out. I could not believe they did exist in the Word of God.

At this time, I had heard of the debate between Campbell and Walker, at Mt. Pleasant, Ohio, which had taken place in 1820, on the subject of baptism, but still had no idea of his (Campbell's) views on any other subject. While progressing with my examination of the Scriptures, the debate between Campbell and McCalla, in October, 1823, at Washington, Ky., came on, and I determined to attend. I was hindered, however, in doing so, by the dangerous sickness of one of the members of my family.

Shortly after this I was shown by Buckner H. Payne, of Mt. Sterling, a prospectus of the "Christian Baptist," in which, discovering that Mr. C. contemplated the discussion of several points of difficulty in my own mind, I became a subscriber, and at the request of Mr. Payne, induced several others to do the same, and sent on for the work. The seven first numbers came on in one package, and I commenced reading them with great interest. With many matters I was much pleased, but with others they so plainly ran counter to my former convictions that I could not believe them *true*.

I accordingly enlisted the services of my wife to examine the references made to the Bible, whilst I read from the "Christian Baptist," and, although I did not dare to contradict the statements there made, I could not see their truth. At length the 8th No. (long re-

membered by me, for his celebrated piece on "experimental religion") came to hand. This piece put the Baptists out of conceit of him, and I did not know what to make of *it myself*. Several discontinued on this account, their subscriptions, but I would not; for, as I said to one who so intimated his intention, that if it was published by Satan, and destitute of truth, it was well worth the dollar simply to learn, if nothing else, the peculiar manner of the author in expressing *any* idea in few words.

However, early in the Spring of 1824, Mr. Campbell visited Kentucky, and having heard of his preaching in Mason county and his intention to come to Flemingsburg, and thence to Mt. Sterling, I proposed to some of the brethren to go and meet him at Flemingsburg. All, however, refused. This I held to be but an act of courtesy due a stranger—to go and show him the way to the place, and accordingly did so.

At this time, however, I was very far from entertaining a favorable opinion of Mr. C., *even* as a religious man. Nevertheless, I knew we were all *wrong*, and Mr. C. could not make us *much worse*

I was then living 2 miles from Mt. Sterling, and think it was in March, 1824. I set out and reached Flemingsburg on the same day he was to preach there. On entering the town, the first acquaintance of whom I could make any enquiry about Mr. C. was Billy Vaughn. We soon entered into the following conversation:

"Bro. John," says he to me, "have you seen Bro. C. yet?"

My answer was No, sir. Bro. Billy have you seen him?

"Why, Bro. Smith, I have been with him for eight days and nights, through Mason and Bracken counties, and have heard him every day."

Well, what *are* his religious views on doctrinal points? Is he a Calvinist or an Armenian, an Arian or a Trinitarian?

His answer was, "I do not know. He has nothing to do with any of these things."

(At this time, I was so ignorant, that I thought a man *must be* a Calvinist or an Armenian, one. And yet I knew to put down John Calvin and put up James Armenius, would be but to put down one Buckeye Judge and put up another.)

I answered *I* could tell when I heard him what he was.

"How?" said he.

I replied he is a man of *sense*, and, if he takes a position, and does not run out into any of these *isms* I can tell where he would land if it was run out. I asked again,

But do you think he knows anything about heart-felt religion?

God bless you, Bro. John!" he said, "He is one of the most pious, godly men I ever was in the company of in my life.

But, do you think he knows any thing about a Christian experience?

"Why, Lord bless you, he *knows every thing*. Come, I want to introduce you to him."

We went to the house. Mr. Campbell was standing up, but leaning a little forward, unbuttoning his Sherryvalleys (a garment used to keep mud off pants when riding horseback.) He raised up,—his nose seeming to stand a little to the North.

Says Bro. Vaughn. "Bro. Campbell, I want to introduce you to Bro. John Smith."

"Ah," said he, "is this Bro. Smith?"

Yes, I said.

"Well, I know, Bro. Smith," he said, "pretty well, although I have never seen him before."

I then felt as if I wanted to sit down and *look* at him for *one hour* without hearing a word from any one. I wanted to *scan him*, who had been so much talked of, and who had in the Christian Baptist and in his debates, introduced so many *new* thoughts into my mind. Time, however, had now come to start to the Meeting House, and we all started.

On reaching there, the house being small, we found preparations had been made for seating the congregation, on logs and planks, in the rear of the house. A small stand of plank laid on blocks against the wall, had been erected for the speaker.

These arrangements, however, were not sufficient for the accommodation of the immense crowd, and many had to stand up. I took my seat on one end of the plank on which he stood, determined *now* to find out to what *ism* he belonged in point of doctrine; for I was full of doubt and suspicion.

He commenced in the usual way and read the allegory of Sarah and Hager, in the 4th chapter of Gallatians.

After a general outline of the whole epistle, and how it ought to be read in order to a correct understanding of the Apostle's meaning, he commenced directly on the allegory. I watched all the time with my whole mind, to find out to what *ism* he belonged, but he seemed to move in a higher sphere or latitude than that in which these *isms* abounded.

In a simple, plain and artless manner, leaning with one hand on the head of his cane, he went through his discourse. No gesture or any kind of mannerism characterized him, or served to call off the mind from what was being said.

The congregation being dismissed, said I to Bro. Vaughn, is it not a little hard to ride twenty miles to hear a man preach 30 minutes?

"Oh," said he, "he has been longer than that. Look at your watch."

On looking I found it had been *two hours and thirty minutes*, and simply said two hours of my time is gone, and I know not how, although *wide awake*.

Returning to Bro. Reynolds, Bro. Vaughn asked me, "Did you *find* out whether he was a Calvinist or an Armenian?"

No! I know nothing about him, but be he *devil* or *saint*, he has thrown more light on that epistle, and the whole Scriptures, than I have heard in all the sermons I ever listend to before. Soon after dinner, in company with four or five other preachers, among whom was Bro. Payne, Vaughn, and old Billy Moss, we started for Bro. Cannon's, who lived some three or four miles off, on the road to Mt. Sterling.

Going along I threw myself in company with Bro. C., to ride with him. In the commencement of our conversation, I made a remark to him like this: Bro. Campbell, I do *not* wish to meet any man in judgment, having entertained an unfavorable opinion of him without good grounds, and I will now say to you, what I have never said to any man before, that is—religiously speaking—I am *suspicious* of you, and having an unfavorable opinion of you, I am willing to give the reasons why!

"Well, Bro. John," he said, "if all my Baptist brethren would treat me as candid as you have, I would think more of them, as it would afford me an opportunity to explain my views."

But before I could reply, he laughed and said, "I expected when I saw you to know all you thought of me," and then told me he had heard, that during the Bracken Association, held in Carlisle, last September, a number of preachers went to a certain house to dinner, and were abusing *me* terribly for the attack I had made upon the clergy, when you said that "the clergy needed so much of such abuse that you were willing to be whipped almost to death to get the others killed."

I told him I had so said, and did it sincerely too. I then mentioned the strange piece before alluded to, on experimental religion, and suggested that something must be hidden behind that, as I knew he understood as well as any one what the "populars" meant by experimental religion, and was not so ignorant as the piece would seem to intimate.

"My father," said he, "gave me a scolding for publishing that piece too soon, as he thought the people were not ready for it. But I have a series of essays on hand, on the work of the Holy Spirit, which will explain the whole matter, and this was only thrown out to call the attention of the clergy."

After further conversation, we reached Bro. Cannon's, where we stayed for the night. The usual hour of retiring had been protracted by much conversation on different Scriptural topics, which, in many instances, were proposed by me, at *the suggestion* of the Baptist Preachers sitting around, who were unwilling to ask Mr. C. their own questions. The books were presented by Bro. Cannon to Mr. Campbell to proceed in worship.

Bro. Campbell appealed to old Bro. Payne, Bro. Vaughn, and others, to relieve him in the exercises of the evening. All however refused. I remember well the serious and solemn manner in which he then remarked, "I think I have reason to think hard of my Baptist brethren in Kentucky, having spent nine or ten days among them, speaking in most instances twice every day, and conversing the greater part of the night, until much worn down, and still, have never been able to get any one of them to open a meeting, even by singing and prayer."

Turning to me, he said, "Bro. John, will you take the books and proceed?"

My only remark, after a little pause was, if Bro. C. is a Christian he can make as much allowance for my imperfections as any one present, and if he is a poor, unconverted sinner, I do not care what he *thinks* or *says* of me; and with this, read and engaged in prayer.

On the next morning we parted company with the balance of the preachers, and Bro. C. and myself, started for Mt. Sterling. Much interesting conversation took place on the way, and conduced much to my correct understanding of his views. I will not attempt to relate all that passed. One little incident I will state, having crossed Licking river, and riding slowly up the bank, I asked Bro. C. to tell me his *experience.*

He readily did so, and in turn, asked a relation of mine, which was given.

After hearing his experience, I would cheerfully have given him the hand of fellowship. It was one which any Baptist church would have cheerfully received, and was almost substantially such as mine. He took occasion to say that he had never discarded the existence of such experiences on the part of the sinner, but objected to the use made of such things as determining the proper pre-requisites of baptism, and went on to explain the necessity of taking the Word of God rather than *our feelings*, as guides in such things.

Many other questions were asked by me, and explained by him till we reached Mt. Sterling. Here I heard from him three discourses and going on as far as North Middletown, I parted with him.

This to me, interesting sojourn with Bro. Campbell, led to the removal of many obstacles, the solution of many difficulties of a religious kind, and left me persuaded better things of him than when we first met. But it was not till after a year of careful examination of the Scriptures, &c., that I was fully convinced of the Scripturality of his views, and commenced the advocacy of the Bible as a sufficient "rule of faith and practice."

SYSTEMATIC BENEFICENCE.

It is with much pleasure that we give place to the following communication from the Cor. Secretary of the American Systematic Beneficence Society. The subject is one of great practical importance. To bring the American churches up to the Bible standard of Christian benevolence, is indeed a "Herculean task;" but it is in every respect worthy of the effort. If every disciple of Christ would imitate his Divine Master, and, as the steward of God, do good to all men as he has opportunity, how soon would the wilderness and solitary places be made glad, and the very deserts of the Earth rejoice and blossom as the rose.

Then, brethren, let us not be parsimonious in well doing, "for in due season we shall reap, if we faint not." R. M.

For the Millennial Harbinger.

TO EACH OF THE MINISTERS OF ALL THE EVANGELICAL CHURCHES IN THE UNITED STATES.

Rev. and Beloved:—The officers of the American Systematic Beneficence Society deem it important that a Sermon on the general subject of Systematic Beneficence should be preached by every Minister in the land at the commencement of the year, since then business men are examining more carefully than usual the state of their pecuniary affairs. The object of this communication, is to invite you very respectfully, and very earnestly, to perform this service at your earliest convenience. This society has undertaken the Herculean task of bringing up the Churches to the Bible standard of beneficence, and thus aid in rooting out the gigantic sin of covetousness. It is idle, however, to suppose that this can be done without your hearty, efficient, and persevering co-operation. As the importance of this movement, in its bearing upon the spirituality and usefulness of our American Zion, is so apparent, we make the appeal with entire confidence of success.

It is presumed that no one will deny that *covetousness* is the crying sin of our American Churches, that it is eating out their spirituality, and ripening them for the doom of the seven Churches in Asia. It is well known that the process of accumulation among our church members, is advancing at a fearful rate, amounting, as is estimated, to more than two hundred and fifty millions of dollars annually; and while the expenditures for amusements and luxuries are almost fabulously great, the contributions for benevolent purposes are shamefully small.

It is estimated that the amount paid to the various religious Societies and Boards connected with the different denominations is $3,000,000, which estimating the number of communicants at 4,176,000, is but 72 cents each.

The whole number of preaching missionaries, sustained in the foreign field by all our American Churches, is 450, (less than one to a million of souls) with 570 male and female helpers, at an annual expense of about $800,000—which is less than twenty cents to each communicant. As it is well known that a great portion of these contributions are given in sums of ten, twenty, fifty, one hundred, and even one thousand dollars, it follows to a certainty that from one half to two thirds of our Church members give *nothing! Where do these delinquents live?* Should they not be searched out?

And how is it with those who do give? Do they give as much as they ought, considering how freely they spend money for their own comfort and enjoyment? Do they give as much as they ought, considering that six hundred millions of their fellow men, for the want of the gospel, are daily going down in unbroken ranks to the world of despair? Do they give as much as they ought considering the test by which the final Judge will separate his friends from his foes?

Is it not clear that the Churches are asleep on the subject? and will you not aid us in our attempt to awaken them?

You have, no doubt, often preached on this subject already, but have you preached as Nathan did to David, when he said, thou art the man? or as the Prophet did to the Jews when he charged them in the name of the Lord with being a nation of robbers, not figuratively, but literally, because tuey refused to give a tenth of all their income? May it not be that the preaching on the subject, has been like the preaching on the subject of temperance forty years ago, when almost every one thought themselves temperate, though church members, and elders, and deacons were the manufacturers, and venders, and consumers of alcoholic drinks, and when, as it is now admitted, we were so rapidly becoming a nation of drunkards? Are not the sermons now needed, those of the most pointed and pungent character, making "sinners (i e. robbers of God) in Zion to tremble and fearfulness to surprise the

hypocrite," making them feel (as convicted sinners often feel,) that the minister is personal, and wonder who has been telling him about them.

But what is more needed, if possible, is, that the beauty and loveliness of the almost forgotten grace of Beneficence should be unveiled to the admiring gaze of every Christian, showing him what are the evidences of its possession, and what are its fruits—showing, at least, the minimum of the demands it makes upon his present property and his future income. We are aware that it will be truly said that the New Testament no where states the definite proportion; but we think a very slight examination of the matter will convince every one that the practice of giving one-tenth to the Lord dates as far back as that of offering animals in sacrifice; that both were divinely appointed, and, as a consequence, both prevailed, not only among the Jews, but among all other nations, and that while the law of sacrifice has been annulled by the death of Christ, the law of tithes is still binding on us in its spirit, if not in the letter—the law now being, "*let every one of you*, on the first day of the week, lay by him in store as the Lord has *prospered him*." It is believed that this law requires one-tenth of all the income of almost every Christian, and of very many of them two-tenths, three-tenths, and five-tenths, and of some even ten-tenths.

This subject is ably discussed in the Premium Essays published by the Methodist Book Concern and the American Tract Society. Five premium essays on the subject have been published in England, bound in one volume, under the title of "*Gold and the Gospel*," one hundred thousand copies of which have been circulated in Great Britain, and, as a consequence, about half a million of dollars have been added to their benevolent contributions. Two of these Essays have been published in this country, by the Methodist Tract Society, in a bound volume, under the same title.

We feel it so important that every minister should see this book, that we have procured, or intend to procure, funds, for the purpose of sending a copy to every minister in the land who may wish it. Presuming you are willing to examine the subject, and preach upon it, the subscriber will be most happy to send you "*Gold and the Gospel*," free of charge; except the amount of postage, (9 cents for any distance not exceeding three thousand miles) which can be remitted in stamps.

We will send also our circular and cards, which contain plans for promoting systematic contributions now successfully employed in some churches.

We hope *every minister*, who has not seen the book, will send for it.

The object of our Society, as you perceive, is not to collect money, but disburse it; not to form new organizations, but to strengthen those which now exist; not to advance the interests of any one denomination, but the interests of all; not to divert the charities of the Church from their present channels, but by the influence of the truth, made effectual by the Holy Spirit, to penetrate through the deep layers of selfishness and covetousness, down to the lowest strata of every Christian's heart, and touching the secret spring of *love to Christ*, to cause the waters of benevolence to rush up with such a mighty force and volume as shall fill all these channels to overflowing; and that not only for *once*, but *forever*; for "it will be in him a well of water, springing up unto everlasting life," proving such a fulfilment of the vision of the Prophet as has never yet been known, when the waters flowing from the sanctuary shall gradually rise to the ankle, the knee, and the loins, until, at last it forms a mighty river, that no man can pass over, running into all the moral deserts of the world, causing them to blossom as the rose; on the banks of which, on either side, shall grow up the tree of life, whose leaves shall be for the healing of the nations.

In behalf of the Board of Managers of the Am. Sys. Ben. Society.

JOHN GULLIVER, Cor. Sec'y,
Philadelphia, Pa.

A VOICE ON MISSIONS FROM KANSAS.

OCENA, Atchison Co., Kansas Ter., March 3d, '57.

BRO. CAMPBELL.—*Dear Sir*:—You will remember that in the year 1853, you made your first visit to Wadsworth, Medina Co., Ohio. I was but a strippling then. Since that time I have been a monthly reader of the Harbinger. To this work more than to any other human composition I feel myself indebted for whatever of piety or religious intelligence I possess. Last year as some sort of acknowledgment of the benefit I had derived from the Harbinger, I was able to forward you a club list of some sixty subscribers. Now being very busy opening me a farm in Kansas, I cannot do for you what I did for you one year ago.

We have now peace in Kansas. A settled conviction is possessing the minds of all classes of men in this territory, that we shall hereafter enjoy what is our right, at the hands of a just government, protection against violence. A state of war is essentially a state of

semi-barbarism When men live in constant fear of a violent death —when they spend their nights in watching and their days in listening to rumors of war, of pillage, and bloodshed, there is no opportunity left to cultivate the finer and healthier feelings of the human heart. It is a glorious attribute of the Saviour of men that he is the *Prince of Peace.*

We have quite a number of brethren in that part of Kansas, bordering on the Missouri river, and extending from the Nebraska line down to Leavenworth City. I have also heard of some in other parts of the Territory. They are from all the States in which our views are prevalent. Tennessee, Kentucky, Ohio, Illinois, Iowa, and Missouri, and perhaps, other States, are represented among them. New accessions are also arriving. But these brethen are generally poor.— They have suffered much in the evil days that are past, and their means will be for some time to come, exhausted in making for themselves homes. Other denominations treat their brethren in the infant settlements as good parents treat their children. They help them until they are able to help themselves. No sooner had the first pioneers built their cabins along the timbers that skirt our streams, than Methodist Circuit Riders found them out, formed their own brethren into classes, and preached to the people. They, perhaps, were neither learned, eloquent, nor talented, but they were pious men, who had the cause at heart, and were a living evidence to these sheep in the wilderness, that they were not forgotten. It has hitherto been a peculiarity of what we sometimes denominate "the reformation of the nineteenth century" that its kindness to brethren scattered through new States and Territories is the kindness of the ostrich to her young. The preaching of the gospel is left to irresponsible adventurers. Brethren who cannot apostatize, labor for years, but often helplessly and in vain to build up a church around them. In the meantime, weak brethren perish for whom Christ died. Yet there is no more favorable point for preaching the gospel than a new settlement. Who can tell how much the triumph of reformation principles on the Western Reserve, Ohio, is due to the preaching at an early day, of Brethren Scott, Henry and Haydens? Or how much in Kentucky, to the labors when she was almost in an unformed state of such men as Brethren Barton W. Stone, the two Creaths, Raccoon John Smith and J. T. Johnson?

To the best of my knowledge we have now not a single missionary laboring beyond the precincts of the churches, by which such missionary is sustained. We had a mission in Palestine but it is suspended. It is said, however, that our excellent Bro. Barclay is resolved it shall not be abandoned. The romantic interest connected

with the school established in Palestine by Miss Williams, could not save her from pining in want and poverty. A home Missionary organization of much promise was formed in Ohio, and the two most eloquent and accomplished Evangelists in the State were placed in its employ, but report says it languishes, and is ready to die. Similar organizations in other States have met a similar fate. We have indeed, had enough of paper resolutions and of debates on the part of brethren whose views on the subject of Missionary operations are as variant as the north and north-west side of a hair.

Must not every thoughtful and conscientious man ask with feelings of deep pain, shall this state of things last forever? Is that church to be regarded as a truly apostolic and primitive church that lives in habitual neglect of the first command in the great commission, "Go ye into all the world and preach the gospel to every creature?"

We have assumed—as some would say, proudly and haughtily assumed—to have restored to the men of this generation, the institutions of primitive and apostolic Christianity. Are we not likely to bring ourselves into contempt in the eyes even of good men? We have apologized for our delinquencies by alleging that we are an infant community. But there is a period in the lifetime of every man, in which to say, I am a child, can no longer be taken as an excuse for imbecility. Children come to years of majority, and so do communities: then it is justly expected of them that they will display the vigor of men and not the helplessness of children.

It is with pain and sorrow of heart that I write this. From my earliest youth, my feelings have been so bound up in the prosperity of this reformation that I have come to feel that its honor is my honor and its delinquencies my own shame and reproach. Like Paul, I must demand of the brethren.

"Am I, therefore, become your enemy because I tell you the truth?"

We are all like the grass and like the flowers of the field, we shall soon pass away. Soon we must all stand before the great tribunal of Heaven's eternal King. Then the wealth of earth will seem as tinsel and dross, and its honors as shadows that are passed in a moment away. Then a nobility will be conferred on the host of the redeemed with which the nobility of earth's mightiest potentates is not to be compared. But the rewards of the future life will be bestowed on those who, after the example of their great Master, labor for the good of man.

But even the earthly and temporal good of man is best advanced by making them christians. For ages France as well as Britain had been advancing in civilization, and like her neighbor across the Bri-

tish Channel, possessed all the elements of national wealth and glory. But in an evil hour France with treachery and most cruel persecutions, drove her Protestant population beyond her borders while England cherished and protected hers.. France was governed by Catholic kings while Britain repudiated the Catholic house of Stuart and gave the crown and throne of the British Empire to the Protestant house of Orange. The results are open to the gaze of all men. Since that time war has not visited the coasts of England, while France has been constantly tossing in the whirlpool of Revolution.—In France the peasant now is little more than the peasant of the seventeenth century, while the laboring population of England have been constantly advancing in all the elements that give earthly happiness to men. Britain has become the honored mother of a nation that is the admiration of the world, and has given to it her Protestantism and her maxims of civil government, while France, festering with Catholicism and Infidelity, has poisoned every colony that she has planted with the virus that is eating out her own vitals.

As is the knowledge of the Bible, so is the virtue, intelligence, the enterprise and civilization of every people on the face of this broad Earth. The purest and best directed philanthropy is that which devotes itself to the work of making men Christians. "And at that time Michael shall stand up * * *. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever." Dan. xii.

Very truly, your brother,

PARDEE BUTLER.

THE brethren will see, from the foregoing plea for missions, the widening calls which the moving populations of the world are sending up to the Lord's people, for the proclamation among them of the word of life. We proposed in our last number a truce to such of our scribes, as are yet vascillating as to their duty with respect to the benevolent movement of our brethren towards some practical and efficient scheme for carrying out the great commission. We trust it will be heartily accepted. We proposed it, not from any fear that this movement cannot be perfectly and completely justified—nor because we have seen anything said against it that cannot be easily met and satisfactorily answered, but because we wished to avoid the delay which such a discussion would necessarily occasion in the practical working of our missionary spirit.

We are fully persuaded that there is a very general and rapidly

developing the missionary spirit among our brethren, all over the Union, and we hail with heartfelt gratitude the general harmony which seems to pervade the leading minds, both of the press and the pulpit on this subject. Shall we not soon say that there remains not one dissenting elder in our Israel, but that the Lord's people are *one* in the sublime work of converting the world? What nobler spectacle, than the church—the whole church stretching out her conquering arms to all the world, and planting the banner of the cross amidst all people!

We are gratified to see that there is a concerted movement among the brethren of the north-west to promote the interests of this noble cause. It will be seen from the advertisement, which we publish on another page, that a Missionary Convention has been called to meet on the 27th of May, at Macombe, McDonough co., Ill., and, we trust that there will be a full and enthusiastic turn out of the Lord's people. We hope to be present and enjoy the double pleasure of meeting many brethren, some of whom, though we have long known and loved them for their work's sake, we have never yet seen, and of co-operating with them in furthering the cause of missions. Let all who approve the end, which is no less than the preaching of the gospel for the conversion of the world, come up together and consult about the ways and means, which the author of our Salvation has left to our providing. Remember brethren, this ministry of reconciliation is committed to our hands, and, therefore, upon us rests the responsibility of proclaiming to the world the glad tidings which have made us to rejoice. W. K. P.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

[Chapter I, v. 20. "Knowing this first that no prophecy of Scripture cometh from one's own interpretation: (21.) For not by man's will was prophecy brought at any time, but the* holy men of God spake being moved by the Holy Spirit.

The subject of inspiration, which is suggested by the 20th verse, presents a wide and inviting field of discussion, and one in which many have not only bewildered their readers, but lost themselves. It would, however, be foreign to the very practical character, which we wish to give to these Short Sermons, for us to yield, to the attraction

*The article *οἱ* is canceled by Griesbach and all the later Editors on the evidence of almost all the authorities, and the Reviser recommends that it be omitted—so as to read, not "*The* holy men &c." but, "holy men &c."

which so prolific a theme holds out to us. The literal meaning of the text is, itself, a subject of some diversity of opinion. This diversity, however, may be traced more to the influence of theoretical views on the subject of inspiration, than to the obscurity of the text itself. We do not mean to say that there is no difficulty in deciding the precise meaning of the Scripture in this place, yet we think, it is a difficulty which is most satisfactorily settled in the learned and judicious note which the translator of the "Bible Union," has presented in connection with the version which he gives of this passage.—We must be content to commend this note to the studious and critical reader, and proceed with our proposed work

The origin of prophecy is urged by the Apostle as a reason why it should be earnestly considered by Christians. The opinions of great and good men concerning the probable events of the future are entitled to, and generally receive much respect. The far-seeing sagacity of some statesmen has given their inferences, expressed as predictions, in some cases, almost the influence, as they have received the title, of prophecies. But in these, we always recognize the connection of propositions or principles, and inferences drawn from them, in harmony with the ordinary workings of the human mind. Even where we do not discover the grounds of the prediction, we presume that such do exist, and it is this very presumption that gives us the confidence which we feel in the prediction. If an astronomer tells us that there will be an eclipse of the sun at some computed time. we receive the statement at once, nor do we ordinarily call cases of this kind, predictions, because in the fixed sciences, the principles are so few, and the forces so determinate, that there is but little room for the exercise of that kind of philosophic sagacity and foresight, which is required in the judgments of the statesman. But the forces which are at work in the moral and political world are endlessly modified both in quantity and direction, and the regulative principles which lie back of these, are so general and lifted up above human comprehension,—so withdrawn, as it were, back into the grasp of the almighty hand who unlooses and plays them for the development of his own grand and eternal purposes, that it is impossible for man, with all the interpretive light of philosophy, nurtured and fed from the pages of history, to do more than fallibly *infer* even the event of to-morrow;--so that, notwithstanding the respect which we feel for great minds, and the faith which we repose in their anticipations of the future, we give ourselves but little concern about them, beyond the necessities for present action which the pressure of the on-coming current of the future compels us to decide upon.

But it is no such guesses of human inference, that the Apostle

calls "Prophecy of Scripture." "Prophecy of Scripture" *cometh*, according to Peter, from the *moving of the Holy Spirit*, and, unless for most signal reasons to the contrary, also and only, through *holy men of God*. We should note the Apostle's words—Prophecy of Scripture, *ginetai* (γίνεται) *cometh*,—not *estin* (ἐστίν) *is*. The original carries with it here as, indeed, this word always does, when used in the present tense, the idea of *origin* or *result*,* &c., and we are carried at once beyond and above the unaided powers of the human mind to the direct and specific *moving of the Holy Spirit*, as the author of this divine illumination, which penetrates the darkness of the future, and speaks of things which are yet to come, as though they had actually transpired.

Nor can we regard the agency of the Spirit here spoken of as meaning nothing more than that clearness of moral vision, that nice Spiritual discernment in things relating to the true and the good, which we know to spring from a pure and pious life. These may give us discrimination to distinguish nicely, and power to generalize moral facts into systems of ethics, more or less perfect and wise, but they give us no power to *foresee* events, in any other sense than to infer the consequences which may result from the causes, which are seen to be in action.

The light of reason, even though it might come unrefracted and uncolored, pure to the soul, would still be inadequate to do more than reveal what is in it. And can any of the boastful school of rationalists, from Germany to Boston, blasphemously pretending, as some of them do, to profess this illumination and divine afflatus to a degree in some respects, beyond the measure granted to the Saviour, so that they can *discern even his mistakes* and *correct*, *on some points*, *his imperfect morality*;—can any of these false christs claim for this light, the power to reveal the minute details of phenomena, sixty centuries deep in the darkness of the future, and delineate with the glowing colors of life, the scenes which only remote generations shall witness, and which none but God can forsee! Grant that there is a light that lighteth every man that cometh into the world; we rejoice that it is so, but does this reveal to us any thing lying outside of the range of morality and the elements of speculative thoughts? Can it foretell for us the fall of a sparrow, or the overthrow of an empire? Our poet-priests may and do utter some beautiful and hopeful things concerning the *to be*, the *yet to come*, but even these, if they only

* See note *in loco.* of B. U. Translator, where he justly distinguishes between the use of ginomai (γινομαι) in the *present* and in the *past* tenses—"While the past tenses of ginomai are often used as corresponding parts of *einai* (εἶναι) *to be*, this is not true of the present. Here the distinction, as between *fieri* and *esse* in Latin, is strictly maintained."

knew it, are only echoes thrown back from the depths of their souls, of the sounds, which of old came, from the voice of God. They come not, however, under the kind of foresight, to which "Scripture prophecy" belongs. This, no man, no, not even the angels in heaven, possess. It is of the treasured secrects, which belong to the deep things of God, and which the Holy Spirit alone findeth out and revealeth.

We invite the thoughtful reader to pause a little upon this important distinction between Spiritual intuition, quickened and deepened as it may be, by purity and piety, and the super-human influence which gifts one to see, and moves him to speak of the things which shall be in the future, with a minuteness of detail and an accuracy of description, equal to history, and which, nevertheless, he may not himself understand; for we are told—that concerning the Salvation which is through Christ, the prophets, who prophecied afore-time of the suffering of Christ, inquired and searched diligently, that they might know the times signified by the Spirit of Christ, but it was revealed unto them that they ministered not in this service for themselves —nor, indeed, for the angels, who, also, desire to look into these things.* A high degree of moral purity will give increased power of moral discrimination; a life devoted to deep ond earnest meditation on Spiritual things, will lead to profounder intuitions of Scriptural truth, and to a more realizing sense of the presence and power of Spiritual life; but neither, nor both of these can give a prophetic fore sight, lift the veil of the future, sketch the wondrous outlines on the prophetic canvass; and make the mouth of the prophet, the oracle of wisdom too deep for his own comprehension, and past his findidg out, though he inquire and search ever so diligently. This is the prerogative of Scripture prophecy, and this it is which shows the inspiration of Prophecy to be, not simply different in *degree*, but distinct in *kind* from all ordinary exaltation or illumination of the natural faculties and unaided capacities of the human mind. The secrets of the future, God hath reserved unto himself, and only at his pleasure are they, or can they be revealed.

This is clearly the teaching of the connection now under our consideration, and from this standing-peint we are prepared to appreciate the superior accuracy of the revised version. In the authorized version it reads, "Knowing this first, that no prophecy of the Scripture is of any private interpretation," but in the "Revision," it is rendered, "Knowing this first, that no prophecy of Scripture cometh from

* I. Pet. i: 10–12.

one's own interpretation,"*—that is, *originates* not in nor results from the unaided impulses, reflections or inferences of the human mind, "for not by man's will was prophecy brought at any time," but on the contrary, all prophecy of Scripture arises in the moving influence of the Holy Spirit, causing the prophet to speak words, which he may not himself understand, and inspiring him to see in vision and to delineate in symbols, secrets of the future, beyond his own power either to discover or adequately describe. As it is said, "Holy men of God spake, being moved by the Holy Spirit."

Well may the Apostle say, therefore, that we do well to take heed to this prophecy as unto a lamp shining in a dark place, seeing that it is a gracious light let down from on high to relieve the darkness into which we have fallen by sin,—a ray coming from our heavenly home, warm with the Father's love, alluring us upward through the gloom of our exile, and cheering us by the way, with glimpses of the glory that awaits our coming. Let us make this use of prophetic revelation, and remember that while it is the Christian's privilege to refresh his weary spirit with the animating prospects that dawn through prophecy, it is no part of the general design for which such Scripture is given to enable us to dogmatize with certainty as to the precise times or manner of times, when and in which these foreshadowed purposes of God shall appear upon the field of his providence.—The figurative and symbolic style of the prophetic revelations indicates most clearly that it is the design of their author to shroud these pictures of the future from distinct vision, so that they cannot be

*Much as we respect the critical accuracy, and admire the closeness to the letter of the text which so justly distinguish, and enhance the value of this revision, we cannot but think, that our word "interpretation," is not the best nor indeed the correct rendering of the original *epiluseos* (ἐπιλύσεως). "Interpretation" with us and in connection with prophecy relates to its explanation. It is the exposition or explanation of the meaning of the prophecy. But this requires the prophecy to be *given*, whereas the whole tenor of the connection here points to the *origin* of the prophecy itself—whence or how it *cometh*. This is shown both by the use of *ginetai* (γινεται) and the subsequent reason, for not by man's will was prophecy brought, &c." It is conceded, indeed, that the object of the Apostle is to deny that prophecy originates in the *unaided, or self-moving, voluntary action of the human mind*, but in the *moving* of the Holy Spirit. Now when the mind is voluntarily moved in search of truth, so as to *bring* or *lead out* thoughts *and set them free* (ἐπιλυω), unloose them, then, the term by which we express this action is *suggestion*. If the thought be not original, that is evolved by voluntary effort from the mind's own deep fountains of intuition, as in the inspiration of the poet, whose hopeful visions of the future glow not unfrequently with the favor of prophetic fire, but deductions from premises furnished in the facts of providence or the principles of the divine government, then we call the action *inference*. In neither case do we employ the word *interpretation*. We would therefore read the verse thus —"Knowing this first that no prophecy of Scripture cometh from one's own *suggestion*, for, &c.

seen, save as through a glass, darkly, but yet to present enough of their greatness and glory to fix the eye of hope upon them, and to keep expectation ever turned towards the direction of their coming, for, as the beloved Apostle saith, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."* W. K. P.

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* I Jno. iii: 2--3.

their merits. Yet the confidence inspired by Bro. Challen's labors in similar departments, warrants us in expecting a Series well suited to the wants and wishes of our churches, generally So that, in advance of their appearance, we may safely advise all our Teachers to send on their orders for the 1st Series of 10 Vols., according to the terms as published above. W. K. P.

COMMENDATION OF BRO. JOHN READ, TO THE BRETHREN IN ENGLAND.

Mt. Vernon, Ohio, March 10, 1857.

Dear Bro. Campbell:—The Harbinger of 1856, contains an appeal from the brethren in England for help from the churches in the U. S., to preach the Gospel. This call, so far as we are informed, has not been responded to; and, from the paucity of efficient laborers at home, is not likely, we presume, to meet with a response. We are happy to say however, that the desired end is likely to be reached providentially. Bro. John Read, a long-tried and well-approved minister of the Word, has, during the last year, to meet the wishes of his kindred in England, been persuaded to return to his fatherland, and will, probably, remain there a number of years. Bro. R. is extensively known in Southern and Central Ohio. For several years past he has been employed by the State Board, and by the Board of the Central District. He is of spotless reputation, has a well-balanced and well-informed mind, and has ever shown a steady and supreme devotion to the principles of the Reformation. Were it necessary to gather testimonials, it would be easy to secure the best names in Ohio, to say that he is worthy of the entire confidence of the brotherhood in Great Britain. Bro. R. has no knowledge of this being written—has never sought to have his removal publicly known. The matter came up incidentally in conversation a few days since; and it was thought best to forward a statement of the facts to the Harbinger.

Bro. Read's address is North Curry, England.

J. P. ROBISON, Pres't. Ohio State Convention.

A. S. Hayden, *Cor. Sec.*

R. R. Sloan, *Cor. Sec.* Central District Board.

Charles Louis Loos, former *Cor. Sec.* A. C. Miss. Society.

Isaac Errett, former *Cor. Sec.* Ohio State Convention.

PROGRESS OF REFORM.

Paris, Ill. March 10, 1857.

Dear Bro. Campbell.—I take pleasure in reporting to the brethren the success of the gospel in Eastern Illinois. During the past year I have been employed by the congregation of Paris to labor with them, and in adjacent parts. In the year's labor we added 40 here, just doubling our numbers. We have organized a church in Marshall, the county site of Clark, which now numbers 31 members; also, one in Kansas, Edgar co., with 23 members. They are already finishing a nice house for worship. In Charleston, Coles co., the brethren were much strengthened by the labors of bro. Lockhart, in Nov. They gained 37 accessions to the Lord's army. All we need in order to our complete success in this region, is, to be converted from covetousness, and get a supply of efficient, pious evangelists.

Yours in the good hope,

A. D. Fillmore.

Canada West.—Bro. James Black writing from Eramosa, under date of Feb. 23, says—Brothers Lister and Kilgour have been constantly laboring since last August, and when I last heard from them they reported more than 100 additions to the cause of Apostolic Christianity as the result of their labors. They cannot attend to but a few of the many calls soliciting them to preach the Gospel.

At a late meeting of the Co-operation the Board was requested to try to get bro. Edmund Sheppard permanently into the field in addition to brethren Kilgour and Lister, and to continue gradually to add to the number as God prospers us.

Along with this cheering news I could add much that would give you pain but it is needless, you have annoyance enough; but God is on our side, and we do not fear what man *can* do. Upon the whole the success of our Evangelists is quite encouraging and above any former effort in gathering converts into the fold.

Ohio.—Bro. Wm. Theodore Horner reports the following results of his labors this past winter. Hubbard, Trumbull co. O., 23 additions; Chagrin Falls, 1; Stow, 7; Williamsville, N. Y., 18; South Butler, N. Y., 2—51 in all.

Pennsylvania.—Bro. Theobald Miller writing to us under date of March 2nd, from Allegheny City, says—I have been laboring with and for the congregation meeting in this city for 3 months past. We are very much encouraged. Twenty-one have been added by immersion, and ten by letter. Truth is mighty and will prevail. No preventing Providence, I shall remain here one year.

Illinois.—Bro. M. N. Lord writing to us from Batavia, under date of March 24th, says—Bro. J. D. Benedict was with us from the last of Nov. to to the middle of December last. We were much strengthened by his teaching. Eight made the good confession and were immersed. Since brother B. left us I have immersed 3 more, two of them had been supporters of Methodism. Bro. J. J. Moss, of Ohio, will commence speaking next.

Texas.—Bro. A. P. H. Jordan writing to us from Texas, says—I will just give you a few items in relation to the progress of the Reformation. We have in the south-west of Texas an organization for Evangelizing, styled the San Antonia Christian Co-operation. There is no organization South or West of this. The Yorktown is the frontier or border congregation. And the only one in the bounds of this co-operation. It numbers between 150 and 200 members, and was organized in 1853. The Reformation is decidedly in advance of any of the sects in this region.

Illinois.—Bro. Wm. P. Shockey writing to us from Paris, under date of April 4th, says—We have had a meeting here for 8 days, will stay over Lord's day. Four have been added by confession and immersion, and 4 by letter.—Bro. A. D. Fillmore is doing an excellent work in this county seat, as a pastor. The congregation have agreed to sustain him the current year, and will send him out to places in the county to excite the brethren to unite their means according to their several abilities to have the gospel trumpet blown by efficient evangelists. O, when will each be awakened to certainly and constantly contribute *precisely according to that they have* for bearing pecuniary burdens?

We hope much good will yet be achieved by a systematic organization based on this principle.

The efforts of the few brethren at this place have bought a house within the last two years, and increased their number from 25 to 100. Bro. J. Wright labored one week in January, Bro. Lockhart two in Feb. and some 13 were immersed and several added by relation.

Bro. Charles Louis Loos writing to us from Eureka, April 20th, says—There have been several very prosperous meetings in this region during the last few months, within the present year. Early in the year a meeting at Washington, Tazewell co. 8 miles from here, resulted in 14 additions; at Mt. Zion, 4 miles from here, in February, 14 were added. At Metamora, our county seat, ten miles from here, a meeting closed a few weeks since with 41 additions. Several excellent brethren were engaged in conducting this protracted efforts.

We have just concluded a meeting here of some two weeks, which resulted in 35 additions by baptism; on the same day 7 united by letter. This is very encouraging.

Bro. Isaac Errett is to be here in four weeks to hold a meeting of days, which, we have no doubt, will be crowned with abundant success.

A good number of those added here were from among the students of the College, a large majority of whom are now members of the church.

Ohio.--Bro. P. K. Dibble writing to us from Canton, under date of March 25, says—On Monday night last I concluded a meeting of 16 days at Alliance, in this county, which resulted in the organization of a congregation of 53 members. Of this number, 12 confessed their faith in Christ Jesus and were immersed into his death; 6 united from the Baptists, 2 from the Methodists, and 4 reclaimed; the balance were disciples living in Alliance and the neighborhood, many of them not knowing that there were any brethren in the neighborhood besides themselves.

On Monday night I went to the Mahoning and immersed a young lady; as I

came out of the water, a physician of that place came forward and said, "Here is water, what hinders me from being baptized?" I answered, "If thou believest with all thy heart thou mayest." He replied, "I believe that Jesus Christ is the Son of God." We both went down into the water, and I baptized him.

The prospects of the church at Alliance are very fair, but they will need much assistance in the way of preaching. It is an important point, being at the crossing of the P. Ft. W. & C. R. R. and the C. & P. R. R. Preaching brethren traveling through the place, would contribute much to the cause by stopping and lending a helping hand in pushing on the glorious work.

Mississippi.—Bro. Wm. Ussery writing from Tishoming Co., under date of Feb. 5th, says—Bro. Gilleland, from the district was with us at Clair Creek last fall, and baptized 25 or 30.

Missouri.—Bro. E. R. Childers writing to us from Shotwell, under date of April 3d, says—The 4th Lords day in March, bro. Murphy, one of our regular Evangelists visited us, when 6 made the good confession; on the 5th I immersed them, and had 4 more confessions. They are to be baptized next Lord's day, when I anticipate some more accessions to the congregation. I have been preaching for the congregation here whenever the weather would permit since my return to Bethany. May your life long be preserved to plead the cause of our common Lord and Master, is the prayer of your Brother in the Hope of the Gospel.

Kentucky.—Bro. L. Marrett writing to us from Duncansville, under date of March 12th, says—I rode two thousand nine hundred and fifty miles, visited six hundred families, spoke three hundred and seventy-eight times, and added 122 to the congregation, during the past year.

Iowa.—Bro. Samuel Knight writing to us from Farmington, March 23d, says—The Christian order organized in this place about 4 years ago with seven members. I have been their elder and teacher ever since with few exceptions. I labor here one Saturday and Lord's day in each month generally, and 3 Lord's days in each month at other points, and through the week provide for my family.

In September and October last I immersed 6 or 8 near Vernon, in this county, 10 at Farmington, and the 2nd Lord's day of of this month, on Bear creek, one mile from Vernon, I immersed 2 more. Prospects are good for several more.

We have a brick meeting house in Farmington 30 by 40, far enough completed to be occupied in meeting, and we are desirous of help.

We number in this place some 45 or 50 members, mostly females. The sects and parties here are stout with Infidelity, Pantheism, Restorationism, and Universalism to help them on; and I regret that I am not able to move the waters deep enough to induce a more thorough investigation.

OBITUARY NOTICES.

We have heard with much regret of the decease of our highly esteemed and excellent sister, Mary Henshall, wife of bro. James Henshall, so widely

known for his acceptable and successful labors in the gospel, and who has for some years resided at Mayslick, Ky. The deceased was possessed of most amiable qualities. Her unaffected frankness; her generous hospitality; her sincere love for the Bible and her earnest interest in its behalf, will long be remembered by those who have been acquainted with her. It is with justice that her afflicted husband says of her in a notice of her death in the Christian Age: "She was naturally diffident, and rather sought the shadow of retirement, than to figure in the great throng She was a dear lover of the truth, and nothing pleased her better than to see it prosper. She mourned to see so much pride and worldliness among the members of the church." We sincerely unite in the prayer which immediately succeeds: "May the Lord who watched over her so kindly, watch over those she loved and finally bring us all to meet where parting shall be no more." R. R.

DIED on Sunday, Dec. 21, 1856, at the residence of his son, Henry Childers, in Franklin co., Mo., in the 75th year of his age, Capt. THOS. G. CHILDERS, a native of Greenbrier co., Va., long a consistent member of the Christian Church. E. R. C.

DIED on Thursday morning, Dec. 25, 1866, at his residence in Franklin co., Mo., in the 45th year of his age, of Pneumonia, HENRY CHILDERS, for 25 years a consistent member of the Christian Church. He retained to within a few hours of his death his full vigor of mind, and expressed entire resignation and confidence in the Redeemer. E. R. C.

HAYNESVILLE, Mo., Jan 31 1857.

Brother JOHN O. GROSS departed this life on the 5th of December last after a long and protracted illness of Dyspepsia and Rheumatism, which he bore with great fortitude in hope of an immortality of bliiss. He died fully in his right mind. A few hours before he died he bid all his family and surrounding friends farewell.

On Wednesday, January 20th, 1857, B. Y. GROSS, late a student of Bethany College, died of the effects of Measles that he had July last. He also died in hope of immortality.

So I subscribe myself your brother in the Lord,
WASHINGTON HUFFAKER.

DEPARTED this life on the 24th inst., at Poplar Grove, Matthews co., Va., (at the residence of C. T. Browne) in the 47th year of his age, Doct. JOHN T. TOMPKINS, after a long and lingering disease of Pulmonary Consumption. Bro. Tompkins was an able preacher of the Gospel and was cut down in the prime of life, and in the midst of usefulness. His place as a proclaimer of the Gospel will be hard to fill.

"The ways of God are hard to find out." "Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."

Sad and solemn was the procession in which he was borne over the snow and ice by a few brethren and friends to his last resting place. Peace to his ashes! He was a native of Virginia, but for many years a resident of Kentucky, where he left many warm friends. C. T. B.

MASON Co., Ky., Feb. 5 1857.

DEAR BRO. RICHARDSON.—I have this day returned home from the attendance upon the funeral service of our venerable and beloved Sister Runyon, consort of bro. Daniel Runyon, who has been for many years a faithful and efficient elder of the Minerva church. Sister R was in her 71st year when she died. She was for 44 years a professor of Christianity, formerly connected with the Baptists, but started out with the Reformation in its early infancy.

She ever maintained a faithful and consistent christian character. Yes she lived a christian! Her reason remained to the last, and though "the outer nature" was perishing, yet "the inner man was renewed day by day." "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." O, may He comfort the sad spirits of those who are left behind. J. A. B.

My *brother, my only brother is gone!* Dr. John F. Waters died on his farm in Wilson co. Tenn., of Typhoid Fever, on the 11th of January, 1857, in the 32d year of his age.

He was an eminent physician, and a graduate of the best Medical school in Philadelphia; a warm hearted citizen and a most devout christian. In 1843, (having just entered his 19th year) he joined the Christian church, at Bethlehem, to which he gave the vigor of his youth, and the strength of his manhood. Soon after he joined the church, he was marked by its members as a monument of living practical christianity, and as his manhood matured he became (as he died) the most prominent member of the congregation to which he belonged.

Who can estimate his loss to the country, to the church, and particularly, to his kind, affectionate, and christian wife, and his two sweet little daughters. May the God and Father of spirits whom he served, protect them and keep them for the purposes of his own glory.

In early life we stood together beside the graves of our parents, our five brothers and an only sister, and now he is gone and I alone am left to smooth the little mound that marks the spot of the last resting place of him who was my last brother, my former model and the earthly counsellor and guide of my boyhood.

O, the severity, and yet goodness and mercy of our God, He trieth our faith, he chasteneth his children, and promises that all things shall work together for good to them that love Him.

May the God of love and peace remain with us, and rule over us and direct us in all time, and sanctify our *bereavements* to the saving of our souls, is my devout *prayer*. * * *

Died in Danville, Ky., on the the 22d of January, 1857, James Graves, in the 78th year of his age.

But little more than three months elapsed from the death of his aged consort, the companion of his youth, before our brother was summoned to join her company in the presence of the Lord, where parting shall be no more.

Since he first trusted in Christ, salvation through the Redeemer's blood was his theme of praise; and his grateful remembrance of God's mercy was continually manifest in his constant attendance at the assemblies of the saints, and by his upright walk before the world. He served for a number of years as a deacon in the church of Danville, and by his faithful discharge of the duties of the office, purchased to himself a good degree. Earnestly desirous to depart and be with Christ, with the composure of one preparing for a journey, he settled all his earthly affairs and quietly awaited his expiring breath. The church deeply feels his loss, but rejoices in the confident assurance that he has entered upon the rest that remaineth for the people of God. S.

Dear Bro. Richardson.—Peace! Preferring that another should have performed this task, I deferred writing to Bethany until I learned that he had failed to do so. I now inform you that my father, Enoch M. Smith, departed this life near Danville, Kentucky, on Lord's day evening, December 14. 1856, in his 84th year. He was a native of Virginia, but had resided in Kentucky more than 60 years. He surrendered himself to our blessed Lord more than half a century ago. He passed through many trials of this life, still trusting in the mercy of the Lord. He was able to walk about up to his last hour. He was the first agent for the Harbinger at Danville and continued so for many years. His bound volumes from the beginning, he left to the Orphan School at Midway. But he rests from his labors. May we all prepare for our day and meet him in the "happy land." Amen! Yours in the kingdom and patience of Jesus Chist, Ephraim A. Smith.

[I have read with full approbation of its truth and justice the above tribute of respect to our much esteemed and beloved brother, Enoch M. Smith. I formed his acquaintance many years since, and the remembrances of the transparency of his character and deep devotion to his heavenly Father have not yet faded from my memory. How pleasing the association with the name and the character of a good man "that the righteous shall be held in everlasting remembrance while the memory of the wicked shall perish."—A. C.]

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VII.] BETHANY, VA., *JUNE*, 1857. [No. VI.

PROPHECY—*No. XVIII.*

CHARACTERISTICS OF THE MILLENNIUM.

EVERY age has had its own religious peculiarities. The patriarchal was distinguished for the simplicity of its institutions. There was then no centralization of power; no ecclesia or assembly called out and separated from the rest of mankind. During the first twenty-five hundred years of man's history, every father was a prophet, a priest, a king in his own family. He taught his children the precepts of virtue; he offered sacrifices for their sins; and he governed them according to his own sense of justice and propriety.

Under the Mosaic Theocracy, the order of worship was very different. Many new elements were introduced. A new priesthood was created; the tabernacle was constructed; a greater number and variety of sacrifices were offered; and in many other respects, there was given a more perfect representation of the economy of redemption.

Still, however, the law was only a shadow of good things to come. The way into the Holy of Holies was not perfectly understood while the first tabernacle was standing. The righteousness of God by faith was a mystery—a great mystery to the whole creation, till our great High Priest had entered once within the vail, not with the blood of bulls and of goats, but with his own blood, and there, in the

presence of adoring angels, demonstrated to the intelligent universe how God can be just, and yet the justifier of those that believe in Jesus.

The whole scheme of redemption was then revealed; all things pertaining to life and godliness were then provided; and arrangements were made for the consummation of every benevolent purpose that God had ever conceived in reference to fallen man. Christ was constituted the prophet, the priest, and the king of the new dispensation. The Holy Spirit was the first missionary—the principal agent sent to convince the world of sin, and righteousness, and of judgment; and at the same time to be the advocate and comforter of all true believers. Holy angels were sent to minister to the heirs of salvation; and to the Apostles, and through them to the church, was committed the word of reconciliation.

His word, says Peter, is to endure forever. "All flesh is as grass; and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endures forever. And this is the word which by the gospel is preached unto you."

While the world stands, therefore, all who hear the gospel, believe it, and obey it, will be saved just as were the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, to whom Peter addressed these words of consolation. And hence the same apostle adds in the conclusion of the same letter, "This is the true grace of God wherein ye stand; and hence also, Paul in his letter to the Hebrews comforts us with the assurance, that we have received a kingdom which cannot be moved. It is as enduring as time. Other kingdoms have passed away; but according to Paul and Daniel, this will endure forever. Christ must reign over the entire universe till all opposition cease; till the last enemy, death, be destroyed. Then, and not till then, will he deliver up the kingdom to his Father.

It is therefore folly to anticipate that the present order of things will ever be succeeded by another more in harmony with the wants of our fallen nature; or that anything will ever be added as an appendix to the old apostolic gospel. The Koran, the Book of Mormon, and all such pretenses, are a libel on that volume which, we are assured, contains all things pertaining to life and godliness.

It does not follow from these premises, however, that the measure of religious influence and enjoyment will always be the same. These have varied; and according to the sure word of prophecy, they will undergo, still greater changes. The Millennium is not a hallucination. It is a reality, as distinctly marked on the prophetic chart as the reign of Antichrist.

But what is the Mellenium? What does it mean? We do not ask what is the meaning of the word; but what are the distinctive attributes of the thing itself. What will distinguish the one thousand years, commonly called the Millennium, from all other periods in the history of redemption?

In the twentieth chapter of the Apocalypse, the inspired author has given us two principal characteristics of this long-desired era. The first of these is the binding of Satan; and the second is the resurrection of the souls of the martyrs and of the other saints most eminent for their virtues. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones; and they sat upon them, and judgement was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

When we say that this language is symbolical, it is only affirming that it is similar to other parts of the Apocalypse. Very few persons, we presume, would insist on a strictly literal interpretation of this passage. That an angel, in the ordinary sense of this term, will ever descend from heaven and literally lay hold on the dragon, that old sepent which is the Devil and Satan; that he will bind him with a literal chain of gold, silver, iron, or any other kind of material; that he will literally cast him into a bottomless pit, and lock him up as a culprit is confined in a jail or penitentiary; that during the period of his imprisonment, the souls of the martyrs and of those who had not worshipped the beast nor his image, will sit on literal thrones and literally reign with Christ, while all the rest of the dead slumber in their graves; and that at the expiration of one thousand years, the literal chain will be literally taken off Satan; the doors of his prison opened, and he permitted to go out once more to deceive the nations, is, we presume, rather too literal for almost any one. The Apocalypse is, by common consent, one of the most highly symbolical books ever written. The four living creatures, the twenty-four elders, the lamb in the midst of the throne, the little book in the right hand of Him that sat upon it, the opening of the seven seals, the sounding of the seven trumpets, the two witnesses in sackcloth, the

woman clothed with the sun, the great red dragon, the ten-horned monster that rose out of the sea, the two-horned beast that rose out of the earth, the false prophet, the pouring out of the seven vials, and the harlot on many waters, are as certainly symbols as were the patterns that appeared to Moses in mount Sinai.

We have no reason to believe that the twentieth chapter of the Revelations is an exception to this general law of symbolic representation. Indeed it is very difficult to conceive how Satan, a fallen *spirit*, could be bound with a material chain, and confined in a material abyss of any kind. But he always has been a subject of moral restraints. In the case of Job, he could not go a hair's breadth beyond the word of the Lord. And since the coronation of the Messiah, and the new order and arrangement of all the powers of the moral universe under him, the chain of this arch apostate, which was once long enough to embrace the whole world in its circumference, has been very much contracted. Every Bible since published has served to limit the sphere of his influence. And when the knowledge of the Lord shall cover the earth, as waters cover the sea, then the effect will be as if he were bound with fetters of brass; as if he were cast into the bottomless pit; and as if the world were delivered from the tyranny of his iron sceptre.

Let us not, however, cherish the delusion, that this great moral revolution will be effected by the word of the Lord alone; or by it, sustained merely by human or angelic power. The world will never be regenerated by such cold and lifeless speculations. There is in the Holy Scriptures, a higher power than that of either men or angels. The author of the Bible has never forsaken it. It is still the sword of the Spirit—the instrument through which this Divine Agent convinces the world of sin, and of righteousness, and of judgment. And hence in the prophecies of the Old Testament, the conversion, sanctification, and salvation of Israel, are directly ascribed to the agency of God's Spirit. Isaiah says, 32: 13—18. "Upon the land of my people, shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; *until the Spirit be poured upon us from on high* and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." That this refers to the future restoration of Is-

rael, is sufficiently evident from the context. No previous dispersion of this people at all corresponds with the description here given. But when they return to the land of their fathers, and the Holy Spirit be poured out upon them from on high, then will the wilderness become a fruitful field, and that which is now esteemed a fruitful field, will then be regarded as a forest, in comparison with the more glorious state of things which shall follow their conversion.

To the same purpose, is the testimony of Ezekiel, 36: 24—28. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean (cleansing) water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. *And I will put my spirit within you,* and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." And again in the 39: 28-29 of the same book, after describing the ruin of Gog and all his hosts in the valley of Hamon-Gog, the Lord says by the prophet, "Then shall they know that I am the Lord their God who caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: *for I have poured out my Spirit upon the house of Israel,* saith the Lord God."

We need not multiply witnesses. What is true of the Jews, is also now equally true of the Gentiles. For under "*the ministration of the Spirit,*" "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" All distinctions of cast have been abolished; and now every man is saved "through the washing of regeneration and the renewing of the Holy Spirit." And hence it follows, that during the Mellennium, there will be a very general and copious outpouring of God's Spirit on all the churches of the saints. And while the converted Jews and Gentiles combine to fill the whole Earth with the knowledge of the Lord, the Holy Spirit will work through it on the minds, and hearts, and consciences of all men.

Hitherto the word of the Lord has had a very limited circulation. There are now in existence only about fifty million copies of the Holy Scriptures; that is, if they were equally distributed, about one copy for every twenty persons that inhabit this globe. But more than nine-tenths of these have been published within the last fifty

years: and all of them are in the possession of a very small portion of the human race. The great mass of mankind, are still sitting in the region and shades of death, as ignorant of the true God and of Jesus Christ whom he has sent to redeem them, as they are of the inhabitants of the other planets of the solar system.

What more then could be expected under these circumstances, than the present idolatrous condition of this sin-cursed world? If it were true that the Spirit of God works "by means, without means, and contrary to all means," then indeed, it would be difficult to assign a reason why it has not yet convinced all men of sin, and of righteousness, and of judgment. But if without faith it is impossible to please God; if faith comes by hearing and hearing by the word of God: if the gospel is the power of God for salvation to every one that believes it, and if in conversion, the Spirit of God still operates on the spirit of man, through the Word, then indeed it is not difficult to understand why there are so few who follow the Lamb whithersoever he goeth.

But when the knowledge of the Lord shall cover the earth as the waters cover the sea, then will there be a universal medium through which the Spirit may legitimately operate on the hearts of all men; then will the Spirit be copiously poured out upon us from on high: and then will "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance" prevail under the whole heavens. Then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall feed them. And the cow and the bear shall feed together; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Then will be inscribed on "the bells of the horses, HOLINESS TO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar." Then "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." Then indeed will old things pass away and all things will become new. The type of the new heavens and of the new earth will then appear, and death itself will relax its grasp on the life of mortals. "There shall be no more then an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."

All this and much more in the writings of the ancient prophets, is but the counterpart of what John has described more symbolically in

the beginning of the twentieth chapter of the Apocalypse. When the little stone that smote the image shall become a great mountain and fill the whole earth; when "love, and joy, and peace, and long-suffering, and gentleness, and goodness, and fidelity, and meekness, and temperance" shall abound in every community; when sectarian bigotry shall cease, party names be relinquished, and all Christians be united together on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone, then indeed Satan will be bound, and as it were cast into the bottomless pit.

And whatever may be our theory respecting the first resurrection and the reign of the saints, there can certainly be no impropriety in representing under these, as symbols, the glorious and happy scenes of the latter days described by David, Isaiah, Jeremiah, Ezekiel, Daniel, and other prophets. If Ezekiel, under the influence of plenary inspiration, could represent the revival of Israel, by the revivification and resurrection of a multitude of dry bones; and if Daniel could say of the same event, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," surely none can doubt the propriety of describing under the symbol of a resurrection, the transition of the Gentile world from a state of death in trespasses and in sins to a life of holiness and happiness. Indeed Paul in a much more logical treatise than the Apocalypse, has used the very same figure in describing the same event. "If," says he, in his letter to the Romans 11: 15, "the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead?" That is, as the connection shows, a resurrection of the Gentile world from a death of sin to a life of the very highest spiritual enjoyment.

It is no objection to this explanation, that mention is made of the "souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." This figure is of very common occurrence in the Old Testament and in the New. Isaiah says in a passage already quoted, "The palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks, until the Spirit be poured out upon us from on high." This prediction, as we have seen, does not refer to the times of Isaiah. The pronoun "*us*" therefore includes neither the prophet himself nor any of his cotemporaries, except by analogy.

In like manner Paul says in his first letter to the Thessalonians, 5: 16–17, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." That the apostle does not here refer to the generation then living, is evident from his second letter to the same church. It appears that there were among the Thessalonians, certain literalists who inferred from the words quoted, that the second advent of Christ, the resurrection of the dead, and the final judgment were just at hand. And hence they began to walk disorderly, neglecting their own temporal wants, and the support of their families. But Paul corrected their mistake. He says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition." The phrase, "we who are alive," must therefore refer to persons then unborn. The pronoun "*we*" is the representative of all Christians, in all times, and in all places: and the phrase, "who are alive," limits it to those who shall be in the moral likeness of Paul when the Lord comes.

Still more appropriate are the words of Malachi, 4: 5–6. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." From this promise, many of the Jews inferred, that Elijah would really again appear "in propria persona:" but the great Teacher applied these words to John the Baptist, who came in the spirit and power of Elijah.

"The souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast neither his image, neither had received his mark upon their foreheads or in their hands," may therefore represent those who shall bear the image and moral likeness of the ancient martyrs. And in a book of symbols this is by far the most rational conclusion. It would be very difficult to show why these words should be regarded as an exception to the general style of the Apocalypse. But it is quite evident, that during the Millennium, nearly all persons will resemble the ancient martyrs in their active consecration to God. Then there will be no apostacies from the truth. Those that shall have a part in the first resurrection, will also rise among the first to meet their Lord in the air, and so shall they ever be with the Lord.

What a commentary then is all this on the power and efficacy of God's Word. The only cause that Isaiah assigns for the most wonderful moral transformation ever witnessed beneath the heavens, is, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Other collateral agencies are of course im-

plied. The church must proclaim it; the providence of God may in a thousand ways call attention to it; and the Holy Spiirit will of course still work in and through it, on the minds and hearts of all who hear it. But where there is no vision, the people perish. The Bible is the medium of all conversion. And hence Paul said to the Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus, I have begotten you through the gospel." Hence James said in his letter to the twelve tribes, "Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures." Hence too, Peter said in his first epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." And hence David says in still more general terms,

"God's law is perfect, and converts
The soul in sin that lies;
God's testimony is most sure,
And makes the simple wise."

The man therefore who does most to make all men hear, understand, believe, and obey the Word of the Lord, is laboring most efficiently for the suppression of every vice, the promotion of every virtue, and the speedy introduction of that glorious era when the will of the Lord shall be done on earth as it is now done in heaven.

R. M.

NOTES ON A TOUR TO THE SOUTH—*NO. I.*

Accompanied by my son Alexander, I left home on the evening of the 26th February on a tour South. The object of this tour was twofold;—first the pleading of the cause of original christianity; and, second, as farther subservient to it, the claims of Bethany College, as an institution of learning and science, based on the true philosophy of man, as developed and taught in the Holy Bible, in reference to his present and future usefulness and happiness, as a citizen of the universe; and with special reference to his present development and mission as a citizen of the United States of North America in the second half of the 19th century. These are prolific themes and superlatively worthy of the most profound consideration and regard of the true patriot, the philosopher, and the philanthropist.

We safely arrived at the Capitol of Indiana on the 28th of Feb'y. and on the evening of that day, by special request we addressed the Young Men's Christian Association of Indianapolis.

On Lord's day the 1st of March morning and evening we addressed the Christian church in that city. While there we enjoyed the kind attentions of brethren Jameson, Goodwin, and others, and the christian hospitality of our brother, Professor Benton, one of our most respectable graduates of Bethany College. President Young, formerly Superintendent of the Primary Department of Bethany College, was not present while I continued at Indianapolis, and consequently I had not the pleasure of seeing him. Professor Challen, another of our respectable graduates of Bethany College, gave us much of his company while in Indianapolis. We were pleased to learn that he is not merely popular, but very assiduous in the discharge of his professional duties.

On Monday, the 2d of March, we left for Cairo; and on Tuesday evening thence took passage on a New Orleans boat. On Saturday morning, the 7th, we landed at the plantation of brother R. P. Miller, in Louisiana, some thirty miles below Natchez. We there rested over the Lord's day, and finding besides himself and sister wife, brother J. E. Miller and sister wife, brother G. W. Miller, and Dr. J. M. Gouge, together with some of the neighboring planters; with whom we enjoyed some of the social christian ordinances of the day, and delivered to them a discourse on the fundamental facts and principles of the Christian Dispensation.

Being much indisposed through a cold contracted by imprudent exposure to the moist atmosphere of the Mississippi, I was much relieved by the kind assistance of Dr. Gouge. On the day following, we spent a very pleasant day at the residence of D. F. Miller, Esq., at *Point Pleasant*, very felicitously so called; and according to request I there delivered an extemporaneous address on the proper elements of a literary, moral, and religious education, after which we had a very agreeable interchange of views on sundry themes.

On Tuesday morning we took our passage on the steamer R. W. McRae, for New Orleans, in company with J. E. Miller and lady, and R. P. Miller, at which city we safely arrived on Wednesday, March 11th.

Soon as we landed on the wharf at New Orleans we found the carriage of brother E. C. Payne waiting to carry us to his beautiful residence in the midst of the city. We immediately found ourselves at home, surrounded with a spacious yard and garden which in its flowers and shrubbery give to it the advantages of a country residence.

Nothing was wanting to our comfort which hospitality could bestow, while we remained in the city.

His father was one of the pioneers in the commencement of the Reformation in Kentucky, and his brother, John Newton Payne, faithfully labored in the cause, we may say, through his whole active life, and that with no little success. We were much pleased in finding his son William in the family of brother E. C. Payne, inheriting so many of the most agreeable and promising characteristics of his beloved father.

We remained at his residence from Wednesday, the 11th, till Thursday evening, the 19th. During our sojourn we met with a considerable number of our old acquaintances. Amongst these were brother President Shannon, of Missouri, and Elder D. P. Henderson, latterly of Louisville, formerly of Missouri and Illinois.

These brethren had anticipated our arrival some weeks, and had been very successfully pleading the cause of the Canton Christian University, on the interesting theme of a liberal endowment. I was informed by them on my arrival that they had contemplated and announced their design of making such an effort, before they heard of my contemplated visit. On these premises I declined making any ostensible effort, and therefore did not deliver a discourse upon the peculiar claims of Bethany College while in the city.

I attended one of their evening meetings in the Christian church, and regretted to see so lean an attendance. Elder Henderson addressed the audience. An appointment was then made for me to address the church on the ensuing Lord's day morning, to which I assented, as also to assist in the reorganization of the dilapidated church of the Disciples in that city.

I was happy in meeting with brethren and sisters there from the upper country, that sympathized with the condition of the cause in that city—among whom were brethren A. L. Shotwell, A. C. Bullit, and sister Smith, of Louisville—brother and sister McHatton, of Baton Rouge, Mr. Keene Richards, of Georgetown, Kentucky, formerly a student of Bethany College, and others.

On Lord's day morning we had the pleasure of addressing a crowded house of as attentive hearers as I have at any time addressed. We learned that we had a very good representation before us of denominational christianity, in all its Protestant forms, and adapted our address as far as possible, to such an auditory.

It was a constitutional address based upon the person, mission, and claims of the Messiah—the *christed* prophet, high priest, and king of the *new reign of the Heavens.* The politics of the christian kingdom or church had but two grand objects—*piety* and *humanity.* These

were the elements of the *family* religion of the patriarchs ;—the *national* religion of the Jews,—and the everlasting empire of the Lord Jesus Christ. It was shewn that the foundation of the Christian church was not a creed—was not a philosophy—was not a mere polity, but a grand official personage, a Divine personage—as human as Divine, and as Divine as human—Emmanuel. Such was not its exact terminology, for this we cannot now give, but such was its spirit, its design, and its tendency.

In the afternoon a formal organization was consummated on the Apostolic basis, and some forty persons, male and female, were enrolled, formally gave their hands to each other and to the Lord, brother Henderson presiding, and finally partook of the Lord's Supper. We should add that brethren Shannon, Myers, and Henderson, with myself, co-operated in the all important scenes and transactions of the day.

On Monday evening, in obedience to a call from the Young Men's Christian Association, of New Orleans, I addressed it and a very large audience assembled in the Lyceum Hall, on "*the philosophy of the Young Men's Catholic Christian Association.*" After reading some three or four pages of it by a very imperfect light, because of the distance of the chandeliers, I was obliged to substitute for it an extemporaneous development of the subject, and was patiently heard by a very large assembly for one hour and a half.

In consequence of my labors, subject to the influence of the moisture of the climate and the cold I contracted while descending the river, I was obliged to give up public speaking, and to call for medical aid. Indeed I have not been so much prostrated for several years, but by the very kind attentions of brother Payne and family, and by the medical aid of Doctors Rushton and Belding, in some three days, I was so much improved in health as to venture to embark for the Red River country.

Our first meeting in Louisiana was at Cheneyville. The cause of Christianity in its sectarian attitudes, had almost expired in that vicinity. The Baptist church formerly existing there had ceased to be, and one individual of the Methodist persuasion was the sole representative of that denominational form of religion. The Christian church alone survived, and consisted of some hundred members white and black. Finding brother Myers there, a graduate of Bethany College, we had a meeting of several days, with quite a respectable auditory, and after a discourse on education and the claims of Bethany College, we obtained a subscription of 1300 dollars—brother J. Tanner subscribing $1000, and brother A. Jackson $300.

A considerable colored population attended our meeting there, to

whom was allotted one entire range of pews from the pulpit to the door, while the white population occupied three ranges of pews of the same length. The seats of both classes were alike cushioned, and no difference appeared, excepting the more fervent devotion.

W. H. Stewart, pastor of the church in Chenyville—for 5 years past—accompanied us to Big Cane. At Chenyville we had the pleasure of meeting sister Weems at sister Johnson's, whose christian hospitalities we enjoyed. We had an appointment at Big Cane for the 25th of March, and found a large assembly on our arrival, which we immediately addressed. We again addressed the church in its capacious meeting house on the 26th. While there we enjoyed the hospitalities of Brother Scott and his lady, formerly one of my neighbors in Virginia. We also formed the acquaintance of brother Cason, brother and sister Venoy, brother and sister Foreman, and others. While there, we received donations for Bethany College to the amount of $117 and 50 cents, one hundred dollars of which was contributed by brother Cason, formerly a member of the Baptist church.

On the 26th, after dinner, we left for Red River, and spent that night with Col. Marshall, of near Ever Green, in the Parish of Avoyielles. Next morning we took the stage for Red River, some fifty miles distant, and took passage on first boat for Baton Rouge, where we arrived at 12 o'clock at night.

Next morning, after visiting the elegant Female Seminary of brother and sister Slawson, we, by invitation received from Governor Wickliffe, repaired to his residence. We there had the pleasure of meeting our much esteemed and beloved sister Dawson, relict of Gen. Dawson, whose kind hospitalities I had enjoyed nineteen years ago on my former tour to the South. She is yet in good health, and her affections are all heavenward, as they were when I first formed her acquaintahce. Her grand daughter, the only child of Governor Wickliffe, is full of promise of being her representative in all the christian virtues.

We delivered two discourses in the very neat and chaste edifice erected by our brethren in Baton Rouge.

The Female Seminary established by brother Slawson and lady, in the structure of its edifice, and in its furniture and apparatus, will most favorably compare with any one in my whole horizon in the United States. The school is well patronized, and the system in it is certainly worthy of it.

We had also the pleasure of meeting sister Willis, of Bedford, O., in good health and as earnest and zealous in her profession as when I

first formed her acquaintance. Being the Seat of Government, the *political* capital of Louisiana, we cannot expect that christianity in its original elements can be more prosperous in Baton Rouge than in other political centres. We had here, indeed, as large and as attentive an auditory as could have been expected under all the circumstances, —the house being crowded to its capacity.

From Baton Rouge, after a three days sojourn with Gov. Wickliffe and his most interesting family, on Monday, the 30th of March, we proceeded again to New Orleans, and again found ourselves safely and comfortably lodged in the bosom of Brother Payne's interesting family, with whom we sojourned two days. From New Orleans, on the night of the 1st of April, we sailed across the lake to Mobile, and thence, after a day's sojourn, up the Alabama river some 350 miles to our next appointment in Selma. And here we shall pause for the present.

A. C.

"WEEKLY COMMUNION."

We copy the following statements from the Southern Baptist Review, for Nov. and Dec., 1856, on the interesting and important institution of the weekly observance of the Lord's Supper. It is found under the head of "*Weekly Communion.*"

"It is a generally admitted fact, that the stated recurrence of the times suitable for observing the Lord's Supper, is not the subject of specific appointment in the Scriptures. In this respect, that institution does not conform to the law of the Sabbath, which requires us to keep holy one day in seven.

Nevertheless, it has been supposed by many, that the apostles and primitive Christians observed the Lord's Supper on every Lord's day. And as it is a generally admitted canon in respect to Christian doctrine and discipline, that whatever institution or usage was sanctioned by the immediate and regular example of the Apostles, is binding upon Christian churches in all times; it has hence been asserted, that the usage of the apostles respecting the frequency of the seasons for commemorating the Lord's Supper, should be the existing law for all Christians now. Whatever was clearly sanctioned by way of precedent or example, among the inspired founders of the Christian system, may well be regarded as having an authority equivalent to an express command.

In view of these well understood principles, it is confessed that no little embarrassment has been felt in many quarters, as to the duty of Christian churches at the present time, respecting the frequent observance of the Lord's Supper. Many theological writers of high

standing, appear to feel no hesitation in admitting the belief, that in the apostolic churches the Lord's Supper was celebrated every Lord's day; and yet they feel that there is no obligation thence resulting, for a similar frequency of observance at the present time. On the other hand, there are not a few earnest-minded Christians, who insist that the practice of the apostles as to the stated times of commemorating this institution, is an indispensable feature of churches formed upon the model of the New Testament. Instances of the unhesitating manner in which this has been admitted by writers of high standing, may be seen in such as the following: Dr. Doddridge on Acts 20: 7, thus paraphrases: "And on the first day of the week, when the disciples, *as it was usual with them on that day*, met together to break bread," &c. Matthew Henry on the some, says: "In the primitive times, *it was the custom* of many churches to receive the Lord's Supper every Lord's day." Mr. Barnes also says on this passage, "*It is probable* that the apostles and early Christians celebrated the Lord's Supper on every Lord's day." These will serve as specimens of the many who have admitted the existence of the sabbatical commemoration of the eucharist among the apostolic churches, and yet have recognized no consequent obligation for its observance amongst all Christian churches now. Others, however, more consistent with their own admissions, have urged and practiced weekly communion as a standard of Christian duty. Amongst these, were some of the churches of the Pilgrim fathers of this country. Such is still understood to be the practice among nearly all the Baptist and Independent churches in Scotland and Ireland, which usage it is said, still operates as a barrier to complete fellowship among churches of the same denominations. In this country, it is one of the peculiarities of the churches of Disciples or Reformers, under the leadership of Mr. Alexander Campbell.

As this usage has been advocated with great plausibility by the Campbellites, and as many of them have made it the ground of their separation from the regular evangelical churches, it is of some importance to ascertain what is the ground on which the sabbatical observance of the Lord's Supper is so strenuously urged. The advocates of this system proclaim that the regular Baptist churches are subjected to an incurable weakness, by ignoring the weekly communion. They tell us, that our advocacy of baptism and other apostolical ordinances, is practically neutralized, in default of our holding to another article of faith, which they say it is as binding upon us as the command to celebrate the Lord's Supper at all, or to observe any other institution of the gospel.

Moreover, it is charged upon our churches, that by neglecting the observance of the Lord's Supper on every Sabbath, we possess no ascertained principle of order, by which we ought to claim the attendance of the members of a church, at the table sf the Lord. If a church has no rule of discipline growing out of divine precept or precedent, for promoting attendance upon these important seasons, then it is asserted that in our organization we are essentially weak at the center and foundation.

So much has been made of the views referred to, in some parts of our country, and these views have operated with so much effect in causing the withdrawal of some from our church fellowship who

otherwise might have continued to be consistent members, that it is certainly desirable to know how much of a foundation there is for a usage which pretends to so high authority from the Scriptures. And as the advocates of weekly communion disclaim the aid of any other than strictly scriptural arguments, we can reduce the conditions of the present inquiry to narrow limits. The argument from the usage of the early churches, after the canon of the Scriptures was settled, we imagine, would not aid materially the biblical argument, even were it urged into requisition. The passage in the well known epistle of the younger Pliny to the emperor Trajan, concerning the religious feasts among the Christian churcher in Bithynia, which has been considered by so many as an illustration of the standing custom of weekly communion, we conceive, supplies no argument at all. Pliny says nothing more definitely than this: "Their practice is to meet before day and sing a hymn to Christ, and to bind themselves by a solemn oath or sacrament, to do no wickedness: these things performed, they separate and meet again to partake of a common and innocent meal."

But a careful examination of this whole epistle will give no indication of the festival referred to, as being the Lord's Supper: nor does it intimate how often it was celebrated, whether every day, once a week, or once a month. The agapæ, (or love feasts,) mentioned by Tertullian at a later period, as observed by some of the early Christians, until becoming the occasions of great abuse, they were finally laid aside, are probably those referred to by Pliny. Yet these accounts in Pliny and Tertullian, together with the slender testimony of Justin Martyr, in his Second Apology for Christians, furnish about all the historical illustrations which have been pretended to, as strongly confirming the assumed recognition of weekly communion in the inspired Scriptures.

When we take into account this very small and precarious measure of traditionary or historical testimony upon the point at issue, it will only appear the more surprising that many respectable writers have so rashly admitted the scriptural sanctions for the admitted usage of weekly communion among the apostolic churches. After looking for all the reasons and proof texts on which such admissions have been founded, they can offer us only two passages of Scripture as favoring this view; and these we will now proceed to show, have a bearing exceedingly remote, if any at all, on the subject. One of these is found in Acts 2: 42, where it is said that the disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Now, taking the obvious sense of this passage, we may be content in asserting that the "steadfast continuance" in these religious acts, has no reference to the *frequency of the time* for holding the Lord's Supper—at least, so as to make out that the disciples then observed it every Sabbath. The passage could be made to prove, just as well, that the Lord's Supper was celebrated every day, or every succeeding month. It proves no definite succession of times at all. The other passage, and the only one, on which stress can be laid with any plausibility for the scriptural sanction of the weekly observance of the Lord's Supper, is found in Acts 20: 7, where it is said that at Troas, "Upon the first day of the week, when the disciples came together to break bread, Paul preached to

them, ready to depart on the morrow." Instead of this amounting to any proof that it was customary to commemorate the Lord's Supper at Troas on every first day of the week, it shows nothing more than the fact, that it was only *some regular occasion*, or *an occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the Supper while they could be together. The reason for this view will be found to rest on well ascertained facts. An examination of the state of the case, we trust, will well repay our readers for a little attention to the question whether there was any church at all, at Troas when Paul visited that place at the time mentioned in this narrative."

Before the examination of the writer's positions against "Weekly Communion," we must notice a few samples of his Latitudinarian terminology, as indicative of his specific attainments in the study of the inspired diction of the Christian Scriptures. His first two paragraphs are expressed in the following words:—

The "Lord's Supper," he observes, "does not conform to the law of the Sabbath, which requires us to keep holy one day in seven." This is a remarkable preamble to his subject. What does it mean?—"The law of the Sabbath requires us to keep holy one day in seven!!" This law I have seen in some catechisms, but have never found in any copy of the Holy Bible. There is no law in my Bible, nor in any that I have ever seen, requiring us to keep holy "*one day in seven*"—on the contrary, the Jews were not commanded to keep holy "*one day* in seven"—but were commanded to keep holy "the *seventh day*." These are as distinct as heaven and earth. "*One day in seven*" gives to man the selection of the day, of any day in the seven which he pleases. But the Lord commanded the Jews—his holy nation—to observe *the seventh day*. Hence, no other day of the week was ever called "*the Sabbath*" by any Divine authority reported in the Bible. Nor could there be, for the reason given for the sanctification of the Seventh day—God worked for six days in the drama of creation, and rested on *the Seventh*. And for that reason *hallowed* or sanctified it. In other words—he *set it apart* as a monumental day.

Did our Southern Baptist Review overlook the fact that the Divine rest could not be celebrated on any day of the week, but on that on which it occurred? The assumed papal license of "changing times" and institutions, or "seasons," is generally amongst Protestants, reprobate authority. Does our protestant Review admit such a power, and claim such an authority?

Assuming this position, I do not wonder that our reviewer "felt no little embarrassment," as to the duty of Christian churches at the present time, respecting the frequent observance of the Lord's Supper. "Many theological writers of high standing appear to feel no hesitation in admitting the belief, that in the apostolic churches the

Lord's Supper was celebrated every Lord's day;—and yet they feel that there is no obligation thence resulting, for a similar frequency of observance at the present time." Of this class, our reviewer assumes to be one. Yet he admits that there are not wanting, earnest minded christians, who insist that the practice of the apostles as to the stated times of commemorating this institution, is an indispensable feature of churches formed upon the model of the New Testament. In favor of this view, he cites Doddridge, Henry, and Barnes, the Pilgrim Fathers of New England: and others, who have urged and practiced weekly communion as a standard of christian duty—"nearly all the Baptist and Independent churches in Scotland and Ireland, it is understood so practice."

Yet after all these concessions or acknowledgements, he proceeds to war against this weekly communion—and that, forsooth, because he can create some doubts as to the authority of Pliny, Tertullion, and Justin Martyr, on the premises; and because Acts 2: 42, and Acts 20: 7, may be tortured in the fiery furnace of extra judicial criticism to indicate that weekly commemorations of the Lord's death were no essential part of Christian worship on the Lord's day, even in the apostolic age. With him it was "a social religious ceremonial, to be celebrated by a church or a body of brethren in their collective capacity, and never by private individuals as such, as a personal means of grace." page 712. As to private individuals, *as such*, partaking of it, we know not in our horizon of a single case. But in calling it, in any view, "a *social religious ceremonial* to be celebrated by a church," I cannot think our reviewer does any honor to his head, or heart, or conscience, or to the authority of Peter, Paul, or Jesus Christ.

With us, the Lord's Supper is a most solemn festival, to be enjoyed on every Lord's day by every *church* of Jesus Christ, large or small. It belongs not to a mere family—a simple duality or bare plurality, anywhere or everywhere, meeting *as a church*, but to the whole church assembled on the Lord's day in any one place without respect to its number of members. As to the church at Troas, our reviewer but throws dust in the eyes of his readers. He undertakes to show that there was no church at Troas—or "that there is no evidence that Paul or any other apostle ever gathered a church there." But suppose there was not, what does such an assertion prove? Does Luke's silence become an oracle declarative that there was no church large or small, stationary or transitory, at Troas in the apostlic age? Logic, or reason, or fact, or history, we care not what the verbiage be called, enervates, emasculates, and annihilates every such effort to prove there was no church, or no weekly observance of the Lord' Supper in

Troas, as reported Acts 20: 7. Let us read the passage—Paul and Sopater went in company to Troas—on arriving there they found Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus waiting for them," *in a hotel*, or an *Inn!* And upon the first day of the week, when *the disciples* were got together to break the loaf, Paul discoursed to them till midnight." Was it to the disciples there, or to his fellow-laborers? Let common sense decide. How came it to pass, if there were no community of Christ there located, that Eutychus got crowded up into a window, and why so many lights in the upper story "where they were assembled?" It is truly a strange case, if there were no church or congregation there. But our penetrating, inquisitive editors of the "SOUTH-WESTERN *Baptist Review—the Eclectic*," say "it was only *some occasion*, or, "*an occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the Supper, *while they could be together.*"

By such courageous assumptions, and philosophical presumptions, any question of fact may be annihilated or converted into pure gas.—But this exhilirating gas excites great courage—and emboldens to daring efforts: hence our reviewer calls the Lord's Supper a "*social religious ceremonial* to be celebrated by a church, or a body of brethren in their collective capacity, and never by private individuals as such, as a personal means of grace," p. 712. "If these facts," says he, "be admitted,"—what facts? His *opinions* of a social *religious ceremony*, are, at his stand point, converted into unassailable *facts!*—There is great boldness in the following quotation—"For first of all when you come together in the church," here our reviewer inserts an &c. Yes, an *etcetera;* and suppresses the words, "this, is not, to eat the Lord's Supper." 1 Cor. 12: 18. Whereas, Paul to show the prominence of this sacred social ordinance, (or "religious ceremonial!") says: "Your coming together *is not to eat the Lord's Supper!!*" As the teacher says to his pupils when trifling—"your coming to school is not to learn"—whereas it is the chief object and the design of a school to impart instruction, and the chief design of the pupil in going to it, is to acquire learning. The Lord's Supper is the feast of a spiritual church. and the greatest attraction to membership in it. He that values not this institution as the feast of the soul, has no business in Christ's church. He who goes to church to hear a speech—sing a hymn, and listen to a prayer, and to regard this as acceptable to God, honorable to the Lord, and spiritually profitable to any one, needs to have his eyes anointed with the genuine "eye salve obtained from the great Physician of Souls.

But the assembling of the brethren at Troas to keep the ordinances as delivered to them by the apostles, is to be inferred from a constitu-

tional provision in the Christian Statute Book, as well as from the perspicuous statement of the fact before us, and other apostolic oracles equally indicative of one and the same organization. There is no reason for any one church to be debarred from the constitutional privileges and provisions of the Christian social ordinances, being as they are designed for the whole kingdom of the Lord Jesus.

There are no special latitudes or longitudes in the Kingdom of God on this earth. The birthrights, titles, honors and privileges of any one Christian, under the administration of the Lord Messiah, are equally the birthrights, titles, and honors of all Christians as long as they keep his ordinances and walk in his institutions.

Our anti-weekly communionist finds only two reasons, or two passages of Scripture, at all favoring the weekly communionists. One, "*thus saith the Lord*"—in precept or example, is as good as ten thousand. Besides, so far as precedent is concerned, the weekly communion has, to say the least, as much express Divine authority and precedent in the Christian Scriptures, as has the weekly sanctification of the first day of the week. If it be Scripturally obligatory on christians to observe, sanctify, or consecrate the first day of the week to the Lord, it is even more Scripturally obligatory on Christians to celebrate the sacrifice of Christ in their meetings on the First day, than to meet for any other purpose. *To meet specially to read God's book, to sing, to pray, to teach, or preach Christ on* THAT DAY *has not any Divine authority—not one precept nor example in Holy writ!* We take stróng ground, and challenge contradiction! "They came together on the first day of the week *to break the loaf.*" Acts 20: 7.

Paul, indeed, made them a *six hours speech*, according to Dr. Adam Clark and others, which is, indeed, very probable, from Luke's account of it, and from Ομιλησας *homileesas* being used rather than διελεγετο —*dielegeto*. But the assigned cause of their meeting is, itself, paramount authority, and declarative of an apostolic institution. It was not *will worship*, but *Divine worship* in its origin, nature, character and design. It was, and is, a positive and Divine institution of Divine authority, and consequently of Divine benevolence—and was truly the family meal of the Lord's "household of faith."

We appeal not to Pliny, Origen, Tertullian, Justin Martyr, or any mere ecclesiastic authority; although were we to enter that field we have nothing to lose, and something to gain. But we do appeal to Acts 2: 42. In this summary of primitive usage we have the same definitive and positive verbiage in the whole details of the apostolic and primitive church institutions. "They *continued*," or *were continuing*," *steadfastly* in *the teaching* of the apostles—"in *the fellowship*" or distribution of goods—"*in the breaking of the loaf and in the pray-*

ers." Such was *original, primitive, apostolic* christianity. And such only suffices us. If one was contingent, or otherwise, all were. If one was constitutional, and Divinely ordained, all were. The apostle Paul praised the christians if they kept the ordinances as they were delivered to them, and blamed them if they did not. The Southern Baptists ssumes that this statement—Acts 20: 7, "shews nothing more than the fact that it was only *some regular occasion* or *an occasion furnished by the presence of Paul*, while on his missionaay tour—to celebrate the supper while they could be together." p. 712. Were Paul amongst us, and had read this, methinks he would ask the reviewer,—"Who authorized you, my learned Doctor, to say the church at Troas honored me more than their Master?" "Is not he always present with, and in, his church? Is not this his promise to his friends —who keep his commandments—that where even a duality or a plurality have met in his name he will be present—or one in their midst? And why came you to assume that the brethren at Troas honored me thus, when present with them, and would not on that occasion have honored the Lord himself, had I not been there?

This view of the subject entertained by the Review, completes his definition of it—"a *social religious ceremonial!*" He is quite consistent in this one point at least—He treats it as a church *ceremonial.*— When a christian preacher comes along, they very ceremoniously present him with a rich repast, a splendid supper at the Lord's expense! Tell it not in Rome, publish it not in the streets of Constantinople, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph!"

We have not yet done with the Southern Baptist Review. We hope to do him ample justice. A. C.

RECITALS OF EXPERIENCE.

"A CHURCH, in the sense of the New Testament, is "a society of true believers and faithful followers of Christ." None are rightly its members but such as have bee "transformed by the renewing of their mind," and "made accepted in the Beloved." The sons of *Zion* are those who, by a new birth to spiritual life, are also sons of God.

The title to membership in the church depends upon this radical change of heart. The law that requires it is fundamental to the purity, and in the divine judgment to the existence, of the church. If this change cannot be known to those who experience it,—if it cannot be manifested by reliable indications to others,—then, every addition to the church must be effected, in hopeless ignorance whether the fundamental law in question is or is not trodden under foot. The suppo-

sition is preposterous, that God has appointed so thick a cloud of "ever during dark" to hang over the portals of the Christian temple.

With that allowance for infirmity of human judgment, which must be made in every department of enquiry, the spiritual renewal lying at the basis of the title to church membership may be ascertained upon satisfactory evidence. Zion can distinguish her sons from aliens, not with the infallibility of her Lord, but with a gratifying approach toward certainty. Estimates of character are no more liable to mistake here, than anywhere else in the wide circle of man's relationship to man.

At this point the question comes up, Is it the right and duty of the Church to examine all those who aspire to her fellowship, and receive or reject them, according as she finds or fails to find—applying such tests as suit the case—that they have "passed from death to life?" There are theologians who concede no such function to the church; who maintain that "the communion of saints" must throw wide its doors for "the precious" and "the vile" alike—if they but subscribe (no matter how clear or dubious the tokens of a *living* faith) to the current formula of doctrine. On that foundation Rome builds her hideous superstructure of delusion and despotism. To the extent in which divines of other schools incline, in theory or practice, to waive the demand of what Edwards styles "visible saintship, or the credible profession of regeneration" as a pre-requisite for admission into the church—to that extent, they Romanize. If we would not have a people of Christ without the spirit of Christ; if we would not build a "synagogue of Satan" upon the foundation of the apostles and prophets; we must recognize the authority and obligation of the church to fence herself in from the intrusion of such as give no trustworthy evidence of having been made "new creatures." In the matter of reception to her fellowship, the church must enforce that fundamental law of Christ, under which, as his representative on the earth, she separates from the nations a purified and therefore a peculiar people to his name.

It rests with the Church to determine by what process the evidences of conversion shall be reached, in each case of application for membership. There is no scriptural statute which rules out all liberty of choice. and ties to the observance of one specific, unvarying, Procrustean mode. What seems *essential* in the premises—WHAT CAN IN NO INSTANCE BE SET ASIDE—is, a statement of the mental and spiritual exercises involved in "repentance toward God and faith toward our Lord Jesus Christ;" the utterances of a renewed heart, testifying to the power of divine grace for its renewal; in the language of our fathers, "the telling" of one's "experience." But whether this statement shall take the form of a continuous narrative from the lips of the applicant himself, or be developed by a conversation, in the presence of the church, between the applicant and the pastor, the one propounding and the other answering enquiries adapted to elicit the truth—these are points left open to the discretion of the parties, and requiring different treatment, it may be, in accordance with diversities of character and circumstances. There is, moreover, a margin for the exercise of opposition, in determining how much of this statement *must* be made in the audience of the church, and how much *may* be remitted to private interview with him who labors as the

church's "teacher in faith and unity." But whatever may be the decision of these collateral questions, evidences of conversion must be demanded—*the experience* (call it by what name you will) *must be told*—if the church is not to peril her purity and existence, by gathering with indiscriminate facility "all sorts of men" into her enclosure, and blotting out all traces of distinction between herself and the "world."

The points which we have specified, as admitting variety of action, are not however indifferent. We have decided preferences about the matter. Where the applicant can and will speak for himself and declare the work of grace upon his heart, this is, "by much, far better," than any other mode of procedure. It ought, we conceive, to be the rule; and everything else in substitution for it, the exception. We incline to this conclusion as the result of numerous delightful reminiscences which come clustering to our minds while we write. Our souls have often been refreshed by plain, artless, unassuming recitals, in harmony with "the Bible tests" of conversion. Nay—we do not fear to say it—we say it with grateful thanksgiving to God for the smallest "crumbs" of "the children's bread" by whomsoever he chooses to send them—unlettered Africans have thrilled our hearts to the utmost core by their "experiences." Experiences, we feel sure, for which Apostles would have found a ready ear and sympathizing spirit! Experiences, for which Bethany may have no tolerance, but which have their echo in—HEAVEN!

It is always with regret, then, that we witness a reluctance on the part of applicants for membership, to narrate their religious exercises. We are constrained indeed, to pay tribute to the constitutional timidity which seals their lips, except in so far as brief answers are returned to a pastor's questions; but we pay it with more unwillingness than we care to state at its full amount.

Recitals of experience are sometimes linked together with circumstances of a unwelcome sort. Instances are not wanting in which the over-forward have been ostentatious; and hypocrites have glossed with slimy tongue; and ignorance, weak though not wicked, has darkened with the shadow of its own mistaking, what were, in fact, "the dealings of the Lord." On such examples, objectors fasten and feast—guided, it may be, by personal affinities for that which lies *below* the accustomed field of vision to a better because a purer type of mind. But, two brief answers suffice to break the force of all difficulties which take their rise in that quarter. First: There is nothing exempt from the traces of human infirmity. "Whenever man touches the things of God he leaves upon them the soil of his finger-marks." If only that which cannot be abused may claim observance, then all the institutions of Christianity must be swept away by a single stroke of abrogation. Secondly: Those who would break down recitals of experience have offered nothing better in their stead; nothing which may not be wrested by perversion; nothing whatever to shield the sanctity of the church from the intrusion of defiled and defiling men. Does the fruit of their experiment read us no warning against treading in the same path of rash innovation?

We clip the following from an article on this subject, furnished by Dr. Fuller, to that excellent paper—*the True Union:*

"A great deal is said about "Baptist Usage;" but *Baptist usage has always been what it is now.* If the candidate will speak at length,

his narrative always has been and still is welcome. But if the candidate prefer, questions always have been proposed, and a conversation has taken place between the pastor and the candidate, as between Philip and the Eunuch; and, when the pastor has repeated to the church the language of the candidate, and space has been given for any enquiries by any member of the church, the vote has been taken. If there ever was a Baptist usage differing from the course above stated, exacting in all cases a relation of experiences, and forbidding questions, *the writer of this—after twenty years' ministerial intimacy with churches and ministers,—has never heard of it.*"

THE RELIGIOUS HERALD HALF CONVERTED!

Be not startled, courteous reader, at this heading—The Religious Herald half converted!! You suppose, or may suppose, from the gall and wormwood of his weekly effusions for years past, that his case was desperate. It was, indeed, a hard case, but still a possible case. He has written an article upon "*Recitals of Experience*,"—March 19, 1857. He now demands a "recital of experience"—not of *Christian* experience—but of *experience* before baptism. Of course faith is a matter of experience, and therefore, who ever possesses it can avow it. He has now, therefore, placed himself in juxta-position to those who, while they always demanded the simple experience of faith before baptism, did not demand a "*Christian* experience" before they were united to Christ, or, in Paul's style, "were immersed into Christ."

Notwithstanding this bursting forth of a few rays of light into his mental chaos, he only sees men which he can distinguish from trees only by their walking. He however, as yet, talks awkwardly. A statement of "the *mental* and spiritual exercises involved in Repentance *toward* God and faith *toward* our Lord Jesus Christ." But whether this statement shall take the form of a continuous narrative from the lips of the applicant, or be developed by conversation in the presence of the church, between the applicant and the pastor—the one propounding, and the other answering enquiries adapted to elicit the truth, is not stated. These are points left open to the discretion of the parties, and requiring different treatment, it may be, in accordance with diversities of character and circumstances. Besides this, he leaves a margin of liberty for the exercise of option in determining how much of this statement *must* be made in the audience of the church and how much *may* be remitted to private interview with him who labors as the church's "*teacher* in faith and unity."

As we have given his whole article to our readers, they can judge, and they will judge as they ought upon the whole *phases* of the *modern Mr. Sands* compared with the old fashioned Mr. Sands.

The above article is more than I ever hoped to see from one so

crafty, so *secular*, so *one-sided*—as I have been for many years constrained, however reluctantly, to contemplate him.

But the Baptists are moving in the right direction in many large fields in these United States, and the force of outside opinion is no weak stimulus to new enquiries.

In my recent excursion through Louisiana, Alabama, Mississippi and Georgia, I found some noble ministers of that community, of the *Berean*, rather than of the *Thessalonica* mould and pattern, from not one of whom heard we one word of our heterdoxy, but on the contrary, the echo of their approbation frequently reached our ears. The ministry are not now, anywhere, leading the people as they were wont some forty years ago. The people now rather lead them. And so it will be, because so it has usually been. It is an element of the ministry of both Church and State. A great company of the priests became obedient to the faith, when they saw the people leaving them by multitudes—as Luke reports in his Acts of the Apostles. And the growing conviction that we are as orthodox as the Baptists themselves, who are called "*regular*" and "orthodox" by one another, and occasionally by those without the pale of their communion, has, no doubt, its full share of influence in new modelling the style both of their pulpit oratory and of their periodical press.

We care little for the compliment of "*orthodoxy*"—inasmuch as no one has ever been reported as having entered into Abraham's bosom, or into heaven, by reason of orthodoxy or of sound thinking.—No sound theorist ever entered into heaven in virtue of his theory—or because he had sound views. Even faith, which is superior to any philosophy of religion, without its appropriate fruits, has no power to open the gates of paradise to any man. A *dead* faith never *quickened* a son of Adam.

A profession of faith is not equivalent to a new heart or a right spirit. A man quickened by the Holy Spirit, through the faith of the gospel, essentially differs from an orthodox theorist of any school in Christendom.

Satan and demons are as orthodox as Gabriel, or as the apochryphal Raphael, one of the seven holy angels of Tobias. But in heaven they have no inheritance.

It is a living faith in the Divine person, mission, and sacrifice of Jesus the Christ, that capacitates a fallen man for a mansion in the skies. Philosophies, orthodoxies, abstractions, have no place in the oracles of God, enter not into the christian faith, hope, or love; and are not to be demanded of any man as preliminary to his baptism, or to his personal introduction into the church of the Lord Jesus Christ.

Of all the aberrations of sectarianism, none is more repugnant to

reason, experience, or Holy Scripture, than the demand of Christian experience from a candidate for Christian baptism. But "the experience of faith"—(a novel terminology !) as a substitute for christian experience, is an awkward expression and a still more awkward demand from a candidate for baptism. Why not come out at once, without this mincing, and substitute a confession of the faith instead of any "experience," in order to baptism?

"If thou believest with all thy heart, then thou mayest be immersed into Christ." "I believe," said he, "that Jesus is the Christ the Son of God," or "I believe the Son of God to be Jesus the Christ," either of which, according to the translators taste, or the confessor's conception of Jesus of Nazareth, indicated his faith in the Gospel which Philip preached. Was not this a satisfactory experience in the judgment of that Evangelist? Did Philip say to the officer, you must go up to Jerusalem and present yourself before the church and relate your experience of faith, and then, *if they approve it*, you may be baptized! What say you, Mr. Sands, to this case? And can you find a solitary case in the Holy Scriptures, of any one being summoned to appear before a church, or of any one relating a *Christian experience*, or any experience, as a condition of his baptism? And, if you cannot, why wear out your brains in manufacturing problems to maintain your old antiquated Baptist traditions; and worse still, wear shades over your eyes for an opthalmia which you yourself have superinduced into your system? And what will all this avail you, after you have passed over Jordan? Why jeopardize the doom of Esau, rather than secure the blessing of Jacob—the inheritance of the Israel of God? To many of your contemporaries, you are a transparency of crystalized sectarism. Remember these words,—"Verily you shall have your reward!" I thus write, because I feel as a philanthropist, and because I comprehend you, your aims, and your objects. You *know* you misrepresent us as a people. You *know* that we neither deny the Holy Spirit, his person, his office, or mission. *You cannot but know* that we as a people, repudiate the views you so impiously and maliciously attribute to us. I say again, you *know* better. How many of your quondam brethren have you treated as though they were heathen men and publicans!

You know, or from your position, you ought to know, that a multitude of your Baptist brethren sympathize with our views, much more than with your dogmatisms. They know too, that you dare not admit into your paper one of our responses to your ungrounded allegations. We know many prominent Baptists south and west, that have no fellowship with you, and no sympathy with your reckless slanders. They comprehend you more profoundly than you imagine; and a few

years will convince you of the fact, unless the spirit of slumber shall have closed your eyes against every ray of light.

You know, as well as you know your subscription list, (and that you know more perfectly than any page of Paul's Epistles,) that we cordially reprobate the heresies which you charge upon us, and which you put into our mouths. In the unambiguous spirit of King Solomon, (Ecclesiastes 11 : 9,) may it not be said with little abatement, of an old man as well as of a young man, "Walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment!"

It is a work of supererogation to go into an analysis and development of the false representations, or misrepresentations you have given to your readers of our positions. Your beau ideal of a successful champion in Tennessee, is the greatest monster of a religious editor known to the American press. His very censure is praise. With him truth is falsehood, and falsehood truth. Stop, sir, and think how this will end with you! The day is at hand when your positions will be tried with fire. Alas, for the development! May God grant you repentance to the acknowledgment of the truth, before you pass through the lions on the banks of the swelling Jordan.

Our positions are before the American people. But you dare not give us column for column to lay them before *your* readers. I demand it in the name of truth and justice. If you refuse, the uncommitted public will give you an unenviable niche in the temple of defamation. You are skilled in the tactics of defamation, and only skilful and eloquent in making the worse appear the better reason. There is a manly, open, generous and magnanimous port and style in combatting error and in maintaining truth. This we have studied, and endeavored to carry out for many years. We therefore, give both sides when desired, under the arbitrament of Christian reason, truth, and justice. We tendered this even to you, the least entitled to it of any living editor or defamer known to me—one only excepted, and his case is in the doubtful gender. I stand justified before Paul in thus speaking. His encomium on the Cretans, borrowed from one of their own prophets, is fully applicable to the case before me. The reader will find it recorded in Paul to Titus, 1st, 12. *And he, too, endorses it. The testimony true* then, is *true* still. This spirit yet lives and acts in harmony with its grand prototype.

But to return—the Herald says:—"It rests with the church by what process the evidences of conversion shall be reached in each case of application for membership." As many cases, so many forms of trial! The apostles demanded the confession of the faith with the mouth. They well understood their work. "If thou believest with

all thine heart thou mayest." Did they require an oath, an experience or a naked yes? And why only this? Because nothing superior to this in the field of spiritual vision or enlightened reason, could be offered. "Let your *yes*, be yes, and your *no*, no." Parrots could be taught a formula. "*If thou believest with all thine heart thou mayest.*" "Let your yea be yea, and your nay, nay," is as oracular in this as in other courts of enquiry. And the Baptists are being obliged, by an accumulating light, to admit and adopt it in some cases. If right, and just, and adequate in one case, it is so in all. No man has any authority to demand more or accept less. Men may falsify in and under any form; but we have the simplest and the best, because apostolic, and consequently of Divine warrant. The Baptist court of enquiry—or of *oyer* and *terminer*—is as human as infant baptism.

Besides the enquiry—"*Do you believe*," or "do you believe with all your heart"—a very intelligible enquiry—is the highest test that could be exacted as pertinent to an actual immersion into Christ. The Baptist formula is wholly unscriptural. They baptize *in the name* of Father, Son, and Holy Spirit, which no apostle of Christ ever did. They immersed into Christ—into the name, &c. It is grammatically, logically, and evangelically impossible to baptize or immerse a person or thing *in a name!* But the pride of party and the spirit of rivalry do keep, and will keep some immersionists, as they do some sprinklers, sinning against the true light of the gospel, merely because they are too proud to learn. We rejoice that many of them have candor and honesty to act out their convictions. A. C.

FAITH *versus* PHILOSOPHY.—No. 5.

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

We have just had before us a notable illustration of the latency and insidiousness of the sensualistic philosophy. We have seen how deeply imbued with it an individual may be without being at all conscious of it, and while he is loudly declaiming against all philosophy. And if such may be the case with one who is of some reputation for education and intelligence, how much reason there is to fear that the genius of Locke holds its secret councils in the hearts of multitudes who are still less capable of detecting its presence! In the further prosecution of our subject, and that we may render some aid

to such of those referred to, as may be disposed to undertake the important task of candid self-examination, we shall now briefly indicate some of the natural results and tendencies of the philosophy in question.

One of its most striking features is, that it constantly seeks to resolve everything into sensation, or into mere words. It is, hence, naturally and directly antagonistic to everything spiritual in religion, so that one cannot so much as say with an apostle, that "the things of the spirit are spiritually discerned," without being at once charged by those of this school with teaching "strange things." But I am not at all surprised at this, for it is the nature of this sort of philosophy to indispose and unfit men's minds to receive anything that is not merely outward and formal, and to estrange them from all inquiries and experiences which have regard to the "hidden man of the heart." In these respects, its influence is the same in all, and this becomes more and more manifest in proportion as the mind becomes imbued with it. It gradually dries up the fountains of spiritual sympathy, and creates in the heart a species of impiety towards the spiritual and invisible which doubts its presence and denies its power, and thus substitutes, in religion, an interested obedience to things external, for the confiding heart-trust of unselfish love—an experience which is merely sensible and exterior, for the self-consciousness of the soul and the earnest of the Spirit.

These individuals must have taken up strange views of reformation in general, and of the present "Reformation" in particular, to suppose that one extreme is remedied by another, and that a mere nominalism is to be administered to religious society, in order to cure it of enthusiasm. They have yet to learn that extremes *meet*, like east and west or day and night, and that the metal *cooled* amidst the frost of an Arctic winter will "burn" as readily as that which is heated in a furnace. They have been mightily annoyed and scandalized at the modern "Spiritualism" of one Ferguson and his co-adjutors! It is right they should feel thus, for a grosser delusion or a more unhappy apostacy from truth, reason, and scripture, has rarely been witnessed. But let me ask them to define the practical importance of the distinction between disquieting the spirits of the departed, to bring them up, by incantations, "knocks," or other modes of suasion, moral or immoral, in order that they may deliver oracles which may serve as *addenda*, *corrigenda*, or substitutes for the Bible, and the delivering oneself up to the sensualistic philosophy in religion—to the guidance of the *spirit* of JOHN LOCKE, evoked, not from the tomb, but from the "Essay on the Human Understanding." A substantial printed vol-

ume may afford, I fancy, communications quite as influential as any revelations ever whispered in the dark, or spelled out by a spirit in his *psychomantic primer*.

It is most true that it is a cardinal feature of this religious reformation, to direct the attention of men to words, even to the precious words of Holy Scripture. But it was never intended that these should be made a substitute for the *things* which they reveal, or that mere *grammar* and *logic* should replace *spiritual discernment*, and be permitted to establish themselves as a barrier between the soul and spiritual enjoyment. Yet this is precisely what is done under the influence of the sensualistic philosophy, "which sees nothing but metaphors in spiritual beliefs; which, after the senses, ascribes everything to signs and to language, and whose essential character is the negation of all the great truths which escape the senses." "Scholasticism," says Cousin, whose language we have just employed, "had converted many collections into substances, many words into entities; by an exaggeration in a contrary sense, Locke converted substance into collection, and made words of things; and this, mark it well, necessarily, and by the force of his system. Admitting only ideas explicable by sensation or reflection, and being able to explain the idea of substance by neither, it was necessary for him to deny it, to reduce it to qualities which are easily attained by sensation or reflection. Hence the systematic confusion of qualities and substance, of phenomena and being, that is the destruction of being, and consequently of beings. Nothing, therefore, substantially exists, neither God nor the world, neither you nor I; all is resolved into phenomena, into abstractions, into words."

So completely, indeed, does our sensualistic philosopher satisfy and occupy himself with words, that he can neither understand nor relish 'the things of the Spirit.' To him they are unacceptable "novelties." They are denounced as "metaphysics," because, being of the sensualistic school, he can have nothing to do with anything that may not be presented to the senses, and he accordingly limits himself to PHYSICS, since everything must be *physical* that is not *metaphysical*. We have but two great departments in this universe of ours, that of mind or spirit, and that of matter.* Metaphysics treats of the one

*"The natural division of things that exist, is into body and mind, things material and immaterial. The former belong to physics, and the latter to the science of metaphysics."—Webster's Dict. *Metaphysical* science, as contradistinguished from *physical*, embraces *psychology*, which, treats of spiritual being or existence, and *morals* or *Ethics*, which treats of rights and duties. In signalizing his antipathy to everything that is not physical, the sensualistic philosopher is not always content to denounce *metaphysics*, but often is at the unnecessary pains to include by name in his anathemas, "*moral philosophy*," a

and physics of the other, and he who inveighs against the former, as does our friend Fanning of the Advocate, gives conclusive evidence, if he unde stands himself at all, that he is wholly devoted to the latter. Hence the need of ecclaircissement, for no individual can be permitted to declaim incontinently against the one half, and that the "better half" of God's universe, and at the same time attempt to occupy an ambiguous position as if he himself belonged to *neither*, and was *superior to both*. Persons who profess to be educated, are justly expected to use words in their true significations, and must be held strictly to the issues which they themselves are pleased to make. The tendency, however, to scout everything that is spiritual and not physical or material, is characteristic of the sensualistic philosophy. Locke, the master of the school, went so far even, as to intimate that mind or spiritual being might be, after all, a mere modification of matter,—that matter might, by a peculiar modification, produce all the phenomena of thought. He says: "We have the ideas of matter, and of thinking, but possibly shall never be able to know whether any mere material being thinks, or no; it being impossible for us, by the contemplation of our own ideas without relation, to discover, whether omnipotency has not given to some systems of matter, fitly disposed, a power to perceive and think, or else joined and fitted to matter so disposed a thinking material. What certainty of knowledge can any one have that some perceptions, such as pleasure and pain, should not be in some bodies themselves, after a certain manner modified, as well as that they should be in an immaterial substance, upon the motion of the parts of the body?" Book iv. Ch. iii. § 6.

I would remark here, that I do not wish to be understood as accusing of deliberate materialism, those who have been laboring so diligently to engraft the philosophy of Locke upon the present reformation. They seem to believe in spiritual existence, and some of them even go so far as to admit, if not that the Spirit of God is present in the body of Christ, at least that such a doctrine is *somewhere* taught in the Bible. They seem, in relation to spiritual things, to be very much in the position of chemical philosophers, in relation to certain subtile agents, as light and heat, which resist our powers of condensation, and whose true nature is left to be determined in the future progress of science, it being thought entirely possible that they may be ultimately found to be mere qualities of matter. Thus our sensualistic philosophers hesitate to decide in regard to spiritual influen-

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department which is as naturally connected with psychology as corollaries are with the propositions from which they flow, and is consequently included in Metaphysics.

ces. They seem to "incline to the opinion," that they may all be resolved into the mere qualities of facts; that they are a species of *aura* which emanates from words, and surrounds the truth as a sort of atmosphere of spiritual electricity, wnich the future investigations of some of the Faradays of the sensualistic school will prove to be as material in its nature, as, in this same school, they already reckon words and ideas. I do not then, charge them so much with materialism on this question, as with an absolute *vacuum*. I do not allege that they have a *bad* meaning, but that they have no settled meaning at all. They do not understand themselves, nor the empty philosophy which they have unwittingly embraced under the guise of religion, which insidiously directs their religious thought, and like a demon beneath the veil of an angel, mocks at all their endeavors to make spiritual progress.

As a specimen of the method by which philosophers of this school contrive to throw incertitude over the whole subject of spiritual religion, we may take a not unfamiliar comment on Paul's exhortation to the Ephesians, v. 18–19. "Be not drunk with wine wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Should one quote this as showing the need of the indwelling of the Holy Spirit, and the propriety of praying for that Spirit, he will be met by the remark that the Scripture is its own interpreter, and that the epistle to the Colossians being obviously a sort of counterpart of that to the Ephesians, will serve us as a safe and direct means of explanation. All this being admitted as true, as it undoubtedly is, his attention will now be directed to the fact that the corresponding passage in Colossians reads thus: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now, let me ask, what is the obvious meaning of such a reference as this? What is the design in thus attempting to replace in the mind of an inquirer, the former passage by the latter? Is it not to induce the conclusion that "the word of Christ" of Colossians is "the Spirit" of Ephesians; and that, these expressions being interchangeable, we may fairly regard "the Spirit" as nothing more than the "word of Christ," so that when an individual has the word dwelling in him, he has, by necessary implication, the Spirit dwelling in him? Is it not an evident attempt to show that the word and the Spirit are the same? Or rather is it not an effort to resolve the Spirit into mere words, in obedience to the behests of the sensualistic philosophy? If it be not this, then we have no hesitation in affirming, that the effect at least, is to throw

ambiguity over the whole subject and leave the inquirer in utter darkness and doubt as to the real distinction between the Spirit and the word.

But what trifling this is with the Scriptures! Suppose an idealistic philosopher, denying the value and necessity of the word, and relying upon some imaginary spiritual light within, as sufficient to guide us in religion, should reverse the order and proceed to explain Colossians by Ephesians. The injunction "Let the word of Christ dwell in you richly," will now mean, "Be filled with the Spirit."—The word is now resolved into Spirit, and as in the former case, the inquirer is relieved from any direct dependence on the Spirit of God, so is he in this case by a rhetorical *leger de main* precisely similar, released from any dependance on the written word! But all such efforts, either to condense spirit into word, or to evaporate word into spirit, are alike adverse to true religion and incompatible with the word of God itself. In the Divine volume, the word is never thus exalted against Spirit nor Spirit against the word. The connexion and train of thought, in every instance, will justify the reference to the one or the other, as the case requires.* Nor has it ever been the design in this reformation to institute any opposition between the Spirit and the word of God, All that it claims is, that the word and the Spirit shall NOT BE SEPARATED. It belongs not to it to dogmatize upon the manner in which either the spirit or the word acts upon the heart, but to speak on this point reverently, and as the Scriptures speak, if ever they be found to speak on it at all. It has been called upon, indeed, to protest against certain vain and enthusiastic notions of "spiritual operations," which have extensively prevailed, and which have had a direct tendency to render the word of God of none effect, and it seems to be now just as needful that a similar protest should be entered against some who profess to be its advocates, and yet have been so far carried away in the blindness of their zeal for the written word, that they have adopted and inculcated a philosophy which renders the Spirit of God of none effect; which carnalizes everything spiritual about Christianity, and makes the Bible either a rubric which prescribes forms and ordinances, or a species of mere logical machinery, independent and self-moved, to which the eternal destinies of mankind are exclusively committed. In the midst of their tirades against "miraculous agencies, ghosts and sights

* In the passage quoted from Eph., "being filled with the Spirit" is evidently introduced as an appropriate opposition to being "drunk with wine." In Colossians, where the apostle had already spoken of the graces of the Spirit as exhibited in the "new man," the mention of the Spirit would have been inappropriate, while that of the word of Christ was in harmony with the whole connexion.

and dreams," they seem to have lost sight of the real connexion between the word and the Spirit of God, and they do hot hesitate to claim for the "word ALONE," *all* power in the work of human salvation.†

† I regret that the proofs of this unfortunate error are so abundant. As a specimen, I have only room at present for the following, taken almost at random from the Gospel Advocate:

"God by an effort of his omnipotence in the beginning, caused the light to shine in the midst of darkness; but from the time He looked upon his finished work and pronounced it very good, we have enjoyed this, as all other natural blessings, not by a perpetual miracle, but as the result of established law. So, by an exertion of creative power more grand and glorious if possible, God has given to a benighted world the light of the new creation. He has given a perfect revelation of his will as the great *Sun* of the moral and spiritual universe; and he that would enjoy light need not expect to find it by groping in darkness and ignorance, praying for influences which God has not promised, but he must come within the sphere where, by God's appointment, it shines. God addresses man *as* man—as a rational creature, capable of understanding his word. He has promised no influence independent of the human understanding, and his own word. His word is the embodiment of great Spiritual *ideas*, which, passing through the understanding, reach the deepest deep of the human heart." Vol. II. p. 334.

"Our trust and our hope is still in the gospel as the power of God unto salvation. It is the seed of the kingdom of Christ, by which every subject is quickened and made alive in Christ Jesus. It is the great enlightening, instructing, admonishing and purifying agent of the body of our Lord. And finally, by it we shall be enabled to overcome the world and all its snares and trials, and at last triumph through faith in Jesus Christ as the Son of God.—Our confidence is still in the power of this truth to make all see alike, believe alike, and feel alike. Heaven has left it as the great instrument for building up, uniting and sanctifying the Church of Christ. When the people can be persuaded to give up their senseless and inoperative dogmas of mystic influences, and permit this word of truth to shine with full-orbed, unclouded brightness in their minds and hearts, then may we expect to see them intelligent, upright and "ready at all times to give an answer to every one who asks a reason of their hope, with meekness and fear." For this we must toil and struggle in this Christian warfare, looking neither to the right nor the left, but trusting to the might of the word of God. If there is not power in the word to make all who receive it children of God and heirs of the promise, then we are utterly, hopelessly in the dark, we know no other way. The dreamy shadows of mysticism, and the cold, dead formulas of fatalism, even admitting them to be true, present a most gloomy prospect to him who desires to know of a certainty a way of salvation. To the word of the gospel spoken by Christ himself and by his holy apostles, then, we can only turn for sure, certain, confiding, steadfast hope. To that word which is both "Spirit and Life," that is "quick and powerful and sharper than any two-edged sword," to that word "whose entrance gives light and makes the simple wise; to it we still must turn, and to it trust as God's mighty power unto the redemption, enlightenment and glorification of man." Vol. II. pp. 363-4.

The former of these extracts is from an article by F. M. Carmack, a correspondent, the latter by W. Lipscomb, one of the editors of the Gospel Advocate. The reader will notice particularly the assertion of F. M. Carmack, that God "has promised no influence independent of the human understanding and his own word." "His word," he adds, "is the embodiment of great spiritual *ideas*, which passing through the understanding, reach the deepest deep of the human heart." The word is the "embodiment" it seems, and the *ideas* are the soul or spirit, and that is the whole of it, according to friend Carmack's philosophy. The reader will also notice W. Lipscomb's statement: "If there is

It argues, indeed, but little real love or reverence for the Bible, when men will thus presume to add to the language of Scripture in order that this may be made to express the doctrine of their favorite philosophy. And it argues but little consistency for men to do this, and at the same time, complain of *others* because they, in accordance with *their* religious philosophy, must needs make Paul say that "we are justified by faith *alone*." The Scriptures no where affirm any such propositions. They belong to theory and philosophy, and not to religion. They constitute standards, not of faith, but of opinion. They announce a departure from Bible Christianity, for there is no surer evidence that men are dissatisfied with the *things* of the Bible, than when we find them dissatisfied with its *language*.

It is a fact which we regard as highly significant, and as further indicative of a want of true regard for the Scriptures, that those who are thus apparently the loudest in praise of them, are precisely those who *quote them the least* in their discourses and essays, who are the least addicted to the *devotional study* of the sacred volume, and who are found the least capable of *developing new truths* from its pages, or detecting the *perversions* and *misinterpretations* to which it has been subjected. Their regard for it, indeed, is quite of a *peculiar* character. It has, they think, conferred upon them *peculiar* advantages. It has relieved them from all care of their own souls; from all concern about their internal spiritual condition; from all fears of visions, ghosts or spirits. They need no longer trouble themselves with ear-

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not power in the word to make all who receive it children of God and heirs of the promise, then we are utterly, hopelessly in the dark, we know no other way." According to Scripture, it is necessary to have both the word and the Spirit of Christ, for believers are "born of God, and "if any man," says Paul, "have not the Spirit of Christ he is none of his." But in the above extract no account whatever is made of any agency or power, except that of the word alone. That the word, indeed, is regarded as being itself the Spirit, is evident. "To the word of the gospel," he continues, "spoken by Christ himself and by his holy apostles, then, we can only turn for sure, certain, confiding, steadfast hope. To that word which is both Spirit and Life," &c. Let the reader note the manner in which the saying of Christ, Jno. vi. 63, is quoted and applied. In reference to *a particular discourse*, and in a *special* sense, our Lord said to his disciples, "The words which I speak unto you, they are spirit and they are life." Friend Lipscomb does not hesitate, however, to affirm in an ordinary and general sense of the word of the gospel spoken by Christ and the apostles, that it is "SPIRIT." Thus an extension and application is given to our Lord's saying, wholly unauthorized, and the impression is attempted to be made, that the word—the gospel---the New Testament in short, is in reality, the Holy Spirit, or at least "Spirit" in such a sense as leaves any other Spirit than this "word" altogether unnecessary. The whole object, indeed, in adducing this saying, is evidently to show that the word is the Spirit, and if our friends in Tennessee have really come to this conclusion, and disbelieve in the efficacy of prayer for the conversion of sinners, and the actual indwelling presence of the Holy Spirit in the hearts of Christians, it is certainly proper that we should understand their position *clearly*.

nest efforts to lift themselves to the contemplation of the spiritual and unseen, for they find all this now reduced to visible words and embodied in sensible forms, and the relief they experience is like that of the idolator when he has succeeded in embodying his conception of his divinity, and is enabled to contemplate with facility, in the carved and substantial image, those features and qualities which before, were with difficulty discerned amidst the dim and shadowy visions of the soul.

This extravagant religious nominalism has, on this account, been very appropriately termed Bibliolatry. It is an ignorant, pretentious adulation, a blind, unreasoning partiality, which, in reality, degrades the Bible, by placing it in a false position, and ascribing to it exclusive power and attributes which it never claims for itself. It is not a just appreciation of the importance of the word of God, nor an intelligent admiration of its perfections, but an overweening exaggeration, a positive misrepresentation, in fact, of the real nature and design of revelation.

It is the glory of the present Reformation, that it has sought to exalt the Bible, and to abase tradition and opinionism. Its plea for the Scriptures as the means through which the Holy Spirit is to enlighten and sanctify men, is not to be improved upon. But it is a matter of serious regret, that it should be *perverted* by any who profess to be its advocates, and that the noble enterprise of recovering the religious community, from speculation and dissension should be converted into a cold and heartless nominalism, prolific of unprofitable controversy, but barren of religious fruits. R. R.

A NEW VISIT TO THE CARLTON HOUSE.

CONVERSATION NO. II.

Bishop Bonicastle. Your reflections on former topics or on any one of them, will now be in season.

William. On considerable examination and reflection, I assent to your *five points* touching the necessity of an honorable and satisfactory mediatorial institution, based on an immovable basis, alike honorable to the offending and to the offended party.

Nothing short of this could justify God in justifying man. His hatred of sin and his love of holiness, or absolute purity and perfection, can never cease to be. In the same ratio of his love of man or angel, is his hatred of sin. And if in the very essence of his being, he must love all beings made by him, capable of knowing, loving,

admiring, adoring, and enjoying him, he must necessarily hate every person who does, or aims to do, anything derogatory to the safety dignity, honor, and happiness of any being that he loves.

Henry. Is not this view that which is usually called absolute *necessity*.

William. I am, indeed, in one sense, in my own sense, of necessity a necessarian.

Henry. Did not our venerated father object to all such speculative abstractions?

William. He did, indeed, in one sense,—in the *ecclesiastic* usage of the word; or, perhaps, I should say, in the substitution of that, or any other word, or idea, for *the faith* of the gospel or any precept or promise of the author and founder of the Christian Institution.

But there is a *must be* as well as a *may be;* a *should be* as well as a *could be*, not only in grammar, but even in the Bible, and in the gospel too.

"God *cannot* lie." The devil cannot tell the truth. He is constitutionally a liar, and the "Father of lies." If he tell the truth it is to consummate a lie. It is to deceive—and every deceiver is necessarily and immutably a liar.

Henry. But are there not two well established acceptations of the word love? What say you Bishop Bonicastle?

Bishop B. We all admit that there is benevolence or philanthropy, and also complacency, or complacent affection. God is the supreme philanthropist—He is kind and good to all. He makes his sun to rise and shine on saint and sinner; and sends the early and the later rain on the fields and gardens of good and bad. But while bestowing his blessings on those who love and serve him, his mercy and compassion are extended to all.

William. This is a distinction which I may not fully appreciate. Is not God declared to be love, in every acceptation of it?

Bishop B. God is love absolute. His tender mercies extend over every sentient being. He feeds the young ravens and the young lions, the wolf and the lamb, the devouring eagle and the innocent dove. But only the spiritually good and lovely are the appropriate objects of his love.

Jesus Christ, his son and representative, was kind to all. His miracles, for the most part, were manifestations of mercy, and compassion. "He went about continually doing good." But with affection and delight he smiled on his disciples. He loved his friends with complacent affection and rapturous delight. His *philanthropy* was fully revealed on earth; but his *complacent affection* and transcendant love for those purified by faith, regenerated by his Spirit, and conform-

ed to his precepts, cannot, in full orbed splendor and glory, be manifested and enjoyed unless in the presence chamber of the infinite Jehovah.

Henry. But is not God omnipresent in all his attributes? In other words, are not all his perfections ever present in every place?

Bishop B. Wherever God is, all his perfections are. But they are not equally displayed in all places. Different perfections are manifested in different positions. There is no mercy, no compassion, no long suffering patience displayed in heaven, or in hell. There is no need for them, no occasion demanding them amongst those that are perfectly happy. And those finally judged, condemned and banished from the presence of the Lord are beyond the pale of mercy and compassion. It is on earth only that mercy, compassion and forbearance are in requisition. In hell, compassion, forbearance, and mercy are necessarily and eternally hidden. But stern justice, inflexible law, and immaculate purity, are forever enthroned.

William. But do not the claims of justice and mercy conflict? Can justice be executed but at the expense of mercy, or mercy shown but at the expense of justice?

Bishop B. This is a very grave question, which I did not expect from one of your years, or reading. I am pleased to hear from you so thoughtful an expression and so grave an enquiry on a subject which has no little entangled so many minds, and very unfortunately terminated in schisms and conflicts fatal to the happiness of many, and to the onward career of the triumphs of our most holy faith. But since it is with you a difficulty original, as I presume to think, not from your reading controversies or debates of the learned on this subject, I must regard it as worthy of our special attention. But let me enquire, whence originated this difficulty in your mind? Did it occur from any book which you have read, or from any discourse which you have heard from the pulpit?

William. I have never read any book on the subject. But on a late visit to Concord, I heard a *sermon*, or as some called it, a *lecture*, on God's attributes, from our schoolmaster, who is, indeed, a Presbyterian minister, Mr. A———r, and a very good man, and said to be a very learned man, when he was supplying the place or pulpit of Dr. B———n. I had never heard him at home speak on that subject. It made a deep impression on my mind. I have talked a half an hour with him since on that subject, but I could not understand him, he had so many words and phrases which were new to me.

Bishop B. It is, indeed, a very grave subject, and somewhat complicated in the special terminology in which it is so often couched, and sometimes debated amongst the learned. Some men are too

learned and too speculative in their style and formulas of thought to be fully understood, either by the youth or the aged whom they address. I, therefore, prefer the simple terms and forms of expression either found in the Christian Scriptures, or moulded after those types of thought which were cast in heaven, and by the Holy Spirit expressed on earth.

You have sometimes heard me distribute the perfections of God into three classes—as indicated in the creation and providence, in moral or rectoral government, and in redemption. In each of these there are three distinct perfections. In the first class—Power, Wisdom, and Goodness ; in the second class—Justice, Truth, and Holiness; in the third class—Mercy, Condescension, and love. To qualify these, and to define them, there are also, three:—They are all Infinite, Eternal, and Immutable. This is our best synopsis of the three Revelations of God exhibited in what Infidels call nature—Christians, however, prefer creation—moral government, and redemption.

Henry. But what say you of *providence.* Is there not some new manifestation of God in what is usually called Providence ?

Bishop B. Theists, Deists, and certain nameless "Free Thinkers" snbstitute the term Providence for the word God, and ascribed both creation and conservation to this Providence.

William. And do we not find the word *Providence* in the Bible ?

Henry. I found it once in a Roman Orator's speech, I think he is called Tertullus.

Bishop B. You are right, Henry; he is the only man named in the common version that used the word *Providence.** (*We find it also rendered provision, Rom. xiii : 14.) And then, whoseprovidence was it ?

Henry. It was not *Divine* Providence. It was the *Roman* Providence of Governor Felix! And only the *special* providence of the land of Judea, then a province of the Roman Empire.

Bishop B. You have, Henry, told the whole truth of this Paganism so consecrated by modern sceptics and some thoughtless christians. Every *land holder* in these United States, is a *lord*, down to the citizen who owns a house in any corporation, and the naked ground on which it stands. He is with us, a *landlord*, who owns as much land as sustains a house ten feet by twelve, as truly, but not as largely as William Penn, when from the Royal seal of Great Britain, he had all Pennsylvania for his farm and domicil. It is true that "Uncle Tom" in his cabin, was as legally a *landlord* as was William Penn with all the forests and mountains, all the hills and vallies of old Pennsylvania. Of course there was some disparity in

their tenements, but in the eye of the law and gospel they were equally *landlords*.

All children are equally brothers and sisters; all citizens, natives, or foreigners, when *naturalized*, are equally citizens, though not equally invested with the same rights, titles and honors. So in Christ's kingdom, all citizens are equally pardoned, justified, sanctified, adopted, saved, and equally heirs of the same eternal inheritance. There are, indeed, innumerable varieties of character amongst them; still they are in all the rights, titles, and honors of citizenship—equal; for in the church, all its worthy members are equally pardoned, justified, sanctified, saved, and adopted into the family of God.

William. If I understand you right, in States or relations there are no degrees of comparison, but in character there are numerous and various diversities; good, better, and best; bad, worse, and worst.

Bishop B. Justification, Sanctification, Regeneration, Adoption, are severally acts of Divine grace. They are all perfect. There is no growth in States; but an endless variety of character. All God's works are perfect, while all man's works are imperfect.

Henry. Wherein then, do christians differ?

Bishop B. In person and character. Character is the creation of man, while States are the creation of God. Therefore, as God's works are always perfect, and man's works always imperfect, it is conceivable that a man may be perfect in state, though imperfect in character. We illustrated this by the states:—Father and child, husband and wife, master and servants, which are the names of states or relations, and being of Divine ordination, they are always perfect.—There can be no growth in them. As soon as the relation or state is consummated, it is absolutely perfect. A thousand years continuance in that state does not make it better or worse, improve or impair it, in the least conceivable degree. Not so is character. It may grow better or worse for ages, because it is the manufacture of man, the subject of it. This, though a plain and evident distinction, is not contemplated or improved as it might be, and as it ought to be. But all the works of God are perfect, whereas all the works of man are imperfect. God builded the earth, man builds only houses upon it. And in one sense, character is the house he lives in, and it is his own creation or erection. And hence, how important the fact, that every man is the architect of his own fortunes, permitted or controlled they may be, more or less, still every man's character is that special house or domicil in which he is to live forever. Hence, "they all build too low who build beneath the skies."

Justification, sanctification, regeneration, adoption, are the perfect

acts of God's grace, without which no man can be in Christ Jesus.—But his *personal* righteousness, holiness, newness of life, and filial character are his own creation by the Spirit of God working in him to will and to do of his own benevolence. Such is more than true orthodoxy, and above all orthodoxy; for all *doxies* are mere opinions, intellectual views, speculative conceptions, which, whether true or false, never change the life, the character, or the destiny of man.

Hence the sectarian agonies about mere *orthodoxies* are a new version of the fable, the mountains in labor, and a mouse is born. This is equally true of regeneration. No man generates or regenerates himself. In this he is as passive as the heavens and the earth were before the first *fiat* disturbed the silence of eternity.

William. Are we not commanded to be born again?

Bishop B. Never commanded to be regenerated, from Genesis to the end of the Apocalypse.

Henry. How then can it be a duty?

Bishop B. It is not a duty on the part of any man. It is God's own work in his own way. *No man could regenerate himself.* How then is it to be produced?

God commands all men to *repent* and *believe* the gospel. He never commanded any creature to generate or regenerate itself. Because he might as paternally and as consistently have commanded him to create himself. He can neither create, generate, recreate or regenerate himself. These are logical, philosophical, speculative absurdities, and of course never found in God's own book. God commands all men everywhere, to whom he sends his gospel message, to repent and believe the gospel. Through which faith they are recreated, regenerated, justified, sanctified, and adopted into his family and constituted "heirs according to the hope of an eternal life."

Henry. And what does the Holy Spirit do?

Bishop B. The Holy Spirit gave the word, is omnipresent with the word, works with the word and makes it effectual to all the purposes for which he uttered it. It works not alone, the *Spirit in regeneration never dispenses with the word.* He is always working in, through, and by the word upon the understanding, the conscience, the heart, the affections of man; working in us *to will and do* of his own benevolence. Where no word, "no vision is, the people perish," according to a Divine oracle. According to Solomon, the wisest of all the theologians that ever lived,—without the word no man ever knew God, believed in Christ, was born again, or was evangelically saved.

The school men, the metaphysicians, the abstract, abstruse, speculative doctors of all schools, ancient and modern, are naturally and of

necessity, immutably *abstractionists*. No man can live on Alcohol. No christian can live on metaphysics. No man was ever renewed in the spirit of his mind by any theory, human, angelical, or Divine. Every christian man lives upon "*the word that proceeds out of the mouth of God.*" The word and the Spirit of God always work causatively, conjointly, and effectually. The gospel is the power of God to the believer. "No man can call Jesus Lord but by the Holy Spirit." "It is God that works in us to will and to do of his own benevolence." It is the Spirit that says come, and the bride encores it. A faith, a hope, a joy, a peace with God cannot be enjoyed without the inhabitation of the Holy Spirit; not, indeed, in his own abstract personality by physical or mechanical power. The word that proceedeth out of the mouth of God is a living, active, energizing, new creating, soul illuminating, subduing, sanctifying, comforting word. It is a living word and not a dead letter. "The spirit and the bride say come, and let him that heareth say come; and whosoever will let him come and drink the water of life freely, without money and without price." A. C.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

[Chapter II. (1.) "But there were also false prophets among the people, as also among you there shall be false teachers, who privily shall bring in destructive sects, even denying the master who bought them, bringing upon themselves speedy destruction. (2) And many shall follow their destructive ways, by reason of whom the way of the truth shall be evil spoken of; (3.) and in covetousness shall they with feigned words make merchandize of you; for whom the judgment from of old lingereth not, and their destruction slumbereth not."]

The counterfeit and false always seek the name and guise of the genuine and true—In the days of true prophets, there were found also false prophets—But the days of prophecy belong to the past—God's revelation of things to come is closed—We have no living prophets sent of him to stand upon the mountains and look over the horizon into the up-coming future and tell us the burden it is bearing on for the after ages—Hence we are not troubled with false *prophets*—But *teachers* yet belong to the church,—and falsehood, clothing itself in the garb of truth, seeks to allure us to ruin by raising up false *teachers*, who privily bring in *sects of destruction*. The Apostle warns us in advance, that *such shall be*, and their appearance in the different ages of the church is but confirmation of the inspired foresight of this Scripture. Were there no false teachers to deceive and lead away the people, we might conclude, either that the apostle's words had specific reference to the fortunes of the primitive church

only, or that he spoke without the illuminating impulse of the Spirit —But history and experience alike confirm his word, and thus the false is made to testify for the true. It is indeed a characteristic of the stratagy of Satan, that he seeks ever to present himself as an angel of light, and the power and loveliness of christianity are too clearly seen and have been too widely displayed to be omitted in the wily policy of this arch deceiver. He seeks to subsidize christianity by a hypocritical respect to its forms, and, through false teachers, to pervert its doctrine and alienate its professors, till its power is broken by division, and its beautiful and lovely unity destroyed in the opposition and strife of *destructive sects.*

We read it in the common version, "damnable heresies." This is an unfortunate mistake, and one which has, perhaps, been the occasion of as much division and destructive sectarianism, as any other one mistranslation in the New Testament. In the original it is *haireseis apoleias*, (αἱρὲσεις ἀπωλείας) literally "*sects of destruction.*" We say literally "*sects*," for although our word *heresy* is directly formed from the Greek word *haireseis*—it does not represent it in meaning. It is like the word *baptidzo*, which, though it is a proper English word and directly formed from the Greek *baptize*, does not now strictly represent its original. It is, indeed, no uncommon case for a word directly formed from some word in an ancient language, to pass, through usage, not only into a totally different, but sometimes into a contrary meaning. This word, in the Greek, means *a choice, preference, option, election*,—and hence a *party, school*, or *sect*, thus formed. But it expressed nothing as to the moral or religious merit or demerit of the party. It was applied without opprobrium or reproach to any and to all *parties* or *sects*, alike. It was not even necessary for the object of the party to be *religious* at all. The Stoics, the Platonists, the Pythagoreans, the Epicureans were all called *haireseis* (αἱρὲσεις) *sects*, and so likewise was the term applied to Sadducees, Pharisees, Nazarenes.* Paul applies it to the Pharisees, evidently with no opprobrious meaning, in Acts 26: 5, and in such a connection as to show that it was not a ground of fellowship or non-fellowship among the Jews. He says "after the strictest *sect* of our religion"—implying, as we know was the case, that there were parties allowed in the Jews' religion—of which he acknowledged himself to be a Pharisee.

A *hairesis* (party or sect) might be good or bad, right or wrong, religious, moral or philosophical, for anything necessarily implied in the word. One might use it with words of commendation or reprobation just as he thought of or felt towards the *party*. In itself,

* Acts v: 17; xv: 5; xxiv: 5.

hairesis indicated nothing as to the nature or tendency of the party either in practice or doctrine. In the Jewish church, the different *sects* all acknowledged Moses, worshipped together in the Synagogues and the temple, and constituted one fraternity in the national and religious constitution of Israel. These parties were allowed. But the question here arises, How came *sects* or *parties* to be forbidden inside the Christian dispensation? Since they were allowed in the Jewish church, why were they condemed in the Christian church? Clearly because of the spirit which party divisions always and necessarily engender. Bitter prejudices existed between Pharisees and Sadducees, and a feeling altogether hostile to the unity and brotherly love that should distinguish christians was the common, and indeed, the natural offspring of these parties. Paul, himself a Pharisee, knew and understood this well. Parties were rivals, christianity forbids rivalry; parties engendered strife, christianity can breathe only in an atmosphere of peace;—parties, under the centrifugal forces of faction, flew off into repulsive orbits and circled around separate centres of *division*, christianity, under the one attraction of divine love, draws all things into harmony about Christ, the only centre, and binds in blissful unity the spiritual system of the "new creation"—Hence, under the Christian dispensation, the erection of any principle or ground of distinction, or the formation of any party which could break or weaken the common bond of the Christian union, was a sin against the law of love, an antagonism to the central power, residing in and radiating from Christ, and Christ alone, and therefore, from the first, forbidden. Had not the nature of the Christian institution, as the *one body of Christ*, been incompatible with the existence of *parties*, *hairesis* would not have been, in the Christian church, necessarily a sin. It is precisely because Christ's people must be *one*, that parties cannot be allowed amongst them,—and therefore it is that in the epistles, addressed to the Christian churches, the word is always taken in *malem partem*. A *hairesis* is not only an *evil* to be deplored, it is a sin to be reproved and avoided.

Paul then, as a Jew and before a Jewish audience, could acknowledge without shame, that *after the strictest sect of that religion, he had lived a Pharisee*, and yet, as a Christian, writing to his brethren in Christ, condemn *sects*, as totally destructive of the unity and brotherly love which should distinguish this peculiar people.

The 11th ch. of I Cor. 18th and 19th verses, places this matter in a very definite light before us. He says "I hear there be *divisions* (σχίσματα, *schisms*,) among you; and I partly believe it. For there must be also *heresies* among you, that they which are approved may be made manifest among you." These *divisions* were caused by va-

rious alien influences. In some cases, by forgetting the *Head*, who is Christ, so far as to become the partizan advocates of particular prominent individuals;—in other cases, by the assumption of superiority, because of possessing the more honorable of the Spiritual gifts; and in others again, by the unsanctified pride and exclusiveness of the rich and honorable, as displayed in their public assemblies, when they came together to eat, either the Lord's Supper or the (*agapæ*) love-feasts. Indeed, any question, no matter how trifling in itself, might be pushed to this extreme, and whether doctrinal, or practical, or fanciful, if it produced *division*, it was condemned.

In the letters of Paul, especially in the 1st Epistle to the Corinthians, we have examples of the several causes of divisions, which we have named. In the 1st chapter the Apostle opens his exhortation with a most earnest appeal against their partizan advocacy of individuals, to whom they were severally looking as leaders. He says *one of you says I am of Paul; another I am of Apollos; another I am of Cephas; and another I am of Christ;*—and then with startling emphasis he exclaims, "Is Christ divided? Was Paul crucified for you? Or were you baptized (εις τό ὀνομα) *into* the name of Paul?"—This profound question carried them back to the true foundation, and showed them not only the sandy basis on which they build, who rest their hopes upon men, but the wickedness of dividing God's people, for whose unity Christ breathed his last prayer on earth, and for whose salvation he laid a sure and everlasting foundation in his own sacrificial death. The sin of the division was that it led men away from the true foundation, to false grounds of confidence and trust, and thus destroyed the work for which Paul was ever laboring.

In the 12th chapter the Apostle, with his characteristic earnestness and point is striking at the pernicious jealousies concerning the Spiritual gifts, which were dividing the members of the church at Corinth. He shows them that whilst there are diversities of operations, "it is the same God who worketh all in all," and that these manifestations of the Spirit are for the general good of all the members, who constitute one body, even the body of Christ; so that there should be no *division* (σχισμα) in it, but rather that all the parts should feel, one for another, a common sympathy, so that if one member suffer, every member should suffer with it; or if one member be honored, every member should rejoice with it. If they coveted gifts, let them do so with reference to the good of the whole, and desire, not the most honorable, but the most useful, in harmony with the better way—that path beyond them all, wherein they should walk, and which is so beautifully traced in the 12th chapter. This is the path of love, where peace opens her fragrant bowers for the weary and troubled pilgrim and

hope binds her amaranthine wreaths about the brows of those who seek for eternal life. Here but one fountain springs, the fountain opened for sin and uncleanness, and to it, and it alone, they that hunger and thirst after righteousness must come, if they would be satisfied.

That its destructive bearing upon the essential unity of the Lord's people constituted the sin of *heresy* is still further shown in the Apostle's language to those who through pride of wealth or caste, excited divisions among the members of the church, when they came together to celebrate our Lord's death or to enjoy social religious communion in their love-feasts. "When ye come together into one place, *this* is not to eat the Lord's Supper, for in eating every one taketh before [any thing has been given to others] his own supper, so that one is hungry and another drunken. Have you then no houses for your feasts, or do you come to show contempt for the congregation of God's people and to shame the poor? I praise ye not. These *divisions* are a foul blot upon the fair esutcheon of the church and woe unto the man by whom they come.

The thoughtful reader will, no doubt, ask, Are *divisions* (σχισματα, *schisms*) and heresies or sects in the apostolic style, the same? Not precisely, and yet the difference is not so great as the modern use of the English word *heresy* would incline us to think. The difference is more in *degree* than in *kind.* Division may exist to a certain degree without producing or ripening into a sect, but its tendency is always to the formation of a party. It is the cause of the party—and the relation therefore, between *division* and *sect* is that of cause and effect, hence the Apostle in this connection, says I hear there are *divisions* among you; and I partly believe it. For there must needs be *sects* &c., implying that *divisions* naturally produce *sects*, which he prophetically contemplates, as does the Apostle Peter in the passage which we are illustrating, as a part of the fortunes of the Church on earth. "There shall be false Teachers, who privily shall bring in destructive sects.

Let it be noted then, and it cannot be too emphatically stated, that in the style and significance of the Scriptures, a *heresy* is not a *doctrine*, but a *division* ripenend into a *party*, upon grounds of fellowship and co-operation other than Christ. The present meaning of the English word *heresy* is one that has grown out of Ecclesiastical action. Since the *fifth* century it has been employed with reference to *opinion.* The great concern of Synods and Councils seems to have been to maintain orthodoxy, sound thinking and sound doctrine. The great concern of the Apostles was to keep the *unity of the Faith in the bond of peace.* The Apostles forbade parties; synods and coun-

cils, compelled separations. "As far down as the 5th century, and even lower," says Dr. Geo. Campbell, "error alone, however gross, was not considered as sufficient to warrant the charge of *herersy*.—Malignity, or perverseness of disposition was held essential to this crime. Hence the famous adage of St. Augustine, '*Errare possum, hereticus esse malo;*'* which plainly implies that no error in judgment, on any article, of what importance soever, can make a man a heretic, where there is no pravity of will."

Such evidently are the *hereesies* or *parties* spoken of in the passage before us, and we regret to know that they are still *privily brought* in by many, who *in covetousness, with feigned words make merchandize of the Lord's people.* One prominent characteristic of these *false teachers* is, that *they deny the Master who bought them.* In the common version, it is rendered *Lord*; but the word is *despoten* (δεσπότην) *master*, and the idea is not, as is supposed from the common rendering, a *doctrinal* denial of the *divinity of Christ*, our Lord, but it is that self-seeking spirit of personal aggrandizement, through which the purchased servant neglects the duty and fealty which he owes to his *master*, and seeks, his own glory and gratification, even though it be to the ruin and overthrow of the interests and peace of his Master's kingdom. The denial may not be in word at all;—they may confess with the mouth; they may, indeed, declaim loudly about orthodoxy, and in the name of the Lord, puissantly persecute even, those who follow not in their *lascivious* (*destructive*)† ways,—but they labor for themselves, not for the Master who bought them, and though immaculate in orthodoxy, holding to every jot and tittle of the creed, they, nevertheless, are the enemies of Christ, "for whom the judgment from of old lingereth not, and their destruction slumbereth not." These bring upon themselves speedy destruction, because though they have been bought with a price, they seek not to glorify the Lord in body, soul, or spirit, but to exalt and magnify themselves.

Beloved brethren, is there not too much reason to say that there is much among us now that Peter would call *heresy?* Look at the condition of many congregations and see how personal ambition, private animosity, and idolatrous covetousness are infusing their destructive leaven among the brethren and disturbing the peace and hindering the prosperity of Zion. How exactly has the Apostle described the very condition of things, which we are called upon in so many places to deplore! Would-be leaders, envious drones, jealous of-

* "I may innocently err, but I wilfully choose to be a heretic."

† With good reason the learned Translator recommends here the more approved reading *aselgeiais*, (ἀσελγείαις) *lascivious;* instead of *apoleiais* (ἀπωλείαις) *destructive.*

ficials, malignant fanatics, and snarling cynics are yet to be found among the congregations of the Saints, and without either genius or intellectual cultivation enough to patch up a *heresy* in the modern ecclesiastical sense of the word, there is yet the poison of asps under their tongues, and though they present no formal propositions of doctrine that deny the Master, they practically oppose his reign in disturbing the peace of his people, and by reason of the many who are seduced into their lascivious ways, cause the way of truth to be evil spoken of.

Is there a congregation to whom this may come, whose peace is disturbed by divisions which have ripened, or may be even now ripening into *sects* or *parties*, and because of which the way of the truth is evil spoken of, let them consider the awful denunciation of the Scripture against the leaders who have privily brought in these destructive sects, and withdraw from such, lest they partake of their sin and its punishment. Think not brethren that the Apostle is speaking of doctrine only. You may be warm in your zeal against *sectarianism* without—and yet not perceive that you are at home, in your own congregation, participant in the worst of sectarianism—a partyism born in the wickedness of the heart, nurtured by the unsanctified passions of an unregenerate nature, and armed with power, in the name perhaps, of orthodoxy, to ruin the best interests of immortal souls. A. and B. have erected their private quarrel, perhaps, into a ground of division, parties have been formed, the church is in disgrace, Christ, the Master, is practically denied, in the rejection of his authority and the subordination of the interests of his kingdom to the by-ends of party leaders, and you have taken side in the strife and filed off under a human leader, and are unconsciously, perhaps, and with honest purpose and generous sympathies following in his steps to the scandal of the cause for which you would, if convinced of the necessity, willingly suffer the loss of all things. Be not deceived, brethren;—the end of such is *speedy destruction*—to themselves, and evil and only evil to the church. Receive the exhortation of the Apostle—Keep your eyes on those who cause divisions, and cast stumbling-block in the way of others, contrary to the teaching which you have learned. Shun them that are such; for the master whom they serve is not our Lord Jesus Christ, but their own belly; and by their fair speaking and flattery they deceive the guileless. For they that do such things shall not inherit the kingdom of heaven.*

W. K. P.

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* Rom. xvi: 17, and Gal. v: 21.

NATURAL RELIGION FALSELY SO CALLED.

"The religion of the Greeks and Romans, so far as it existed in a definite and consistent form—that is, as it was conceived by enlightened and thinking men among them—was wholly drawn from their philosophical tenets; or more properly speaking, it was identical with those tenets." So writes the professor of "Natural Religion" and moral philosophy, and civil polity in Harvard College, Boston, Ed. 1855, Francis Bowen, A. M.

It was, therefore, properly defined by Paul—"an empty and a deceitful philosophy." And was it not *empty*, because void of palpable facts, and documents, of real arguments and motives? And was it not *vain*, because ostentatious, fruitless, and worthless?

And pray what is *Natural Religion;* or what is *Nature* and what is *Religion?* There is an *aim* or *attitude*, not a reality, of antagonism in the association of these words. For what affinity exists between *Nature* and *Religion?* Is not *Nature* the course of things? And is not religion *supernatural?* Can there be a *natural supernatural?*—What means the first syllable *re?* Does it not usually indicate *again*, as in *return*, *repeat*, *reflect*, *reabsorb*, *reaccess*, &c., &c.? In each and every one of these is found the idea of reiteration, repetition, or of performing the same act a second or a third time. At least a second time.

Religion is, in fact, derived from *religo*, *to tie hard*, *to bind fast*, indicative of an antecedent rupture or breach. Now as there has not been breach or disseverance in *Nature* from its creation, there could not in fact, in the primary import of the term, be any such idea or existence as *natural* religion. There is nothing in the course of things, or *nature*, indicative of what is properly called *religion.*

Θρησκεια *Threeskia* occurs but *four* times in the Christian Scriptures, and is once translated *worshipping*, and three times *religion*, in the common version. The cases found are Acts 26: 5, Col. 2: 18, Jas. 1: 26–27. But in not one of these is reference had to what we popularly call the *christian religion.* We have in the common version, also, the word *Ioudaismos* occurring twice, translated "*Jews religion*," but, properly rendered, it should be translated or transferred, *Judaism.*

We have, then, this now so common word in the New Testament, canonized in sacred desks, schools, and colleges, only four times—once translated *worshipping* and three times religion.

But we should add that we have a more beautiful and a more appo-

site word than either *Threeskeia* or Ioudaismos, which should be more popular than it is, and that is ευσεβεια—*eusebeia*, translated com. ver. fourteen times, *godliness*, and once holiness. Acts 3: 12. Of this same family, in the Christian Scriptures, we have the verb ευσεβεω only twice. It is, in com. ver., represented by *worship* and *to show pity*. We have the adjective four times rendered, thrice *devout*, and once *godly*. Also the adverb ευσεβως is found twice, rendered *godly*. This is the whole family and currency of these important terms found in the Christian Scriptures.

From Papal Rome we got the word *religion*, as a sort of general representative. Neither Luther nor Calvin ever noticed it, as they did not a few other such terms and phrases. They canonized them, or their followers did; and we unscrupulously adhere to them and fight for them.

Pagandom, Papaldom, and Protestantdom have equally canonized them; except that we *swear* a witness, or compel a witness to swear —whereas the Romans "*gave him religion*" and he took it—that is, in our style, "*qualified him*," or made him swear by God to tell the truth, &c., &c.

In this tortuous course, men invented "*Natural Religion*" after God gave us a "*supernatural* religion." This is now the popular style. But the grave question is,—Does *Nature*—Dame Nature originate, *teach*, *suggest*, or establish any religion? Nature is defined by our wise men—"*The established course of things*"—the constitution of things. And Alexander Pope taught our fathers

"To look through Nature up to Nature's God."

This canonized deism or theism is of the same school with Natural or Physical religion. But it has been consecrated by all the pulpits in the land—as much as has been and yet is, the Pagan "*Sunday*."

The Jews had a "*Sabbath*," the Pagans and Romanists have long had a *Sunday*; and we have got many of their descendants in Rome, Paris, Dort, Amsterdam, London, Westminster, Edinburgh, Boston, New York, and New Orleans. Even our colleges in America have got *Natural* religion canonized, that is a *natural supernatural religion!*

Be not startled, gentle reader, while we affirm that there is, *in fact*, solid, solemn, substantive fact, no such thing as *Natural Religion*. Yet we teach something so called in Bethany, as in every other college in the civilized world!!! But we teach Paley's Evidences of Natural and revealed religion, after Butler's Analogy has been carefully read, and after these are digested, as we teach matters of general literature and science, the *external* and the *internal* evidences of the Jewish and Christian Dispensations of a mediatorial system.

As the Greek and Roman Pantheons are taught in schools and colleges to facilitate the acquisition of Greek and Roman Literature and Science, so teach we Butler's Analogy and Paley's Evidences. But as our strong tower, our rock of refuge from these plagiarisms and human traditions, we teach daily in our chair the three Bibles;—the Patriarchal, the Jewish, and the Christian. These by the old Scribes and Printers, and even by the Bagsters of London, are called *the Bible and Testament!*

There is a Papal spell, or a Grecian Patriarchal spell, incubus like, brooding on the brains of many a Periwig doctor of the style and livery of the Addisonian age. To these we would prescribe a vegetable diet and much open air exercise.

But from this episode to return, we make this bold statement, that there is no *religion*, natural or revealed religion, in either heaven or Hadees. There is no need of any religion in heaven. There is nothing to pray for, nothing to ask, nothing to reconcile, nothing to sacrifice, nothing within or without its inmates to improve or aggrandize. There is no religion in hell. There is no dispensation remedial or propitiatory in heaven. There is worship, praise, or adoration, there is fulness of joy, and there are everlasting pleasures.

We substitute for what is called natural religion, the harmonies of the universe, the concurrent vouchers of creation, Providence, and moral government, as displayed within the area of human knowledges of every sphere accessible to the eye of reason or to the ear of faith, as in eternal harmony with the Remedial economy called Christianity.

A. C.

For the Millennial Harbinger.

WHAT IS HE WORTH?

Perhaps there is now-a-days no question more frequently asked than the above. What is he worth? Is he rich in lands and houses, in silver and gold, in lowing herds fattening upon a thousand hills, or snowy sails of Commerce whitening every sea? If *aye*, then he is a man of mark—a solid man—and immediately is entitled to our most respectful consideration. No question is ever made as to his *real* worthiness—whether he be virtuous and charitable; whether he honors God and loves his fellow-men; whether he has laid up treasure in Heaven, where moths and rust do not corrupt, nor thieves break through and steal—the simple fact of his possessing the Almighty

Dollar is enough. Like charity, it hides a multitude of faults. It brings him flatterers and flunkeys, and pleasant smiles and most obsequious salaams. He is invited to all feasts, and by general consent, the uppermost seat is reserved for him. He is fawned upon by all, and his every attempt at wit sets the "table in a roar," while his most stale and senseless platitudes are received with as much respect and servile show of attention, as if they were the oracular disclosures of a modern Delphi. Perhaps this is all very well among the unbelievers, whom the God of this world has made blind. It is not strange that they should prostrate themselves at the feet of those whom *their* God has honored with his rich gifts, both of gold and silver, houses and troops of friends, broad acres of prairie, and corner lots which are in the centre of thrifty cities. It is not strange to see them crooking the "supple hinges of the knee" at the shrine of the Golden Calf. But, alas! the evil is not confined to the publicans and sinners alone. In this matter the Church has entered the lists to tilt a lance with the sons of Belial. And when I say the Church, I mean all denominations of professed believers—I except none. The evil is catholic and universal. What is more and worse, it is spreading every day. Even ministers are not exempt from this all-pervading wickedness. Alas, that I have to declare it! Instead of preaching Christ, oblivious of self and selfish considerations, they preach to suit the tastes and *politics* of their wealthy patrons, thinking that gain is godliness, and having an eye to *surprise parties*, or an increase of salary, while the poor have not the Gospel preached to them, and the rich are suffered to sell their souls for merchandize, with never a rebuke or admonition.

I hardly think any one will deny the truth of what I have above written. All concede that it is lamentably true—the godly with tears and sorrowing—the wicked with taunts and ill-concealed delight at the lapses of the sons and daughters of Zion. But where is the remedy? That's the question. What do you propose shall be done? What do I propose? What has God proposed? What have the holy Apostles and Prophets proposed? Hear them!

They teach us that we must put away the covetous person, who is an *idolater*, from our midst. Now who ever heard in these latter days of a church member being arraigned for *covetousness?* And yet that is the peculiar besetting sin of thousands upon thousands of christians in full fellowship in their several denominations. Indeed, I doubt much if we should not provoke a laugh were we seriously to arraign any brother for the sin of covetousness, and seek his expulsion for that cause. But we will have to do this before we can purify the church, before we can make it respectable and praise-worthy in

the sight of men, or perfect and acceptable in the eyes of God. We must cut off the dead branches, without considering whether they have died from this or that cause, if we would have the tree flourish and its roots strike down and take a deep hold in the land. Avarice is as much a sin as fornication, or theft, or murder, and should be as decisively dealt with. I know it has been urged that it is a hard matter to prove the *fact* of covetousness. To this I reply, *by their fruits you shall know them.* We all know that the World is never at a loss to point out who is the avaricious man, and is the church less wise than the world? No: the rub is not here. The cause of the Church's inactivity is to be found in the fact that the evil is too all-pervading—to cut off the delinquents would deprive the brethren of some of the *main pillars* of their support. It is hard to give so harsh a judgment, but I prefer telling the truth to using honied words which signify nothing. Does any reasonable man suppose that any other sin named in the same catalogue with covetousness, could be so universally prevalent as that among the Disciples of Christ, and not occasion more scandal, more virtuous indignation and persevering opposition? Not one. Not to go far out of the way for an example, take the case of the Rev. Mr. Kalloch, of Boston. 'Tis true his church have supported and retained him, but have they not thereby brought upon themselves the contempt and derision of the whole community, and has not the reverend gentleman's name become a bye-word and a hissing in all the land? And yet covetousness is named in the same catalogue with the sin laid to the charge of this poor man, and is equally sinful in the eyes of God.

Let no one deceive himself in this matter. God is not mocked with impunity, nor does he look upon sin with the least allowance. So, when you hear the question asked, *what is he Worth?* think not of the gew-gaws and perishing vanities with which your fellow man may be tricked out for a brief hour on this shifting stage, but ask yourself this question—*Has he laid up treasure in heaven? Has he made to himself friends of this world's unprofitable riches, who will endorse for him when he passes to his final account?* Such wealth is imperishable, and more to be prized than fine gold or the costliest rubies.

DANIEL R. HUNDLEY.

Chicago, April 27, 1857.

He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.

Extracts from the proceedings of the Board of Trustees of Bethany College.

RESIGNATION OF PROF. ROSS.

To the Board of Trustees of Bethany College.—*Gentlemen:* — After mature consideration I have concluded to resign into your hands the charge with which you have entrusted me, as a Professor of Languages of Bethany College: this resignation to take effect at the close of the present session.

In severing the connection which has heretofore subsisted between us, I may be permitted to say, that I have endeavored to discharge the duties of the position in which I have been placed, at least with fidelity. With the exception of a short time at the commencement of the first session, when I was attacked with severe indisposition, I cannot now recollect that I have ever been absent from the recitations of my classes for any two consecutive days, during the fifteen sessions and a half in which I have been in your employ. With what ability I have served you, you are yourselves the best judges. It is to me a matter of sincere pleasure, that during this long period I have never heard a single complaint. I have been identified with Bethany College since its commencement. I delivered the first Lecture delivered within its walls. I have shared in its adversity and prosperity, and, I hope, I may have been in some degree, instrumental in giving shape and character to the Institution, and in aiding its Faculty in giving it that highly respectable position which it now occupies among the Literary Institutions of the country.

I leave the Institution with an unabated interest in its prosperity, and hope you may be able to render it a still more efficient instrument in the civilization and enlightenment of the race.

Accept of my thanks, gentlemen, for that kind consideration with which you have ever treated me, as likewise for the confidence which you have reposed in me, for the long period during which I have been in your service. With much respect,

Your obedient servant,

Bethany College, Feb. 21st, '57. A. F. Ross.

The Board having received the resignation of Prof. A. F. Ross, do resolve unanimously that it is with unfeigned regret that they are compelled to accept the same, as it thus takes from the Faculty of this Institution one of its oldest members, who was one of its first appointments, one of its most faithful and efficient Instructors. and one who has ever manifested the most cordial and lively interest in the success of the Institution, and to whose efforts, in conjunction with the other members of the Faculty, the College is indebted for its high position as a Literary Institution.

Resolved, That the Board tender to Prof. Ross their grateful acknowledgments for his long and efficient services as a Professor in this Institution, and in his retirement express to him their cordial wishes for his success and prosperity in his efforts in future.

Resolved, That this Board cordially bear testimony to the capacity

and qualifications of Prof. Ross, as an Instructor, and most warmly commend him as such to the public.

Resolved, That he be declared a Trustee of this Institution.

Resolved, That the degree of Master of Arts of Bethany College, be conferred on Prof. A. F. Ross.

Resolved, That these resolutions be entered on the minutes of the Board, and the Secretary be requested to forward a copy thereof to Prof. Ross.

Appointment of James S. Fall to the Chair of Ancient Languages.—On motion of Dr. Jno. C. Campbell it was unanimously resolved that James S. Fall, A. M., of Ky., be, and is hereby appointed Professor of Ancient Languages, in Bethany College.

THE TUBMAN CHAIR.

The President having informed the Board that Mrs. Emily Tubman, of Augusta, Geo., had donated and paid to the College *Ten Thousand Dollars*, and promised to pay *Six Thousand Dollars* in January, 185[illegible]. It was

Resolved, That the Board will, at its July Session, appropriate the liberal donation of Mrs. E. H. Tubman, of Augusta, Georgia, to the Endowment of a Chair in this Institution, to be called "*The Tubman Chair.*"

THE BIBLE UNION INTERESTS IN BALTIMORE.

Brethren Editors:—Early last week, letters were addressed by bro. Buckbee, of New York, to several of the Christian brethren, and also to some of the Baptist Clergy, saying that he, with a bro. Drummond, would spend Lord's day in our city, and should be pleased to occupy several Pulpits during the day, if agreeable, in reference to the interests of the Society. He was promptly replied to by us that our house was at his service, and that he should have our hearty co-operation. They came Saturday morning and were entertained by bro. Moreling.

From the Baptist Clergy they received no reply; nor could they obtain one of their houses to speak in. Doctor Fuller had a special subject for the morning, and an immersion for the night, at the Seventh Church, and at Franklin Square Doctor Sharp was to speak, which rendered it wholly incompatible to give them a hearing. Six of the Deacons of Dr. Fuller's church agreed to call a meeting for Tuesday night, but the Doctor said that he was determined that there should be no meeting. Such, at least is the statement of one of his members. Bro. Buckbee addressed our congregation in the morning, and bro. Drummond at night, upon the general Christian topics.—"The suffering of Christ," "And the true light of the World," with much acceptance to all present. The collection morning and night, amounted to some $75, and bro. Gillmore give them a life Directorship. They will probably receive two hundred dollars from the

church, including small amounts paid on old subscriptions. It may truly be said that they came to their own but they received them not. Two months or more past, I heard Dr. Fuller announce to a large audience at his house, that the Baptists did not desire a new version.—No, they do not desire the pure, "unadulterated milk of the Word" of God. How strangely does partyism lead us! Who can reconcile such a spirit with the love, and freedom which heaven's truth gives to the honest mind. A Baptist Minister and community opposing a pure version of the Word of eternal life. Alas! What rebellion against both God and man's best interest. It is, however, just, that I should say, that several of our Baptist friends were very much mortified at the treatment which those brethren received from their communities.

On Monday night our Sunday School Anniversary was held, with a very large and much interested audience. Bro. W. Mentzell, the Superintendant, delivered a very satisfactory address, after which some 65 books were distributed as premiums. The School is in a very prosperous condition, and well conducted, mainly by the juniors of the church, with a well selected library of over 500 volumes. It is full of the seed of Eternal Life. Bro. Buckbee made some very appropriate remarks to the children, and with Bro. Drummond, left us on Tuesday morning, highly delighted with both the Church and the School.

Since March we have had 18 additions to the Church, and a general improvement in the congregation. Truly yours,

Baltimore, May 16, '57. G. W. Elley.

EXTRACT OF A LETTER FROM SISTER WILLIAMS.

Jaffa, January 19th, 1857.

"Beloved Sister Campbell:—Your letter of December 14th. was received by me yesterday, with great pleasure, indeed. My letters from most intimate friends, have, during the last six months, so halted by the way, that I ceased to be surprised that I did not hear from you, as from others very dear to me. It is impossible to say at this distance from home, how we long for letters, when they come not, how we are again and again thrown upon our dependence upon God, without the intervention of human helps and comforts. And truly do I and others here, in somewhat similar circumstances, find that our God is a God at hand, and not afar off, and although things very trying to soul and body too often distress and make us halt, we hold on our way, looking to the blessed end which will inevitably come. And now some fresh rays of brotherly love beam in your communication and I am again stimulated. I do not work alone, for you pray for me, and give my poor name a warm place in the hearts of the dear children of God, and especially in that of your beloved husbtnd. I fear that I was delinquent when having discovered the secret of the non-appearance of your draft and having availed myself of it, I neglected to write to you and wrote to bro Burnet as the

one who had mailed it. I was much pressed for time, and imagined that the safe arrival at length of it would be communicated to you, by him.* I however mailed a letter to you, two weeks ago, in which I stated my recent employment with my necessities and hopeful prospects, could those necessities be supplied.

I have never authorized any report of my return home, at Jerusalem, having always written that I had no funds to return with. And now that you have been attending to my wants so diligently in the gathering of funds, I shall hold it a favor if you will have them put into bank for my use here.

Truy glad shall I be to welcome the dear Barclays again. I shall enclose you another note of bro. Denniss' in order to shew you that work is wanting to be done in Jerusalem, and I do hope some teacher or teachers may accompany that beloved family in order to take up some of the work which presents itself. I have been prosecuting the learning of the language grammatically, on account of finding Arabic as well as English aspirants, and could now teach it had I an English helper. The "Age" says that the " Barclays will sail in the Spring." I fear that is too soon to expect them. I have always thought that if a Bethany graduate would go to Jerusalem, he would find plenty of minds upon which (the Lord being with him in his communications,) he could exercise an influence of the most efficacious kind."

I have recently received a letter from Sister W., dated the 31st of March, in which she states that she had received my letter of February 4th, with my order on the Barings for $350,—$339 of which was sent in to me in donations the year past, for her use. She desires me to present to the Sisters in America, and other dear friends, her most grateful thanks, for their liberality manifested in supplying her necessities in that distant land.

I am happy to say that subscriptions are still coming in for her, and shall still leave it to the liberal hearts of the Sisters to continue it if they shall see proper to do so. S. H. Campbell.

CAMPBELL AND RICE DEBATE.

Brother Roberts, of Mechanicsburg, Illinois, having purchased the Stereotyped plates of the Campbell and Rice Debate, has now obtained from the press a greatly improved edition of it, which is now for sale at this office; and, no doubt, will be found in Cincinnati, Louisville, and other commercial cities in the Western country. The Presbyterian Denomination, so far as I am informed, have not been active in the sale and distribution of this Debate, in their own community. We, as a people, are disposed to hear both sides of every Christian institution, and especially of the great elementary principles that enter into the constituency of the Gospel of the Reign of heaven. As the party which Dr. Rice represents have not, so far as we are informed, encouraged the circulation and reading of this voluminous discussion, we do hope that our brethren will freely purchase it and circulate it, not only by selling it, but by loaning it to those who will not or cannot purchase it.

* Bro. Burnet did publish it in the "Christian Age," as having been received by Sister W., which I saw after writing to her. The draft to which she alludes of $115, was detained by the inadvertence of Barings, the clerk, of London.

Our Baptist friends, and especially those of them that are continually calumniating and misrepresenting us, through their press, and pulpits, ought to do themselves and us the justice to read it, and if they do, we doubt not that they will withhold their approbation from those in the pulpit, and some of those who by their weekly and monthly press are imputing to us the holding and teaching the doctrine of "*Baptismal Regeneration*," and of "denying the work and the influence of the Holy Spirit" in the regeneration, conversion, and sanctification of our fallen humanity. These, our weekly and monthly blasphemers, will do themselves an act of justice for which they may one day thank God, and save themselves from self-condemnation, and the enduring shame and mortification of having ignorantly and wilfully maligned us for holding and teaching doctrines which we never entertained nor disseminated. A. C.

PROGRESS OF REFORM.

Missouri.—Bro. T. M. Allen writing from Boone county; April 29, 1857, says :—Dear Bro. Campbell:—This evening I reached home, after a fatiguing campaign of a week to Huntsville, in Randolph county. We had a very nteresting meeting, indeed, with several additions. The church was re-organized, under encouraging prospects, with some 27 or 30 members. Bro. Samuel D. Terrill, a young Bro. of much promise, is their Evangelist, and they expect soon to build a large Brick Meeting-house for their use.

I spoke to a large audience on my return to Smithland, and immersed two Sisters. I also held interesting meetings going and returning, at Old bro. Bruces, where I had two confessions.

I have recently immersed two in my own vicinity,—one of them an intelligent young man, the son of a Baptist Preacher.

Pennsylvania.—Bro. Theobald Miller writing from Allegheny City, under date of May 9th, says :—Bro. Campbell—Christian salutation to you and family. I am at present speaking for the Church in this place, for the past three months I have immersed 24, and the congregation has received 15 by letter, upon the whole the Church is rather in a prosperous condition at the present time.

Bro. Sylvester Taylor writing from Granville, Bradford co., says:—Bro Campbell.—Through the liberality of the citizens of this vicinity, the congregation meeting here has been enabled to erect the past season, a convenient house for Public Worship, thirty by forty feet.

Since the Dedication of the house, the 20th of December last, there has been an addition of 36 members through the labors of brethren M'Dougale and Hyatt, and others. Our present number is 79.

"Christian Age," please copy.

Iowa.—Bro. E. Phillips writing from LeClaire, Scott co., May 13th, says :—Bro. Campbell.—I having moved my family here last November, found the Church rather in a prostrate condition; but now greatly revived. Our belov-

ed bro. McConnell has just closed an eight day meeting, which resulted in 11 additions by baptism, 5 by commendation; but we had previously some 21; 3 from the Baptists; 4 restored, and the rest baptized, making in all 36.

The Lord be praised for the converts of Zion.

Bro. David Newmyer writing from Iowa City, under date of May 4th, says:—We have just organized a Church at this place, 3 miles South-east of Iowa City, and would be much gratified to receive a call from any of our preaching brethren visiting or passing through the city.

N York.—Bro. J. M. Bartlett writing from Sterlingville, May 9, 1857, says:—Bro. Belding, of Ohio, has recently held a meeting in Carthage, in this county, Eight had made the good confession when I left. More were expected, but I have not heard from them since.

Illinois.—Bro. A. D. Fillmore writing from Paris, under date of May 4th says:—Bro. Campbell.—Since my last report of Church news, we have had 12 additions here, and 6 in Marshall, Clark county.

Virginia.—Bro. James Scott writing from Raleigh county, May 21st, says—Bro. Bullard has lately visited us, and at a new point in Fayette county held a meeting of some five days, and organized a Church of 17 members, 6 of whom were isolated brethren, 5 were from the world, and 6 from the Baptists.

OBITUARY NOTICES.

Dear Bro. Campbell.—The Pine Grove church, of Pleasant county, Va., has been brought to mourn and lament the loss of one her members. Ella Anne Berkehimer, daughter of Sarah and Thomas Berkehimer, departed this life Sep. 22d, 1856, aged 16 years and 4 months. She left tender-hearted and affectionate parents, with brothers and sisters, to mourn over their loss.

The deceased has been distinguished for her kind and agreeable disposition. She was one of the number that was introduced into the kingdom of God's dear Son at the protracted meeting at Pine Grove church in September last, just two weeks before her death. As soon as she made a profession of Christianity she took a deep interest in the cause she espoused and promised great usefulness to the church. Her disease was Typhoid Fever. She talked much about the prospect before, and that she was willing to die, and that she had nothing to fear. The last words she spoke, were callIng upon her friends, especially her mother, (who sat on the bed side) saying to her, "O, mother, we have enjoyed together, the last good meeting here on earth, but I am going to a far better meeting, where parting will be no more, and I hope you will meet me there.

Thanks be to the Divine Being for a profession that is built upon his Word, the promises of which can make a soul rejoice in death. S. M.

Demise of Mother Oliphant.—Sophia Oliphant, sen., relict of the late D. Oliphant, sen.. and the beloved mother of the writer, no longer lives here below! She died at her residence in Eramosa, on the 20th day of March, passing away as one fully ripe for the eventful change. While her memory is cherished by a few near relatives, and by more than a few who were acquainted with her noiseless virtues, no one mourns this change on her account. Death

and the tomb, and the great day of the Lord when the Books shall be opened, were armed with no terrors to her who has lately left us.

Mother Oliphant's years were 74, lacking six days. She was born March 26th, 1783, in the city of London, England; was taken at an early age to Scotland, where she was married and became the mother of seven children—two of whom only are now among the living. Having been fifty or fifty-one years associated with the Lord's people, first with the Scotch Baptists, and latterly with the Disciples—having passed through very trying vicissitudes and afflictions without even a whisper of a murmur—and having been steadily active though unassuming in manifesting an interest in the Saviour's cause, she has worked out, through Him who strengthened her, a Christian pattern which it is hoped may not be forgotten by her children, grand-children, and other relatives and friends.

Died, near Strasburg, Shenandoah county, Va., on the 2nd of October, 1856, DAVID STRICKLEY, Esq., aged near 77 years, one of the pioneers of the Reformation. More than 60 years ago he paid for a reprint (for distribution) of a Discourse delivered by James Madison, DD., at one of the Universities in the South, a copy of which was afterwards published in one of the ffrst Volumes of the Christian Baptist, and which coincided with his ideas of the Christian religion, though at that time but a boy.

Of the first confiregation formed upon the Bible alone, in the neighborhood he was the last member but one left there. He held various important trusts, was many years a Justice of the Peace, also Sheriff of the County, and President of the Courts. He died as he had lived, a quiet, peaceable, unassuming Christian. His mind was well stored with useful information, he was possessed of many shining qualities, yet he was unobtrusive.

Elder LeFever, of Pennsylvania, happening to be there at the time of his decease delivered the funeral Oration to a large and attentive crowd of people, from the words of Job, "If a man die, shall he live again?"

The deceased had a large farm, a large house, and a large heart, and without letting his left hand know what his right hand was doing, he made the poor of his neighborhood and poor preachers aware of the magnitude of his possessions. J. L.

Died, on Saturday morning, April 18, 1857, at York street, Licking co., Ohio, MARY M. MORROW, wife of Noah Morrow, and daughter of Geo. Guy, late of Dutch Fork, Washington co., Pa. This Sister at an early period in life obeyed the Saviour, and has lived ever since a pious and devoted Christian. She leaves a husband and six children, (one an infant, together with a large number of relations and friends to mourn their loss. This bereavement has fallen almost as severely on the congregation of disciples at this place, as on her family.—She without the request of any one, prepared and furnished, or caused it to be done, "The Loaf," ever since the organization of this congregation till the Lord's day previous to her death. We thought we could not spare her, but the will of the Lord be done, and we submit. J. W.

Departed this life in Monitan county, Mo., on the 6th of January last, Mrs. MATILDA ANN DORRIS, aged 22 years and 4 months, consort of Dr. J. F. Dorris, and daughter of Maj. Jas. W. and E. E. Buckner.

Our sister was a member of the Christian Church for some 8 years prior to her death. She was a consistent Christian, benevolent to a fault, and was ever ready to administer the cup of consolation to the afflicted.

She has left a husband, three small children, parents, brothers, sisters and friends to mourn the loss of her society on earth. But in our mourning we are comforted with the bright hope of meeting her again in a celestial world.

MANY communications are reluctantly deferred. We hope to come up to dates next month. A. C.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VII.] BETHANY, VA., *JULY*, 1857. [No. VI.

PROPHECY—*No. XIX.*

THE LITTLE HORN OF THE GOAT.

OUR last Article was on the characteristics of the Millennium. In it we showed, that during that golden age, concerning which so many of the prophets have spoken, the knowledge of the Lord will cover the whole Earth, as the waters cover the sea; that the Holy Spirit will then be more abundantly poured out on all the churches of the saints; and consequently, that "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance," will everywhere prevail over the works of the flesh.

It might be interesting, just here, to consider some other *alledged* antecedents, characteristics, and consequents of the Millennium; such as that Christ will come before its commencement; that he will then raise all the righteous dead, and change the living saints, except those whom he shall see fit to reserve, as he did Noah and his family, for the repeopling of the new-born earth; that he will then destroy the living wicked in the general conflagration of the world; and that on the new Earth, he and his glorified Bride will reign over men in their natural bodies, for the space of three hundred and sixty thousand years; that at the close of this period, Satan will be loosed, a grand assault made on the glorified Saints by the living wicked, and that these enemies who would not have Christ and his Bride to reign over them, will then all be consumed; that Christ will then

raise and judge all the wicked, destroy death, and deliver up the kingdom to his Father; after which, however, he and his Bride will forever reign over men in the flesh, none of whom will ever after revolt, but patiently submit to his government, and in process of time, be changed like Enoch and Elijah, into the glorious likeness of their reigning Sovereign!

Such is the last and most improved form of the Millennarian hypothesis: each item of which might seem to require some attention before we proceed to farther the consideration of our subject. But our prescribed course has been, not to expose error, but to elicit truth.—We shall, therefore, move on in the even tenor of out way, hoping that our readers will for themselves "prove all things, and hold fast that which is good."

We must, however, pause a little, and devote more special attention to the chronology of some events only partially considered. And as a preliminary to this, we shall now introduce to our readers the Little Horn described in the eighth chapter of the book of Daniel.

From the vision of the prophet, and Gabriel's interpretation, we learn

1. That this Little Horn would rise out of one of the four divisons of Alexander's empire.

2. That the time of its rise would be when the dominion of the four kingdoms of the goat had passed away, and when the transgressors were come to the full.

2. That its character would be remarkably unique and parodoxical. That it would, for instance, be a little horn; and yet that it would become a king of fierce countenance.

4. That it would be skillful in understanding dark sentences.

5. That its characteristic crime would be the transgression of desolation.

6. That it would wage war

(1). Upon the South, the East, and the Pleasant Land.

(2). Against the host of heaven; or as the angel explains it, against the mighty and holy people.

(3). Against the Prince of the host.

7. That it would take away the Daily.

8. From the same source, we learn by what means it would succeed in its ambitious and unholy purpose. These are

(1). Not by its own, but by borrowed power.

(2). By a crafty and cunning policy.

(3). By offers of peace.

9. And finally we have an account of the manner and the time of its end. It appears that it is to be broken without hand; and within

a period of twenty-three hundred prophetic days.

There is a very striking analogy between some of these characteristics and those of the Little Horn described in the seventh chapter; and hence some have supposed that they belong to the same subject of prophecy: that the Little Horn of the seventh chapter is identical with that described in the eighth. But in some respects they differ very essentially. It has been demonstrated, we hope, to the satisfaction of our readers, that the Little Horn of the seventh chapter is a symbol of the Roman Catholic Hierarchy. But this power did not grow up in any one of the four divisions of Alexander's empire; nor did it ever exercise very much influence over them. Its dominion has been in Western Europe. These two Little Horns are, therefore, essentially different The one has long been the curse of Western Europe; and the other, of Western Asia. The former represents Popery, and the latter represents Mahometanism. To this power, and to this alone, belong all the characteristics of the Little Horn described in the eighth chapter. We shall notice them all very briefly.

ITS LOCALITY.

The first characteristic is its locality or birth-place. It was to grow up in one of the four divisions of Alexander's Empire: that is, in Macedonia, Thrace, Syria, or Egypt. To some there may be an apparent difficulty in the application of this part of the prophecy: but the difficulty is only in appearance. It is true that Mahometanism had its origin in Arabia; and that Arabia was never entirely subject to any of the four universal monarchies, or of the four divisions of the empire of Alexander. The promise to Hagar, Genesis, xiv: 11–12, has been literally fulfilled.

But it was, nevertheless, nominally subject to Babylon, Persia, Greece and Rome; just as Philistia was called a part of the lot of Simeon. though the Philistines maintained their independence, till the reign of David. Phœnecia was also reckoned among the possessions of Asher, though the Asherites never entirely subdued it. And in like manner Nebuchadnezzar, Cyrus, Alexander and Cæsar embraced in their dominions many provinces that were only partially subject to their laws and institutions.

In this sense Arabia was certainly a part of the kingdom of Egypt. Rollin says, xvi: 2, "After the battle of Ipsus, the four confederate princes divided the dominions of Antigonus among themselves, and added them to those already possessed. The empire of Alexander was then divided into four kingdoms, of which Ptolemy had Egypt, Libya, Arabia, Coele Syria, and Palestine; Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithymia, and some other provinces beyond the Hellespont, with the Bosphorus; and Selencus

had all the rest of Asia to the other side of the Euphrates, and as far as the river Iadus. It appears, therefore, that the birth-place of the Little Horn exactly corresponds with the rise of Mahometanism.

TIME OF ITS BIRTH.

The chronology of this Little Horn also serves to identify it with the ecclesiastical system of Mahomet. Two circumstances fix the time of its birth. Gabriel said that it would stand up in the latter days of the kingdoms of Greece, Thrace, Syria and Egypt: or more literally, after the time of these four kingdoms when the transgressors were come to the full. These transgressors were evidently the nominal Christians of Western Asia, who had very generally departed from the faith before the rise of Mahometanism. The following brief extract from Taylor's Manual of History, is sufficient evidence on this point.—"Unfortunately," says the historian, page 356, "Christianity when introduced into the peninsula, had been deeply sullied by man's devices. The different tribes were imbued with a fierce sectarian spirit, and hated each other more bitterly than Jews or Pagans. The vivid imaginations of the Arabs, led them to investigate questions beyond the powers of man's understanding; and the consequence was, so abundant a supply of new doctrines, that one of the early fathers described Arabia as the land most fruitful in heresies."

This might be farther illustrated and confirmed by the testimony of St. John. Had not the star first fallen from heaven, the bottomless pit would not have been opened, and consequently the smoke, and the darkness, and the locusts would never have covered the provinces of Western Asia. But the Asiatic churches had then very generally filled up the cup of their iniuqity; and, therefore, God permitted these heavy judgments to come upon them. Darkness has since covered that once favored portion of the Earth, and gross darkness has brooded over those towns and cities that were first illuminated by the Sun of Righteousness.

ITS CHARACTER.

The character of this Eastern Power is also very distinctly marked. It seems that it was to be a little horn; a king of fierce countenance; an interpreter of dark sentences; and a mighty desolator of the Earth. All these have been very clearly fulfilled in the politico-ecclesiastical system of Mahomet. In its origin, Mahometanism very much resembled the Little Horn of the Western Monster. For several years, its progress was very slow. It was not till after the civil power was associated the with ecclesiastical, that it gained much influence either at home or abroad.

But though in its origin and ecclesiastical capacity, it was a little

horn, it soon became a king of fierce countenance. Every man's religion has an effect on his intellectual, moral, and even physical constitution. Christianity which produces peace and good will among all men, renders its subjects mild, gentle, and forgiving in their disposition. It changes the raven to the dove, the lion to the lamb. But Mahometanism breathes vengeance on all who oppose the Koran.—Death, tribute, or Islamism were the terms which the Caliphs offered to their most favored opponents. What a contrast between the ambassadors of the cross, and the vicars of the false prophet.

Skill in the interpretation of dark sentences, is another attribute of this politico-ecclesiastical despotism; and it is well known that the Arabs have always been distinguished for their love of parables, riddles, and enigmas. The Koran abounds in all the dark parabolical forms of the Eastern style. But Gabriel may also have reference to their knowledge of the arts, science, and general literature of the middle ages.

But though

> "These polished arts have humanized mankind,
> Softened the rude and calmed the boisterous mind,"

they had very little influence on these locusts of the desert, whose characteristic crime was "the transgression of desolation." In the day of their power, they were, therefore, "the abomination of desolation." This seems to have been a common name, and may be applied to any power distinguished for the crime of desolating the world. The Chaldean army was once "the abomination of desolation;" to this succeeded the Medo-Persian; then followed the Grecian; and then the Roman. The last is evidently intended in Daniel xi: 31; and to this our Saviour refers in Matthew xxiv: 15. But the Saracen army also became "the abomination of desolation," and is so characterized by the angel, Daniel xii: 11. This was so evident even to Sophronius, the last Christian patriarch of Jerusalem, that when the Caliph Omar entered the city to take possession of it in the name of the false prophet, Sophronius bowed before his new master, and secretly muttered in the words of Daniel, "The abomination of desolation is in the holy place." So testifies the skeptic, Gibbon, in the fifty-first chapter of his decline and Fall of the Roman Empire.

OBJECTS OF ITS HATRED.

The objects of its dislike and resentment are next enumerated by the prophet. "It waxed exceeding great towards the South, and toward the East, and toward the Pleasant Land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified

himself even to (or against) the Prince of the host. And by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground."

Any map or geopraphical chart of the Saracenic empire, is a sufficient proof of the correctness of Daniel's topography in this connection. The Western conquests of the Caliphs, though extending to the Atlantic ocean, were comparatively small, and were by themselves called, "The sleeve of the robe."

The host of heaven, or as the phrase is interpreted by the angel, "the mighty and holy people," and the Prince of the host, were the next objects of its resentment. By the former, we are evidently to understand the Christians, who at that time were the only holy people on Earth; and consequently by the latter is meant the Messiah himself. This was literally fulfilled in the mission of Mahomet, who greatly magnified himself against both Christ and his Disciples. He taught that Adam, Noah, Abraham, Moses, Christ, and himself were all prophets rising in just and regular gradation above each other; and that whoever hates or rejects any one of them must be numbered with the infidels. But by placing himself above them all, he stood up against the Prince of princes. And by placing the Koran above the Bible, and the Crescent above the Cross, he cast down the truth to the ground, and practised and prospered.

"By it also the Daily was taken away and the place of the Sanctuary was cast down." In the interpretation of any ancient document, it becomes necessary to consider and regard the historical meaning of the terms. There was a time, when the word *temple* was used in the Sacred canon to denote the building erected by Solomon for the worship of Jehovah. But it has since been transferred from the type to the antitype; from the edifice on mount Moriah to the Christian church, which since the ever memorable day of Pentecost, has been a habitation of God through the Spirit. Thus, says Paul, 1 Cor. iii: 16-17 "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any one destroy the temple of God, God will destroy him: for the temple of God is holy which temple ye are."

So there was a time when the *Daily* signified the daily services of the tabernacle or of the temple made with hands. But this term has also been transferred from the type to the antitype. It has no longer reference to the sacrifices and the incense that were daily offered by the priests under the Law. It now refers to the daily services of the Christian temple, the sanctuary of the Living God, which is the pillar and the support of the truth. And it is a very remarkable fact, that while the Little Horn of the ten-horned beast, has deluged all

Western Europe with the blood of the Saints, it has never taken away the daily services of the Sanctuary. But the Little Horn of the goat has removed both the altar and the incense from nearly all the churches of the East.

ITS MEANS OF SUCCESS.

"His power," says the angel, "shall be mighty, but not by his own power." At first Mahomet appeared merely as a prophet or teacher of religion. But his system was in itself utterly impotent. It very soon became manifest that if the world were ever converted to Islamism, it must be done by extraneous means; and, therefore, the sword was brought in as an auxiliary to the Koran. "The sword," said Mahomet, "is the key to heaven and hell. A drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven; at the day of judgment, his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."

The sword, however, was not its only means of success. "Through his policy also," said the interpreter, "he shall cause craft to prosper in his hand." The following brief extract from the Decline and Fall of the Roman Empire, vi: 423, will show how very applicable this is to the followers of Mahomet. "In the prosecution of the war," says the infidel historian, "their policy was not less effectual, than their sword. By short and separate truces, they dissolved the union of the enemy; accustomed the Syrians to compare their friendship with their enmity; familiarized the idea of their language, religion, and manners; and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate; and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver; two thousand robes of silk, and as many figs and olives as would load five thousand asses. But the terms of truce or capitulation were faithfully observed; and the lieutenant of the Caliph, who had promised not to enter the walls of the captive Baalbec, remained tranquil and immovable in his tent, till the jarring factions solicited the interposition of a foreign master."

Another means of its success was peace. "By peace he shall destroy many." The terms generally proposed to the vanquished, were death, tribute, or peace on condition of their embracing the Mahometan faith. Thousands accepted the last of these conditions to their present disgrace and their eternal ruin.

How very different is all this from the religion of the Prince of

peace, which in less than three centuries, by its own intrinsic power, subdued the Roman empire, and took possession of the palace and the throne of the Cæsars.

ITS END.

But notwithstanding its temporary triumphs and success, its doom is sealed; its destiny is determined. "It shall be broken," says Gabriel, "without hand;" that is, we presume, by the power of Divine truth. The Lord will consume it, as well as the Little Horn of the Western monster, by the spirit of his mouth, and destroy both by the brightness that shall anticipate his coming.

The period of two thousand three hundred years or prophetic days, has been assigned as the terminus ad quem of its influence. The Sanctuary will then be cleansed from every stain and pollution of both the Eastern and Western abominations. But our present limits will not permit us to enter upon any chronological calculations. We must reserve these for another chapter.

Let not the reader, however, dismiss this subject from his thoughts too hastily. "The Vision of the Evening and the Morning," is full of instruction. It is itself sufficient to demonstrate the truth of the whole Christian System, while it beautifully illustrates the ways of Divine Providence, and the certain doom of every power that stands up against the Prince of princes. How applicable here are the words of the sweet singer of Israel, though originally spoken of individual transgressors. "I have seen the wicked," says he, "in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him but he could not be found."

Such was the destiny of all rebels against the Divine government in the days of David; and such according to the sure word of prophecy, it must ever be. Christ must reign till all his enemies, individually and collectively, shall be put under his feet. "The last enemy, Death, shall be destroyed." Then and not till then will he deliver up the kingdom to his Father. "Be wise now, therefore, O ye kings: be instructed, ye judges of the Earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." R. M.

"Most men will proclaim every one his own goodness: but a faithful man who can find."

THE EARLY BAPTISTS OF VIRGINIA.—REVIEW.

[We hope that Bro. Challen,—

"Who like the busy bee improves each shining hour,
And gathers *honey* all the day from every opening flower,"

will give to our readers the sequel of this Address.—A. C.]

An Address delivered in New York before the American Baptist Historical Society, May 10th 1856, by Robert Boyle C. Howell, D. D., Pastor of Main Street (Second) Baptist church, Richwood, Va." Publication Society 118 Arch St., Philadelphia.

This is the title of an Address recently put into my hands with a request that I should examine and notice it. The period embraced in this Historical Address, is limited within the years 1609 and the close of the last century, leaving the duty of tracing the movements of the denomination in Virginia, to the present century, to other hands. "The period within which I shall confine myself, is that which commences with the settlement of Jamestown, in 1607, and closes with the termination of the last century."

The writer complains of the injustice done the Baptists in Virginia, by the party of Pedo-Baptists, "such as Janette and Burke, Hawks, and White, Alexander and Foote." These men could not well understand the principles recognized by the Baptists, or they were too much prejudiced against them to do them justice. "Their works are, in this respect, at heart, singularly unworthy of their distinguished authors."

It is extremely difficult for those who sustain an adverse relationship to another party, to do it justice; and, therefore, should we receive with caution at their hands, the statements they make in regard to them. This has so often appeared in the History of the Baptists in regard to their enemies, that it should at least teach them due caution and the exercise of great forbearance towards those with whom they differ. If the opinions of some of the ablest and best minds among the Pedo-Baptists—"Hawks, White, Alexander and Foote" "are wholly unreliable" when giving judgment in relation to the Baptists, may it not be that the opinion of men of similar minds among the Baptists in regard to the Disciples? We subject to the same condemnation, and especially, of such men as Dr. Jeter, Graves and others of the same *genus*.

The richest sources of information in regard to the denomination in Virginia, must be gathered from the records of the courts, in the several counties before which they were arraigned, and prosecuted for

conscience sake; their memorials and other addresses, their correspondence with Washington, Jefferson and others. These show their talent, numbers, principles,—persecutions, and their adherence to what they deemed apostolic usage, as found in the Scriptures of truth; and, therefore, are we indebted to Mr. Howell for the celebrated address he has given, viz, in which he has so carefully disinterred the relics of the past, and brought them to the eye of common day.—The pictured stones of Egypt, contain its history; and so do the statute Books of the Old Dominion, that of the Baptists; and it must be confessed, that it is one highly honorable to the denomination, but obtained with blood, on the part of the establishment.

Though Virginia was foremost in her persecutions of the Baptists, by fines and imprisonments and death, yet she has been the faithful mother of her myriad numbers. The distinguished preacher says, "A hundred thousand of her citizens are, to-day, communicants in our churches." I was not aware that her numbers were so great in that State, but we accept the statement as true, upon the authority of its author, and are not disposed to call it in question.

When we consider the immense number of emigrants among the Baptists to the West and South; the greater part of which poured into Kentucky, we cannot but admire their zeal and be astonished at the rapidity of their growth, and the expansion of their principles, in the State which so disgraced itself, in its early history, in its persecutions of this denomination. Many of the ministers and descendants of this people, in Kentucky, we remember, and they brought with them the indomitable zeal and courage of their fathers, into the new fields in which they labored. The Craigs, the Taylor's, the Craiths, the Wallers, the Dudleys, Vardenam and others, belong to this category. We remember their simple manners, and dress, their scorn of all ecclesiastic titles. Their Scriptural names of Elders and Bishops, their self-denying labors, their earnest, faithful ministry, their powers of exhortation, and their rapturous songs. No such men are now to be seen. They were the descendants of those who preached through prison-grates to listening crowds, in Fredericksburg, Chesterfield Court-House, Essex, Middlesex, King and Queen, Culpepper, and many other places, and who had been mulcted of their one proportion, to their respective parishes, of the "*sixteen thousand pounds of Tobacco*," levied by the Vestry, besides other taxes to support annually each Minister of the Establishment.

Indeed, some of these men (The Craigs) whom I have often seen, were among the number who were incarcerated and preached, through the grates of their Phillippean prisons, the Gospel of Christ. One of these Elders, I recollect, used to hold his hand tightly clenched up-

on his ear, when he preached perhaps, for the same reasons, that Oyster Criers in our streets now do, in mercy to the drum within, for they used to preach like "Sons of Thunder," or perhaps, he had some instinctive apprehension of the loss of his ears. They had no velvet in their lips, no sweet mellifluous sounds fell from their tongues; no measuredly, stately words to "catch the ears of the groundlings," but they "cried *aloud* and spared not." Old Father Ashur, of Fayette county, was one of my early favorites. He used frequently to be at my father's house, in Lexington, as it was our custom to entertain the brethren in those days. He would be sure to scent a prayer-meeting in the old domicil; and his presence was always hailed by us, as a happy omen. He was rather low of stature, pussy and corpulent.—He wore a shad-cut coat, a broad-brimmed hat, and rode always on horseback. A regular story is told of his love for old things. Having become quite wealthy, his good wife urged him to turn out his old horse to pasture, and adopt a new and younger one. He objected strenuously to it, but she insisted on it; but only on one condition would he consent, and that was that he should try the new one in his own way, and if it suited his purpose, he would adopt him, and if not, the case was to be finally settled. He fell upon the expedient of getting one of his servants to cover himself with a white shirt, and lay in the fence corner of the lane, and when he approached near him, he was to start up with a shout, and if the horse leaped or was startled from his appearance he determined not to use him. Father Ashur, as might have been expected, was thrown suddenly to the ground, but fortunately was not injured and the young gelding was led back to the stall.

But this class of preachers is rapidly passing away, and soon they will fade from the recollection, and only be known in the brief notices which may have been incidentally made of them. Dr. Wayland in his recent admirable works, still holds on to them; and would be glad to see the Baptist churches, cherish all the gifts and talents they possess, in the way of preaching, teaching, and exhortation among their membership; believing that the College and the University does not, will not, and cannot supply their wants.

This comes from high authority—the highest, indeed, in the Baptist church; and we are glad to see and hail it as an omen for good. We have been peculiarly struck with the principles as held in common, by Dr. Wayland and the Disciples, And believe that his recent works will do as much as the American Bible Union, towards bringing us together, and reconciling those who are so near each other. I hope the Doctor's works will be extensively circulated and read

among the Baptists and the Disciples, and hope that he will be as popular among the former as he is with the latter.

Dr. Howell's remarks "that Baptist principles prevailed to a considerable extent in the 'Old World' generally, and in England particularly, and especially among that class most likely to form the masses of immigration, is well known. It is also equally well known that their principles were there denounced by all denominations, and by every government in Europe, as 'blasphemy against God,' and 'treason against the State.'"

This is a candid admission, and is worthy of remembrance, in view of their denunciations of their brethren, the Disciples. I don't know whether they have ever spoken of our views as "blasphemy against God," or "treason against the State;" so that we are not as odious in their eyes, as they once were in the eyes of "all denominations," both in Europe and America. As they have outlived their heretical reputation, we will also, and sooner or later will be regarded by them, as good at least, as their former persecutors *now* regard them; and as the Separate and Regular Baptist did one another; the two latter, in the course of time, united together, and have acted in harmony.—Time and a better acquaintanceship do wonders.

In 1769 the *Separate* Baptist Association, the Sandy Creek, held in North Carolina, was addressed by the Ketockton, a *Regular* Baptist Association in Northern Virginia, as follows:

"Beloved in our Lord Jesus Christ:—The bearers of this letter can acquaint you with the design of writing it. Their errand is peace, and their business is a reconciliation between us, if there is any difference subsisting. If *we are all Christians; all Baptists; all New Lights*, (a recent name of reproach,) *why are we divided?* Must the little appellation names, Regular and Separate break the golden band of charity, and set the sons and daughters of Zion at variance? "Behold how good and how pleasant it is for brethren to dwell together in unity." But how bad and bitter it is to live asunder in discord! To indulge ourselves in prejudice, is surely disorderly; and to quarrel about nothing is irregularity, with a witness. O, dear brethren, endeavor to prevent this calamity for the future."

The American party and the Predestinarians, finally united. Delight was in every heart. The Association resumed and finished its business. Their re-union was as happy as their conflict had been distressing." This, however, did not take place until 1775. Previous to this the churches, it would seem, had no confession of faith. It is worthy our remark that the churches in Virginia did not adopt any confession of faith until sometime after this. "On the dissolution of the General Association, in 1783, the subject of union came again

up, on a renewed proposition to adopt the declaration of faith. The brethren present fixed upon the one adopted at Philadelphia, with various modifications, especially with respect to the necessity that all should enhance its teachings in every particular. They were careful that this symbol should "not usurp tyrannical power over the consciences of any." They said and recorded the decision, "We do not mean that every person is to be bound to the strict observance of every thing therein contained, nor do we intend to make it superior or equal to the Scriptures, in matters of faith and practice.

It would seem that much discussion, hesitation and distrust were held in relation to the propriety or necessity of such a symbol; and it was adopted in the spirit of compromise; and the soft horns of the young calf were pressed down as closely as they could be, lest they might grow into something dangerous and formidable in the course of time. They again repeat the above explanation "to prevent the confession of faith from usurping tyrannical power over the consciences of any." Upon this the name *Regular* and *Separate* were burned in oblivion, and henceforth they have been known by the name of "*The United Baptist Churches of Christ in Virginia.*"

A very singular fact occurred after this in the churches of Virginia. Dr. Howell wishes to account for it on the ground "that great numbers of the Baptists of that day were scared in the Episcopal church." Be this as it may, the incidents to which I refer, as set forth in this Address of Dr. Howell's, are rather suggestive. It was the introduction of the Episcopacy into the organization of the Baptist church. The subject was discussed warmly, and presented again to their Association in Virginia, and finally, by a decided majority adopted. It came up under the form of "Ordaining Apostles of the churches," after considering the passage in Ephesians iv: 11–12–12, "And he gave some Apostles, &c." The action of the body, as admitted by Dr. Howell, took place with reference to the Apostleship. And it is recorded that "the Association proceeded to *elect an Apostle!* which they did (not by lots) but "by private ballot; and *Samuel Harris* was unanimously chosen. The next day was observed by the whole as a solemn fast. The brethren met, and proceeded with the Association, John Waller, Elijah Craig, and John Williams officiating. All that part of Virginia South of James River, was fixed as his diocese; and he went forth commended to the grace of God, by his brethren. But Samuel Harris was not the only Apostle created. In the autumn of the same year another meeting of the Association was held, and with like forms and observances, in that part of the State North of the James River, John Waller and Elijah Craig were ordained as Apostles. Thus is the early history of the

Baptists in Virginia, after the creed was adopted an Association assuming powers, not delegated, created *three Apostles*, or Diocesan Bishops. Episcopacy did not long continue, however, with the Baptists. It was abandoned in about one year, and it is certainly a singular chapter in the history of our Baptist brethren. The three never have had any successors, so far as we know.

The Baptists took an active and efficient parts in the formation of the State, and in the political affairs of the colonies. They were the staunch advocates for civil and religious freedom, and both in their religious bodies, in the councils of the nation and in the war, they did much towards emancipating both the minds and bodies of our people from the oppressions and misrule which then obtained.

The Presbyterians were somewhat slow in acquiring just ideas of religious freedom. Something they said ought to be done for dissenters, but what, they did not know. Their antecedents in Geneva and in Scotland were rather embarrassing.

"The Episcopalians, (then in power,) and the Methodists, solicited the continuance of the Establishment." The Baptists fought manfully and prevailed. Throughout all the subsequent conflicts with "Kingcraft, Priestcraft, and spiritual domination," they presented an unbroken front; and they deserve the more credit for the disinterested principles which guided them, and the bold and watchful spirit they manifested against any attempt to enslave the minds of the people, or to encroach upon the just and indispensable rights of conscience in matters of religion. They may well be proud of their ancestry; and history has done and will do them justice.

"Not to speak further of the patriotic movements of our Fathers," says Dr. Howell, "with regard to the freedom of the country from political vassalage, let us consider what they proposed for the cause of Christ. They sought,

1. That religion should be free absolutely in its doctrine, and ordinances, from any restraint whatever, exercised by the civil power.

2. That the State religious establishment should be discontinued, and, as such, exist no more.

3. That no favor should be showed by the State to one religious denomination more than to another.

4. That all should receive alike the protection of the civil government."

Strange as as it now appears to us, these principles were then perfectly new, and quite abhorrent to the dominant religious establishments, both of the Old world and the New. No greater heresy was known, than was found in these well known principles. The fortunes and lives of some of the best of men had been sacrificed in their

avowal and defence. "In the New World, nowhere, but in Baptist Rhode Island, had they been adopted," save in Virginia; and now they universally prevail.

Upon the whole, we have read this Address with much pleasure. The period of time embraced in its historical details closed with the last century, and, of course, the relations of the Baptists in Virginia with their brethren, the Disciples, are not included. Some future Speaker doubtless, will be chosen to do this work, and I do not know but that Dr. Howell would be as well qualified for the task as any other man in that denomination. But the events are too nigh at hand to admit of even handed justice to be done, as the spirit of prejudice and hostility is too rife to allow it. We hope, for the honor of the denomination, that Dr. Jeter will not be chosen, as he already has given too much evidence that he is wholly unqualified for the task.

PHILADELPHIA. JAMES CHALLEN.

For the Millennial Harbinger.

THE ELDER'S OFFICE.

THE application of the term Elder to office, so general in the Old and so universal in the New Testament, had its origin in the Patriarchal age. The elder of the human family would necessarily be the one first created. The order of Heaven would appear to have been that age should govern. This seems fairly deducable from the remark of the Most High to Cain, the first-born of Adam, "Unto thee shall be his desire," or, as it reads in the margin, "he shall be subject unto thee, and thou shalt 'rule over him.'" Gen. iv: 7. The responsibility too, so very properly connected with the possession of authority, would seem to be implied in the question, "Where is Abel thy brother?" Do we not discover in these primitive sayings the spirit of the Christian Elder's office?

But again, in the case of Jacob and Esaw it was predicted before they were born that "the elder should serve the younger." Gen. xxv: 23. Something evidently out of the ordinary course of things. So much so, as to be deserving of special notice by the Holy Spirit in both Testaments. See Rom. ix: 12. In the case of Reuben, the first-born of Jacob, his right to the supreme authority seems to be clearly recognized, compare Gen. xlix: 3–4 with 1st Chron. v: 2, but he forfeited and lost it by his wickedness.

The genealogies furnished us in the 4th, 5th, 10th and 11th chapters of Genesis run down the line of the first-born, and the oldest

first-born, doubtless, unless rendered unworthy by wickedness, or incompetent by mental imbecility, possessed the chief authority over his descendants. In the days of Abraham it is not at all improbable that the authority of them was paramount. Under him as next in authority might be classed successively Arphaxed who lived until Abraham was nearly 90 years old, and died 62 years before his father Shem, and Saleh who were cotemporary with Abraham for a period of 120 years, but died about 32 years before his grandfather, Shem. And Eber who outlived Abraham about 4 years, and his great grandfather, Shem, 31 years; and Reu (Peleg was dead) who lived until Abraham was about 16; and Serug until he was about 41 years old. Nahor, the grandfather of Abraham, died before Abraham was born; and Terah, his father, when he was about 72 years old. The elders, therefore, in Abraham's time, were Shem and Arphaxed, his son, Salah, his grandson, Reu, the grandson of Eber, Serug, the son of Reu, and Terah the great grandson of Reu. Abraham never became the chief patriarch of his race, because Shem and Eber were his cotemporaries, and Eber outlived him 4 years. The first-born was priest and prince in and over the family.

The fathers of any people were its elders, and in patriarchal times, these were its rulers. Hence the injunction, "Rise up before the 'hoary head and honor the face of the old man, and fear thy God.— 'I am the Lord." Lev. xix: 32. When the Lord was about to deliver Israel from Egyptian bondage, he commanded Moses to "go and gather the *elders* of Israel together; Ex. 3: 16, and again, Ex. iv: 29, "Moses and Aaron went and gathered together all the *elders* of Israel." Observe that it is not the congregation of Israel, but the *elders* only that are assembled to hear the message from God. Evidently they are here regarded by the Most High as the natural and qualified representatives of the whole nation. Whatever they did or assented to was binding on the people. God here recognizes an authority which up to this time had never been questioned by the people. The authority of age. This authority, at this time, appears to have been general, but it became expedient, perhaps necessary and beneficent, shortly after this to regulate and limit it to those old men who were found possessed of attributes of character essential to its judicious exhibition. While, therefore, Moses takes care to preserve to all the elders of Israel, as a class, that honor and reverence due to them, he, at the same time, acting under the advice of his father-in-law, an eminently wise and good man, selects from among them such as were known or acknowledged among them as able or wise, fearing God, men of truth, hating covetousness, and commits to them especially, the government of the people, appointing them rulers of thousands,

rulers of hundreds, rulers of fifties, and rulers of tens. Ex. xviii: 21. From the circumstance of there being a ruler to every ten, (families I suppose,) two or three things are inferable.

1. That every elder who, even in a very humble degree, possessed the requisite qualifications was placed in office.

2. That they were distributed according to their respective capacities.

3. That there were both order and grade among them.

Did not the rulers of a thousand necessarily *overrule* one hundred of the rulers of tens? In addition to this, and doubtless superior to these rulers, we have the appointment of seventy elders recorded in Numbers. xi: 16–17. "And the Lord said unto Moses, Gather unto 'me seventy men of the elders of Israel, whom thou knowest to be 'the elders of the people, and officers over them, and bring them to 'the tabernacle of the congregation, that they may stand there with 'thee. And I will come down and talk with thee there; and I will 'take of the spirit which is upon thee, and put it upon them; and they 'shall bear the burden of the people with thee, that thou bear it not 'thyself alone." The princes spoken of Numbers i: 16, were, no doubt, elders, but exercising authority over a different class of duties and interest from any of the foregoing. The authority of none of these extended to any matter directly connected with the worship of God. All matters relating to that subject belonged to the Priests and Levites.

It would be both interesting and profitable to follow this matter down through the period of the Judges and Kings to the days of the Saviour, but it might prove tedious, and for that reason it is only necessary to state that the authority of the elders among the Jews during the ministry of the Lord Jesus, is frequently referred to as paramount. From this, in all probability, the Apostles derived both the name and the idea of the New Testament eldership. Its qualifications, duties, responsibilities and claims. To judge of Christian Eldership by the samples in some churches, no other conclusion could be reached but that it is a shabby affair. Men are not unfrequently called to that office who are not only destitute of every divine qualification, but who do not absolutely possess either good sense or good manners. But the Christian Eldership like the Christian Religion, is to be estimated by its features as presented to us in the Christian Scriptures. The terms elder, bishop, pastor, overseer, and shepherd all refer to the same office and officer. This will scarcely be denied by any one whose opinion is worth controverting, and, therefore, it is not worth while to stop to prove it.

The Apostle Paul in two of his epistles, namely, 1st., Timo-

thy, 3d chapter, and Titus, chapter 1st., plainly states what the qualifications are which an individual must possess, in order to the appointment to that office.

He must be blameless as the steward of God. By the word blameless, he could not have meant one against whom nothing evil was said, for that would exclude all good men, of any eminence, in every age of the world. The prophets were evil spoken of, and put to death. The Apostles shared a similar fate. The reformers of modern times are even now held up to scorn and contempt, as men whose lives were vicious. The great Apostle of the Gentiles was denounced as one that turned the world upside down, a madman, a stirrer up of sedition, and pestilent fellow. Even the blessed Saviour was charged with being league with Beelzebub, a Samaritan, and possessed with a devil.

Woe unto you when all men speak well of you, for so did their father's the false prophets. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you, falsely, for my sake, said the Son of God. To be blameless, means to be free from any well founded charges of immortality.

He must be the husband of one wife. The Catholic church says he must *not* be the husband of one wife, and the Protestant church says it is quite immaterial whether he be married or single, but it would better that he were married.

The Apostle made no mistake and while it is true that he excludes a polygamist, it is also true that he equally excludes a bachelor.—How could a bachelor have faithful children?

The Greek church holds that neither a widower nor a married man to a second wife is eligible.

He must be vigilant because he is a watchman. Sober or thoughtful because he watches for souls as one who must give an account, of good behaviour, because his example is to be followed.

Given to hospitality. A houskeeper in the practice of and delighting in hospitality. One whose house affords a home to the brethren, to strangers, to the poor and distressed.

Apt to teach. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince gainsayers. An able expositor of the holy Scriptures.

Not given to wine. Priests were not allowed wine when about to enter the tabernacle of the congregation. Better not to taste it at all.

No striker. Not quarrelsome or a fighter.

Not greedy of filty lucre. Lucre is one thing, filthy lucre is another. Lucre becomes filthy when obtained by filthy means. All disreputable methods of earning money, or acquiring the means of

living, such, for instance, as distilling, or dealing in liquors, keeping a lottery office, superintending a billiard table, etc.

But patient. Nothing will be oftener called into exercise by the waywardness, the ignorance, &c., of others, than this grace.

Not a brawler. There are several kinds of brawlers. Political brawlers, religious brawlers. Men who seem to lack that discretion which belongs to refined and cultivated society. Who are noisy, dogmatical, overbearing, opinionative.

Not covetous. No man can be greedy of filthy lucre who is not covetous; but a person may be covetous whose pride or other considerations would prevent him from using base methods to secure wealth.

One that rules well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house how shall he take care of the of church God. In the training and government of his own family, the candidate for the elder's office is to give ample proof of his competency for "taking care of the church of God."

Not a novice. The Apostle gives a sufficient reason, viz, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of those that are without lest he fall into reproach and the snare of the devil. He must be regarded as a religious man in all respects.

A lover of good men. One whose delight is in the society of those who fear God, and who shuns the company of the profligate, the profane and trifling.

Such then are the qualifications of the Christian Elder. Let us look at them, and then look up the men among us who possess them. We shall perhaps find it difficult to discover many anywhere who possess all these requisites in anything like an eminent degree, but by selecting men who possess them all even in a moderate degree, and placing them where they ought to be, the church will in a short time find them growing rapidly in all these Christian graces.

Having looked at the qualifications of the Christian Elder, let us next look at his duties. What are they?

"Take heed unto yourselves and to all the flock, over the which the 'Holy Ghost hath made you Overseers, to feed the church of God, 'which he hath purchased with his own blood, I have shewed you all 'things, how that so laboring yon ought to support the weak, and to 'remember the words of the Lord Jesus, how he said, It is more 'blessed to give than to receive." Acts xx: 28–35.

"The elders which are among you, I exhort who, and also an elder, 'and a witness of the sufferings of Christ, and also a partaker of the 'glory sthat shall be revealed. Feed the flock of God, which is

'among you, taking the oversight thereof, not by constraint, but wil-
'lingly; not for filthy lucre, but of a ready mind; neither as being
'lords over God's heritage, but being examples to the flock."

"Let the elders who rule well be counted worthy of double honor
'especially they who labor in the Word and doctrine." 1 Tim. v:
17–18.

"To watch over," "to take care of," "to feed with knowledge and
'understanding; "to support the feeble minded, and support the
'weak." To sympathize with the distressed, confirm the wavering,
and in short, publicly and privately, in every Scriptural manner, to
build up the Christians in their most holy faith, and convert sinners,
comprehend the Elder's duties.

His responsibilities are great. Is he a watchman? Has he given the people warning from God? If not and they are lost. God will require their lives at his hand. Is he a builder, then let them take care how he builds, for the fire will try every man's work of what sort it is. Is he an example to others, them let him take care that the end of his conversation is Jesus Christ. If the Great Shepherd delivers over a flock to the care of an under-shepherd, will he not require that under-shepherd to account for every single sheep? Of all that thou hast given me have I lost none, save the Son of perdition, that the Scriptures might be fulfilled.

His claims. Obey them that have the rule over you and submit yourselves. Remember them that have the rule over you. Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith muzzle not the Ox that treadeth out the corn. And the laborer is worthy of reward.

To sum up the whole briefly, the Christian Elder is to be an aged man and the father of a well raised family, a hospitable man—a good teacher—an exemplary man in morals and religion, a man of good manners and good sense, good habits and good feelings, and character.

He is to govern and teach the church. He is to be obeyed, respected, and liberally supported by the church. S. C.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God *is* in heaven, and thou upon earth: therefore, let thy words be few.

THE CHRISTIAN INTELLIGENCER.

FLOODS ARE BUT THE ASSEMBLAGE OF DROPS.

ADDITION is the first rule in common Arithmetic. It lifts up units into tens, tens into hundreds, hundreds into thousands, thousands into millions, millions into billions, and billions, step by step, rise to trillions—quadrillions, quintillions, sextillions, septillions, octillions, nonillions, decillions, which cap the climax of enumeration, and terminate in the indefinite idea of a universe of incalculable magnitude, which though inconceivably large, when separated, or subtracted from *infinite space* leave it not one *decillionth* less, a particle of matter so minute as finds not a fraction of a name in any language spoken in all the gabbling dialects of the whole Babel of sectionalized humanity.

Fire, *air*, *earth*, and *water*, the time out of mind, diplomatized primordial elements of a material universe, are severally compounds of innumerable elements, for which no language on earth can furnish a wardrobe of suitable apparel for every day service, much less a Sun day suit for a Gentile Sabbath. But this we do know that while Spirit is indivisible, matter, *the mere negative of Spirit*, is divisible through a long series of processes till we descend to the precincts of absolute nothing. We have never seen a human being *doing nothing*. Every thing that lives is doing something. And every human being, every moment of his being, is doing something either good or bad—something that in some way or other, will through all eternity affect his destiny.

But whither have we wandered in order to find a felicitous standpoint to contemplate the eternal bearings of a ransomed dollar, despatched from home on such an errand as that contemplated by the Sister A. who appears in the Christian Intelligencer, a paper that ought to be in every Christian family in Virginia, and in thousands out of it, to give to its readers so necessary, so humane, so benevolent, in one word—so *Christian* a hint, a word in season, a word fruitful in good ideas, lofty conceptions, and a practical influence that must tell not only on the conscience but on the affections, and the actions of every true Israelite.

Every Christian says amen to the oracle, "LET THERE BE LIGHT;—not material light—for that exists in all its splendors; not light political, not light philosophical, not light literary, for these belong to the primer, the elements of human science; but "the light of the knowledge of the glory of God" radiating from him who is the un-

setting "Sun of righteousness" and mercy,—that has arisen with healing efficacy in his rays.

When a youth, I read with much attention and interest, the Life of the renowned Jonathan Edwards, of Princeton, New Jersey. I then contemplated him as the "largest and brightest Star in America," of that day. If I mistake not, I first read him when a youth, in Europe, but I thought him worthy of a second reading in more mature years. I loved his character, admired his talents, and highly appreciated his eminent powers as a free and genuine Calvinian. But even then I admired him not so much on these accounts as for his intense interest in the prosperity of what he called "*Christ's Kingdom.*" The big tear gathered in my eye, when I heard him say that after his conversion, when he took up a newspaper to read, the first impulse was to glance over its items in hope "to see something concerning the progress and triumph of Christ's cause and kingdom in the world." And if, perchance, he saw his *name* anywhere in its columns his attention was at once intensely fastened upon it, in hope to learn something more of the power and efficacy of his grace in gathering sinners into the fold of God. I give not his words; for five and forty years, since past, have dimmed their brightness on my mind. Still the impression then made remains in all its freshness, nearly associated, as it was with a well authenticated fact;—that when the eloquent, soul-stirring Whitfield filled his pulpit at Princeton, during Edward's presidency over its college, the great theological methaphysician, during the discourse, wept so copiously as to arrest the attention of the great concourse then present.

The reading of well conducted religious periodicals, weeklies or monthlies, is highly interesting and useful to Christians, young or old. We lawfully desire to know the living world so far, at least, as to be fully adequate to act well our part in the scenes of the present drama in all its developments. There is no state in the Union, known to me, that does not need a weekly Christian Newspaper. The sects, one and all, have their weekly newspapers, and have proved their utility in various and numerous respects.

We have many adversaries as well as many friends, outside of our communion. Our weeklies are quite as essential as our monthlies. No community known to me in the broad area of my reading, European or American, more needs the press and its avails than we. We are the most maligned and slandered of any population in this community.

There exists not on the tablet of my memory one writer or editor that dares to meet us on the *true* and *real* issues between us and any form of error that we have at any time assailed. *We can solemnly de-*

pose that there is not one that ever fairly met us on a true issue. They *chamelionize* us in the true sense of that word in Webster's Dictionary. They change us into any and every color in which they imagine they can hold us up a spectre to their readers. We feel not a doubt the generation coming will, if not despise, at least regret, their frowardness and moral imbecility. Their spectres and hobgoblins, will pass away as fairy tales before the onward and steady march of an enlightened judgment, and an impartial public opinion. Their recreancy, and inability to meet a true issue are becoming apparent in their own ranks. One or two more Jeter's books will be the occasion of unscaling many eyes, and of greatly impairing their influence so far as used and abused against us. We care not, as *men*, what course they take. We always gain and never lose a brother in consequence of their opposition, conducted as it is. They know that we will meet them on any true issue in formal discussion before the world, and not a man of them will risk his reputation to such a fair and honorable issue. A. C.

From the Christian Intelligencer.

"TO THE SISTERS IN CHRIST IN VIRGINIA AND ELSEWHERE.

"She has done what she could."—Mark 14–8.

DEARLY BELOVED:

The late appeals in our various periodicals, to the love and generosity of the brotherhood in behalf of various Christian enterprises, move me to address you on the same, well knowing, as all experience proves, that where woman enters into a work with *all* her *heart*, it moves forward. Now there are three or four prominent things that call for prompt and energetic action. And first among these, in my estimation, stands the "Bible Union," and then follow the cause of the Missions, the endowment of Bethany College, and last named, but not the least important, is the erection of a suitable house of worship in Washington, the centre of the Union.

I have long thought that it was a crying shame that Christians—lovers of the ancient gospel as promulgated on Pentecost, residing in the East, West, North and South, did not give "of their substance," to build a house of worship, where this old Jerusalem gospel could be preached to the representatives of every State in the Union. "Who is there among you of all his people" that feels willing to sacrifice a little for this purpose? Let her send on her "free will offering, for the house of God that is in (Washington) Jerusalem." We are not allowed, nor would it be becoming in us, to stand up publicly to pro-

claim the glad tidings of salvation; but my dear Sisters, let us ask ourselves, as in the presence of our crucified, compassionate Redeemer, have we "done what we could," towards the erection of this house of the Lord, where our Evangelists might stand up in the defence and proclamation of the Truth?

Have we 'done what we could' towards getting a faithful version of the Holy Scriptures, to send out to the world? Have we 'done what we could' towards sustaining our Missionaries, or the endowment of Bethany College? If not, let 1857 find us doing it.

But says one, I have no surplus money, what shall I do? Can you not, fellow pilgrims through a land of graves, curtail somewhat your yearly expense of dress, equipage, style of living, &c., &c.—Perhaps some of you have $25, some $50, some $100, and some $200 furnished you by your husbands, fathers or guardians, to spend in dress and pleasure taking. Now will you not give a portion of this as a "free will offering" to the Lord, who "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."

Think of that condescending love, oh! christian, until your own heart glows with a corresponding flame.

But as a simple exhortation to curtail expenses is too general to do much good, let us specify. Take one single article of dress—say for instance bonnets. Now dear sisters, if *each one* of you who shall read this article, will nobly determine to wear your last summer's bonnet *one more season*, (which with a little brushing and fixing will do very well) and give the amount you had intended for that article of dress, to one of these objects, how quickly would our Missionaries" outfit be made up, or our Washington house erected! I suppose, that, upon an average there are at least five or ten ladies in each congregation of Disciples, who pay from $5 to $10 each year for bonnets. The smallest number, and the smallest amount, will give a product of $25, and this no doubt falls below the sum, spent in one season, by the sisters of one single congregation. If I knew the number of congregations in Virginia alone, the sum total, no doubt would surprise us all. [Will brother Walthall or Coleman, give it, if practicable?*] This is plain, homely talk you may think, but I

*We cannot give the precise number, but from the data before us we should say there are not less than 100 congregations of Disciples in Va. which, at our zealous sister's lowest estimate, would yield the sum of $2,500, and at her highest, the sum of $10,000, that might well be spared from the outlay now made for the single article of bonnets. Then what would the amount be, if a corresponding retrenchment were made by the sisters in every other department? It would, as our sister says, indeed astonish us to see the vast sum total of all these savings. In one year enough might thus be saved to build the House in the Capital of this mighty Union. But if each waits for the other

assure you it is prompted by the kindest feelings, and a real desire to see our beloved sisters manifesting a zeal commensurate with their great privileges, and consequently their great responsibilities.

By so doing we will not only benefit others, but ourselves too; for we can thus take stock in the bank of Heaven, which is a good investment, yielding a large per centage. In the second place we will acquire a degree of moral courage, which, with God's blessing, will enable us to stand "firm as the surge repelling rock" against the assaults of the adversary, under the alluring garb of *fashion;* and thus add greatly to our weight of character, by "backing our principles by our practice." And thirdly it will no doubt increase the love of our husbands, fathers or brothers, for however worldly minded they may be, they can but admire the self sacrificing devotion, that would impel us to this.

Even the young ladies need not fear the result, for they never look lovelier, than when denying themselves to minister to the wants of the poor and needy, or in other words to Christ, for, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If we have nothing else to give, we can give our daily and fervent prayers. "The effectual fervent prayer of a righteous man availeth much." If we do the *best* we can it is accepted, however small the pittance. We are taught by the "widow's mite," that our heavenly Father regards not the amount so much, as the purity of motive that prompts the action. And now in conclusion what say you to it? Shall we not speedily make out the outfit for our beloved Barclay? It only requires a little moral courage, and it is done. And shall we not have our Temple in Washington, and shall we not have at least one College in Virginia endowed? And lastly shall we not from *year* to *year* aid in the greatest movement of this age,—the revision of the Holy Scriptures? It is true we may have only "the arm of a woman," but we may each "have the heart of a king." Let others do as they may, I for one feel it a privilege and by the help of God, will do it. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. A."

OPEN rebuke *is* better than secret love.

it will never be done. Our Sister A. proposes to commence—she has her $5 ready and will wear her old bonnet. Who will follow suit? Send it up to the meeting at Garrett's as this sister intends to do. The Lord loves a cheerful giver.—ED.

From the Springfield Republican.

REV. DR. BELLOWS AND THE THEATRE.

It required no small degree of moral heroism in Dr. Bellows to come out as a defender of the theatre. We give him credit for this, for we believe that only a conscientious conviction of truth and duty could have urged a man of his temperament into a position involving to a certain degree a loss of caste in the religious world, and a not particularly agreeable notoriety. But he has undertaken a hard task. On the 28th ult., he pronounced his long promised address before the actors and actresses of New York. In his defence of amusement—in his remarks upon its necessity—its thorough legitimateness—we very cordially agree. In his defence of the theatre, we do not. We do not say that a man may not go to the theatre and be healthfully amused, but we do say that any amusement which calls for the sacrifice of its instruments, is not legitimate. We mean by this that there is an essential vice in the calling of the actor which makes it next to an impossibility for him to be a good, dignified, self-respectful, religious man.

We can best illustrate our proposition by beginning low in the scale of public exhibitions. Let us take the circus. Here is a body of men who, by a thorough and patient training of their muscles, come to perform prodigies of strength, and marvellous dexterities o featcraft. Their sole object is to please and astonish the multitudes who gather to see them. To please is the one object of their lives—to please that they may getmoney. They have no higer object—their calling has no higher object. Now, with relation to these men, and women too, for that matter, philosophy teaches and their history proves that they ean have little to do with the serious aims and purposes of life. They are the servants of a fickle public. They practice that which amuses the most and pleases the best. They have no independent aims—no higher ambitions. Now to imagine that their calling is consonant with a spirit of devotion, and that they can follow it and maintain at the same time such views of llfe as to clothe themselves in the robe of self-respect as they retire from the ring, is to imagine an absurdity.

But we are told that it is not just to compare the theatre with the circus. Wait a moment. Amusement is legitimate and necessary. The circus amuses. Heaven (to follow the reasoning of Dr. Bellows) endowed certain individuals with aptness and taste for gymnastic feats—therefore it meant there should be a circus—therefore

the circus is a legitimate amusement. That ring is complete according to Dr. Bellows. But we shall be told to go further, and show that there is any degree of parallelism between the rider and the gymnast and that of the actor—or such a degree as in any way to prove that the calling of the actor is necessarily degrading. Well, then, what is the actor's grand motive in life? Is it not to please? Has he any higher? According to Dr. Bellows theory, he never has had, in the past. He claims that the theatre is the representative of the audiences who frequent it, and that to raise the theatre we must give better audiences. This admits the whole pregnant fact—that the ruling principle of the calling is cupidity. The theater cannot live unless it pleases. It cannot please an immoral audience unless it becomes immoral. It cannot, therefore, be guided and controlled by principle in any respect. Wherein does the calling differ from that of the circus rider? Wherein is devotion to a calling like this consonant with dignity of character, with Christian principle, with noble aims of life? That now and then a genius appears, who compels the homage of the public—the good public—does not weaken our position, for he is a man who is above the theater, though standing on the stage. He has a higher aim than the public applause, and wins his reward by *conquering* and not by *catering*. This thing obtains only in exceptional instances.

One point is this: that while we believe in the necessity and legitimacy of amusements, we do not believe that it is legitimate to seek them in an institution which necessarily degrades its instruments.—The reason for this necessary degradation we believe to lie in the fact that God never made a man with the intention that he should have no higher trade, or calling, or profession, than to amuse others. No man with an eye upon history can deny that the tendency of the lives of those who live upon the public applause, is downward. This is the fact even in regard to a great majority of public singers, though perhaps another fact should be taken into consideration with these as well as with other actors. Very heavy drafts upon the nervous system, which public exhibitors are obliged to make, give naturally a strong appetite for strong sensual excitement, which lead to various debaucheries. We *must* be amused; but how bountifully has Heaven provided for this want of our nature and condition without recourse to the theatre—in the exercise of our own finer powers, in the acquisition of accomplishments which we admire in the play house and the concert room. God has made us social beings, and bestowed upon us the love of wife and husband, and parents and children, the communion of friends, the beauties of the field, the sea and the sky.

We have a thousand things at hand, and costless, which were meant for or our healthy diversion and amusement.

The reasoning of Dr. Bellows proves too much. By it, there is no species of public amusement which may not be justified. The fact that we must be amused, the fact that any given performance amuses, and the fact that Heaven has endowed certain men with gifts peculiarly adapted to those performances, are all that are necessary, by his reasoning, to make any amusement legitimate. Therefore he should have had among his audience circus-riders, jugglers, mountebanks, and showmen generally, with Mr. Barnum at their head.

The following from the *Evening Post*, is a sketch of part of a discourse by Henry Ward Beecher, on the subject of Dr. Bellows' Address:

Mr. Beecher disdained joining in casting any opprobium, as many have done, on Dr. Bellows, for the part he had taken. Mr. Beecher himself, was rather glad that the subject had been mooted, and would have to run a round of discussion—for discussion on this subject would not stop here.

The subject of amusements was an all-important one, and their necestity he was as ready to advocate as any one. Public amusements, he considered, far too few, especially in crowded cities, which necessarily led to much morbid desire of excitement; but the condition of all amusements permitted to Christians are purity and the absence of all circumstances seduc ive of ill practices. The time would doubtless come when an enlarged view would be taken of Christian liberty in public amusents; and he agreed with Dr. Bellows in all that he said of the desirableness, if not necessity, of a better provission for public amusements; but he disagreed altogether with that gentleman's views, in supposing the theatre, with all its moral pollution ground in by habit and circumstance, could be made a fit place of instruction or amusement.

"All things are lawful, but all things are not expedient." A Christian has not only to consider what he may do with safety in regard to himself, but what the influence of his actions may be to those less strong minded and more liable to err than himself. The theatre was historically a school of vice. Even in heathen times, in Greece and Rome it was not considered a reputable place. Its associations were all bad. Dr. Bellows had recommended the care of the theatres and other places of amusement to the churches. Such a recommendation argues a very incorrect notion of what a church is. Supposing, for a moment, that one of the duties imposed upon him was to look after a theatre on the one hand, a circus on the other, and a billiard-room in

another direction, how incongruous would be his tasks. It could not be done. Supposing he were to go to the theatre on Monday evening; his visit would be published in the newspapers of Tuesday; and what would be the effect? Hundreds of young men would then jump to the conclusion that they might do so; and what might at present be a wall of defence against temptation would be broken down, and ruin would be the result to many.

When men visit the theatres, do they customarily go home? What are the surroundings of these places? What is the character of the places to which numerous visitants to the theatres are led to visit afterwards? The evil which the countenancing of theatre-going inflicts on the young and inexperienced, is of too great a magnitude to justify its practice or its advocacy.

Mr. Beecher views the theatre as too old and hackneyed in vice or vicious accompaniment to render it possible to be made pure. What is the boasted refinement of the theatre? Refinement is not of itself virtue, but often serves to render vice more alluring and seductive, by taking away some of its more disgusting features.

THE EPISTLE TO THE HEBREWS REVISED.

The Revision of the Epistle to the Hebrews, just issued by the Bible Union, now lies before me. We have hastily examined every page of it, and pronounce it to be a careful, learned, and greatly improved version of the second greatest epistle ever written by the greatest Apostle, the most learned writer, as well as the largest author of the Christian Scriptures. The epistle to the Romans is emphatically the most *theological* letter, and that to the Hebrews the most *christological*, ever vouchsafed to man. The justification of a sinner—an *ungodly* man—and the sacerdotal dignity and splendor of the Great High Priest of our profession, are the twin themes of the greatest man—the chief of all the Apostolic dignitaries, and the most gifted writer amongst the scribes of Holy Writ. We are happy in seeing it in a dress greatly improved, and in a style much more appreciable and popular than any version of it we have seen.

We have but one important question at present to tender to its learned and judicious translator, and this, too, on the most *pregnant* word in the Christian Scriptures, excepting always the word *Christ*—the most august official title in the entire area of human speech. I have in my eye the word διαθήκη—diatheekee. It is found *thirty-three* times in the Christian Scriptures, and more than the half of these is found,

in this single epistle? It is *thirteen* times, com. ver., reprepresented by *testament;* and *twenty* times by *covenant*, neither of which properly represents it. Testament is an *attested will* of a dying man, while *covenant* is an agreement between two or more living parties on *certain equally stipulated terms.* The parties meet as *equals* with power to *stipulate* and *restipulate* till agreement is consummated. The parties may be in-equal in rank or position, but equally *covenanters* and *covenantees*, as in the case of a misunderstanding between a king and his subjects. But with whom does Jehovah stipulate, and who dare restipulate with him terms of conciliation or reconciliation! Besides God alone is omniscient, inhabits eternity, and comprehends immensity. Man is now an infant compared to the years of a dying Methuselah, and knows not what he wants. Man in *certain cases* dares not to sign a blank bond with his fellow man; but he always can, and sometimes of necessity must, sign a blank bond with God.

An *institution* and a *constitution* are not grammatically, logically, legally, or religiously one and the same. But in the vague and indistinct verbiage of men, words are tolerated against both law and reason. But with an infallable oracle of God in our hands, we are in duty, honor and safety obliged to acquiesce in it.

Συνθήκη—in Latin, is represented by *pactum fœdus, consensus.*—Διαθήκη *by testamentum, dispositio fœdus*, Robertson's Thesaurus, Ed. A. D., 1676. And according to Crit. Sacra *Testamentum* corresponds with the Hebrew *Berith.* It signifies, in general, any institution or declaration of *will, purpose*, or *promise*—whether by a majority or by one person. Ed. A. D., 1650.

But συνθηκη in ecclesiastic usage does not signify any thing more than an agreement of two parties' naturally or politically equal, upon the principle of stipulation and restipulation. *Hence* συνθηκη *is not once found in the Greek New Testament.* All the acts of an absolute sovereign are expressed by διαθηκη never by συνθηκη. Hence all the institutions of Christ are designated by διαθηκη. The Patriarch Abraham could not enter into a *covenant* with Isaac when eight days old, much less could God enter into a covenant with him, in the import of a συνθηκη; but on the principle of a διαθηκη he could, provided only he could find for him a guardian. But suppose the absolute idea, or metaphysical conception of a διαθηκη were debateable, its currency in the Christian Scripture must be settled by a strict analysis of every case; and when these are fully explored it must appear that they are all acts of sovereignty—that God stipulates every thing and man nothing.

Again, should God so condescend as to hear a proposition from a

sinful man, who could make it with as much safety to man as could, or as did, his Creator, Guardian, and Father!!

We, therefore, affirm that the remedial system, in its inception, progress and consummation, is all of *grace*, not of *free* grace, for there is no antithetical grace. All grace is *sovereign*, and, therefore, we can never conceive of legal or constrained grace. We should never encumber grace with the prefixes *sovereign* and *free*: for there is no grace conceivable in the eye of educated reason that is not both *sovereign* and *free*. We have no word that exactly represents *diatheekee*. *Institution* is its most appropriate representative in our vernacular.

A. C.

LETTER FROM AUSTRALIA.

GOOD NEWS FROM A FAR COUNTRY.

AIDELAIDE, December 20, 1856.

I AM afraid my correspondence will be in arrear for the last month or two; if so, the reason is, that we have no regular mail ship at present, nor have we had any for some weeks past, which induced me to send my last by overland opportunity. The new contract commences in this part of the world next month, when we may hope for more regular opportunities, and more speedy transit, though I doubt whether public expectations will be fully realized.

The lecture on Bazaars, &c., delivered by Brother Buford, of which I gave you notice in my last, has since been printed, and circulated extensively. I will send you a few copies, from which I think you will be able to give some extracts interesting to your readers, if you do not reprint the whole. I feel assured this lecture has had, and will have, a great effect upon the religious community here.

A few of the brethren have taken into consideration the employment of one or more evangelists. In consequence of the difficulties that appeared in the way of carrying out such a desirable work at present, I volunteered my services gratuitously as a substitute, until one or more better qualified claim the attention, and call for the necessary means for their employment. These unpretending services have been thankfully accepted by the brethren; which step, I hope, will not make them less anxious to obtain such efficient, humble, and zealous laborers as will ensure a large ingathering of the harvest of the Lord. I hope to begin my labors in about two months time.

About a month since I received a letter from Brother Pearce, at

Point Sturt, in which he conveyed the pleasing intelligence of the immersion of another person in that locality. This brother having been a preacher among the Methodists, it is to be hoped that, having learned the will of his Lord more perfectly, he will still be engaged in the good work, and that his labors will be attended with success. A second letter from Brother Pearce informs me of the immersion of a female at Milang; also, that their meetings are well attended, the principal drawback being the want of a suitable place to meet in. They meet at present in a workshop in the township, which, as yet, could not boast of what would be considered worthy the name of a house in England. I hope our brethren will soon be accommodated with a meeting-house in this distant part of the country, which will be the only one for some miles round.

I have now to communicate the pleasing intelligence of the opening of our new meeting-house, which took place on Lord's day, Dec. 14. At seven o'clock in the morning there was a meeting for prayer and thanksgiving, at which several of the brethren belonging to the Adelaide and Hindmarsh churches were present. At half-past ten the church assembled as usual for breaking bread, on which occasion I delivered an exhortation from certain parts of the 3d chapter of Paul's Epistle to the Phillippians. Two or three of our brethren from the church at M'Laren Vale paid us a visit on this occasfon, and an aged and respected servant of the city corporation and his wife, for many years members of the Baptist church, broke bread with us, and made application afterwards to be admitted as members. This and the subsequent meetings having been advertised in all the papers, no doubt induced the attendance of several visitors and friends.

A good number assembled in the evening at six, when Bro. Buford preached from Luke ix: 18–20. Our brother dwelt much upon the importance of having a clear and scriptural view of the person, character, and mission of Christ, pointing out some of the erroneous impressions entertained by many professing Christians on this deeply interesting subject. The attendance in the evening was as large, if not larger, than in the morning, but the house was not full. It seemed very strange to me, and no doubt to others, to meet in a place about four times as large as we have been accustomed to; and after having been so much crowded to have plenty of room and to spare. The building is neat, lofty, and well-finished; and what is much needed in this warm country, well ventilated, having six large ventilators in the ceiling from which the lamps are suspended.

During the ensuing week we had meetings every evening except Saturday, four of which were for the preaching of the gospel, and the other for prayer and exhortation. On Monday evening it devolved

upon me to deliver a discourse on the Word of God. The passage selected was Heb. i: 1–2, and the plan pursued in the delivery was to show the various ways in which God spake in times past to and by His servants the prophets; then introducing Christ as the Great Teacher and Prophet promised by Moses, noticing His being recognized, approved and vested with authority by the Father at his baptism and transfiguration; the estimate formed of His teaching by the great and the lowly, from Nicodemus to the humble poor, concluding with some remarks on the importance of hearing and doing what He has taught and commanded.

On Tuesday evening Bro. Chambers, from Hindmarsh, delivered and address on faith and repentance, which was characterized by many forcible and familiar illustrations. Our brother showed that man, being a reasonable and intelligent creature, was distinguished from the brute creation in these important particulars; and further, that possessing these qualities, man was a proper subject for examining, weighing, and judging of the evidence presented to him in the Word of God; remarking that faith without evidence is superstitious, and that persons are too prone to be guided by their feelings rather than by the Word of God: thus substituting too often feeling for faith, and superstitious faith for intelligent obedience. The subject of repentance was briefly dwelt upon, reformation being pointed out as just such a test as might be expected from the God of our salvation.

On Wednesday evening the church met as usual, when Bro. Buford delivered an exhortation on the increase of faith.

On Thursday evening Bro. Santo delivered an address on Christian baptism, dividing his subject into four propositions, viz:—1, that baptism was an institution appointed by Christ; 2, that immersion in water is the proper mode of Christian baptism; 3, that believers only are the proper subjects of Christian baptism; and 4, that the design of the institution is, to give to penitent believers an assurance of the remission of all past sins. Several passages of Scripture were quoted by our brother in proof of the aforesaid propositions, and conclusions drawn from them of a most convincing character.

On Friday evening Bro. Bookman brought our week's labour to a close, by delivering an excellent address on the "Promise of the Gospel." These were stated to be far too numerous to particularize.—Our brother divided the promises under two heads, viz, absolute and conditional. He said, they commenced with the promise that "The seed of the woman should bruise the head of the serpent," and concluded with that delightful one recorded in the Revelation by John, "And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any

more pain: for the former things are passed." It was shown that whatever God had absolutely promised, Scripture and history proved to have been fulfilled up to the period of its date; and that his faithful and obedient children could abundantly testify in their own experience, that if they obeyed his commandments, all His promises were, and would be, yea and amen in Christ Jesus.

January 16. 1857.

Shortly after writing the above, we received news of the arrival of the first mail steamer, which, being pretty sure to make by far the shortest passage home, I kept my letter back to send by her. Since the former date I have been informed of another person having been immersed at the Lake, making three additions in a short space of time. With Christian salutations to all who love the Lord Jesus Christ in sincerity and in truth, I remain your's in the Lord, H. Hussey.

From the Christian Age.

SUNDAY SCHOOL LIBRARY.

Bro. Bosworth :—On the occasion of a recent visit made to us, by Bro. Burnet from New York the Committee, who have the publication Society's business in charge, convened, at his instance. and investigated the condition of the Sunday School Library enterprise.—They examined his accounts of receipts and expenditures, comparing with the original subscriptions and vouchers, and found all correct. They moreover state that they are as much impressed with the carefulness and economy of his management as with its faithfulness.

His accounts showed that the stereotype plates for fifty volumes were completed, ready for the printer, and paid for, costing over two thousand dollars.

The Library consists of original and selected works, written on the various topics supposed to interest children, teachers, and parents.

Since his return to New York, Bro. Burnet informs us by letter, having date April 22nd, that he had concluded a bargain with an extensive publishing house, to get out an edition immediately, and that he had given them an order for the plates. The work, we suppose, is now rapidly pregressing, and that the Library will soon be ready for sale in this city and at other points, of which due notice will be given.

C. H. Gould,
R. M. Bishop,
J. Burnet. } *Committee.*

FAITH *versus* PHILOSOPHY.—*No.* 5.

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

The investigation in which we are engaged is one of the utmost practical importance. The questions before us have respect to the very life of religion—to the fountains of religious thought and to the motives of religious action. They relate to the chief matters of the reformation for which we plead, and must be elucidated and settled before any real progress can be made in the work which we have undertaken.

We have just endeavored to show how false is the position assigned to the Scriptures by those who are secretly imbued with the sensualistic philosophy, and how completely, under this system, words are substituted for things, and Christianity is evacuated of all its substance. It is necessary to our ultimate design, that we should now direct the attention of the reader to the view which this same philosophy takes of Christian faith. This also, will be found to be quite characteristic, divesting this faith of all its spirituality, and confining it to the earth, like a bird which has been deprived of its plumage and is no longer able to mount towards the skies.

In speaking of the means through which philosophy may have introduced itself into the reformation, we said that CONTROVERSY afforded great facility in this respect, and that it was often the case that considerations used merely as *arguments* would be misunderstood as a *philosophy* or *theory*, when they had any tendency to *account for* the facts or processes of which they were designed to furnish merely a *logical proof*. We have a striking illustration of this in the theory which many seem to have adopted in regard to Christian faith.

The extravagant and unscriptural notion which many among the various religious parties of the day have entertained in relation to faith, that it is a peculiar and mysterious work inwrought upon the heart by the direct power of God's Spirit, independently of the written word, has justly been regarded as calculated to render the word of God of none effect, and to render nugatory the invitations and claims of the gospel. This notion is itself a theory or hypothesis introduced to account for the familiar fact that certain individuals only, out of the multitude who hear the gospel, are induced to believe and obey it.—It is in opposition to this theory that the argument from cause to effect has been employed, showing that, in conformity with the laws

of human nature, and in harmony with the express declarations of Scripture, the gospel facts are and must be the foundation of the Christian faith, and that the evidences and assurances of the Divine word are amply sufficient to produce a true and living faith, without having need of recourse to miracle, or to any kind of mystical Divine interposition for its origination. It is effectively urged that when the result can be satisfactorily accounted for upon principles which are entirely accordont with the laws of the human mind, and with all human experience, it is quite unnecessary to substitute for the ordinary and natural avenues to the human soul, the miraculous approaches of spiritual being, presenting itself suddenly within the most secret chambers, as Jesus to the disciples when the doors were shut. And that, moreover, it is especially to be deprecated that a theory should be adopted which detracts from the power of the gospel and is irreconcilable with some ot the plainest statements of the Scripture.

The argument which is thus employed, traces the chain of cause and effect as follows—It places facts first, then testimony, then faith, then feeling, then action,. It endeavors to show how it is that the gospel is the power of God to salvation through the facts which it reveals, and how reasonable a thing it is that men should believe and obey the gospel upon its own proper evidences and invitations without hesitation or delay.

Thus far, and so far as *argument* is concerned, all is well. But our sensualistic philosopher, seizing upon the theory which this argument involves, adopts it at once as the true *philosophy* of conversion, and, not content with this, proceeds to modify and fashion it so as to bring it completely into harmony with the dogmas of Locke. The power of facts must be exaggerated, the verbal narrative must be either endued with unwonted efficacy, or faith itself must be reduced within more convenient limits, and provided with a more material form. The Christian faith becomes now merely the belief of the historic facts presented in the gospel. To believe upon the testimony of apostles and prophets that Jesus lived and died and rose again as recorded, is to be at once in possession of the Christian faith, and it is asserted that this faith is not at all different in its nature from our confidence that such a one as Julius Cæsar lived and bled and died as history reports. Faith itself, indeed, in this scheme, is made of little or no account. It is not in it, we are told, that the power resides—the whole efficacy is in the facts believed. These are in themselves the subject-matter—the terminus of faith—the *ne plus ultra* in this philosophy, the genius of which is ever to resolve, as far as possible, every thing into words, propositions, arguments, and to

reduce all spiritual phenomena to the forms of the ordinary understanding,

It is in propagating this theory of the *nature* of faith that an industry and zeal are manifested which are never exhibited in behalf of righteousness and the weighty matters of Christianity. It seems to be adopted as not only of divine authority, but as constituting the very essence of religion, so that no one is to be regarded as sound in the faith itself, unless he admits this view of its nature and makes confession accordingly. It is thus that each sect loves its own philosophical theory of religion better than religion, and labors more earnestly for its diffusion, rejecting from its communion individuals of acknowledged piety because they do not acquiesce in its opinions. It is the natural tendency of human philosophy thus ever to magnify itself against the simplicity of the truth, and completely to supplant the gospel in the hearts and minds of men. It is on this very account that the present reformatory movement was designed to banish it entirely from the precincts of Christianity, and abandoning all speculations, to enjoin nothing upon any one as a "matter of faith or duty for which there could not be produced a 'Thus saith the Lord,' either in express terms or by approved scripture precedent."

That the maintenance and inculcation of the above philosophy of faith is a plain departure from this great principle of the reformation, is obvious. For it is nowhere propounded in the Holy Scriptures, and it is not in the power of its advocates to show that Christ or the apostles have anywhere announced "facts" as the ultimate object and terminus of the Christian faith, or that they have ever propounded such a philosophy of faith as this, that it consists in a simple conviction of the historic truth of facts. Could such Scripture authority be produced, it would end all controversy on the subject, and there would be no need of endless disquisitions upon this favorite topic.

The absence of Scripture authority for this theory, is of course, on our own principles, a sufficient reason why it should be denied a place in the presentation of the gospel. But the propriety of this will be still more manifest when we consider it more closely, as we shall find it actually at variance with express Scripture teachings, and calculated in itself to prevent those who embrace it from ever attaining to the true Christian faith. This last end it readily accomplishes by becoming a substitute for that faith itself, since men are prone to mistake the adoption of a *theory* of faith for *faith*. But even when this is not the case, and when the theory is really applied in its fullest extent, it must necessarily prove a barrier in the way, since it leads the mind to adopt *facts* as the object of the Christian faith, and as the legitimate *terminus* of its contemplations. The facts, what-

ever their nature, will be viewed in the light of this theory, as *facts simply*, rather than in regard to their personal and practical bearings, and the mind, convinced that the mere recognition of their historic truth is a true and sufficient faith, will rest in this and seek not to go beyond it. The question to which this theory naturally tends to confine the mind is, Are the facts true? This being decided in the affirmative, the mind rests content, reposing upon its acquiescence in the verity of the facts for salvation, without having any tendency to make a legitimate application of the facts themselves. To stop short thus, with the mere admission of the truthfulness of the gospel narrative, is to remain wholly destitute of the Christian faith, for which the individual has neither desire nor hope, and to attain which he makes no effort, for the simple reason that he supposes himself already in possession of it.

If any one be disposed to doubt that there are many who thus mistake a mere acquiescence in the truth of the gospel facts for Christian faith, he must have either a very inaccurate perception of the existing state of things, or be himself deeply imbued with this same false philosophy. It is this theory which manifestly constitutes the very essence of *orthodoxy* in the estimation of many scribes; and which, coupled with the usual glorification of the "word alone," and spiced with the savory condiment of ridicule of "spiritual operations," forms the staple of a multitude of essays, declamations, and orations. The attempt is made to establish this theory as the *chief feature of the reformation*, and to make its adoption a test of orthodoxy or soundness in the faith. For this class of persons have an "orthodoxy," as clearly defined and as inexorable in its demands as that of any sect in Christendom. There is no such thing as a universal orthodoxy. Each party is orthodox to itself alone, whatever charity may pretend. The theory of each sect is its own orthodoxy, for which it contends with far greater earnestness than for the important matters of salvation. The class to which we refer, adopting the above theory of faith as *their* standard of correctness, have learned, like ancient Israel, to do as those who are round about them.

I am aware that the particular point now under consideration is one of great delicacy, and that, as there are comparatively few whose minds are accustomed to make those distinctions which are essential in such cases, one is naturally exposed, in treating them, to hasty misconstruction and misrepresentation. Let the reader, however, have patience with me, and I will render to him his due. I have to regret, indeed, that the Harbinger can convey it to him only by piece-meal in monthly instalments, and that these, being separated, and presenting but a single aspect of the subject, are the more liable

to be misinterpreted. But it is my design to consider the matter in various lights, and to examine also certain specious and dangerous philosophies of an opposite character from that before us, in order that my views of the *whole* subject may be understood.

I have just said that there are certain distinctions which are essential to a clear comprehension of matters like that now under our view. I would add, that these distinctions are often extremely nice, and that it is hence difficult to render them evident to the common mind. This, however, does not detract from their value. They are not, on that account, less essential to the knowledge and enjoyment of the truth. In all things that are *radical*, *fundamental*, or *elementary*, distinctions are of necessity minute, because the things to be distinguished are so. A variation of a single degree from the true bearing at the starting point, though scarcely appreciable in the beginning, will make a most palpable divergence in the end. The difference between the germinative vesicle in the egg from which a serpent is produced, and in that which gives origin to a bird of Paradise is wholly inappreciable at the earliest period of development, but there is no difficulty whatever in distinguishing from each other the things respectively evolved. Now faith is the very germ of religion, and a mistake here, in this most elementary matter, however slight, or even imperceptible at first, must necessarily issue in an ever widening divergency from the truth, and may ultimately produce a result as different from the one desired, as is a serpent from the magnificent bird which displays its gorgeous plumes amidst the aromatic groves of the isles of Arroo.

I have not the slightest desire to be hypercritical or censorious, but being convinced, from long continued and careful observation of the progress of affairs, that many labor under the mistake above indicated in relation to the actual nature of the Christian faith, I think it most important that it should be clearly pointed out to those at least who are disposed to learn "the way of God more perfectly." The evils resulting from this error have, I think, become sufficiently obvious, to forbid any doubt as to its character and its ultimate tendency, however slightly it may seem to vary from the truth in its inception.

Let it be observed, then, that the true Christian faith reaches *beyond* the recorded facts to the PERSON concerning whom the facts are related. It is CHRIST himself, and not any, nor all of the facts in his history, that is the true and proper object of this faith. But the error which we are considering, makes the facts themselves the terminus of faith, and thus prevents the mind from attaining to that personal trust or reliance in which faith essentially consists. When

facts themselves are made the object of faith, the mind, as we before remarked, stops there, and relies on them as having some innate or inherent power to effect salvation. The person is forgotten and left out of view. The action is contemplated, and not the actor. Faith itself is misconceived as confidence in the truth of facts when it is trust in the love and power of a *person*. Whatever prevents the attainment of this personal trust, is a hindrance to faith. If the mere truth of facts is substituted for it, true faith is wanting.

It is, indeed, undeniable, that a belief of the facts related concerning Christ, is essential to the Christian faith. A belief of the facts is the very *basis* of this faith, but it does not *constitute* this faith. The facts are important, as they lead the heart to trust—the soul to rely on Christ. They are not an *end* but a *means* of faith. *They are themselves, indeed, the testimony on which true faith rests.* We trust, because of the facts which have been presented to us. They are presented upon evidence, but they are themselves the evidences of our faith.

Thus we believe the recorded actions and miracles of Christ. We believe the attested facts that he died for our sins, was buried and rose again according to the propheeies of the ancient Scriptures, as set forth in the gospel. These form the basis of our trust in Christ as our Saviour. These facts were recorded not merely that we might believe *them*, as would have been the case if our faith was to terminate upon the facts, but that we might believe that Jesus is the Christ the Son of God, and that believing [*this*, and not the facts only] we might have life through his name. Here the personal nature and terminus of faith is clearly stated. It does not terminate on the facts recorded, but these are recorded that our faith might reach forward to something else—to something which is not recorded; to something which could not be recorded; to something which passes wholly beyond the vision of this wretched objective philosophy under review, even to the power, the love, the personal and official character of our blessed Redeemer himself, realized *subjectively* in the inner consciousness and affections of the soul. Of this *something* that is more than the belief of facts; this something which is not and cannot be recorded in the material forms which alone the sensualistic philosophy admits, we have a noble illustration in the case of the father of the child possessed of a dumb spirit. It was this something which words could not express so well as tears, and which caused him to utter that remarkable sentence, "Lord, I believe; help thou my unbelief,"—an utterance emanating from the inner spiritual being; an appeal which, in the very confession of unbelief, evinces the truest faith; a personal application which is a clear and unerring ex-

ponent of the nature of that faith—*a trust in Jesus.* This alone is the Christian faith. The belief of the facts recorded, is now necessary to it, but the belief of facts is not *it.* The Christian faith has thus with us a historical basis, but the belief of history is not the Christian faith.

Nowhere in the Scripture is the Christian faith spoken of as a belief in facts. Every where is it referred to as a belief (εις) on or into Christ. "Dost thou," said Jesus himself to the man who had been born blind, "Dost thou believe on the Son of God?" He does not ask Dost thou believe facts? Nor does the one addressed in turn inquire, What are the facts? but "*Who* is he, Lord that I may believe on him." He asks for a person in whom to trust, and to his heart, prepared to trust, a simple declaration was then sufficient: "Thou hast both seen him and it is he that talketh with thee.—And, he said, "Lord, I believe, and he worshipped him."

Let it here be observed that neither this individual, nor the many others who are expressly stated to have "believed on Christ" during his personal ministry, had heard the gospel facts, strictly so called, at all. These facts had not yet occurred, and, though predicted, were not anticipated, nor were they comprehended, as to their true nature, until after the ascension of Christ. Yet many are said to have "believed on him," and various individuals, as the Centurion and the Canaanitish woman, are highly commended for their faith by our Lord himself, and although it is not to be for a moment supposed that this rested upon the facts of the gospel, there was not only no defect in their faith, but it was of the noblest, truest and purest character. All such cases, however, will be at once comprehended, when it is perceived that the Christian faith is not the belief of the gospel facts, but *a simple trusting in Christ as the Son of God.* This trust, we see from Scripture, may be based upon *prophecy*, as in the case of Philip, (Jno. i: 45), upon *special revelation* as in that of Simeon, (Luke ii: 26), and the Shepherds, (ver. 11); upon the *divine wisdom of his teaching* as in that of the Samaritans, (Jno. iv: 42); upon *miracle* as in that of the nobleman at Capernanm, (Jno. iv: 48–53); upon *sensible demonstration* as in the case of Thomas, (Jno. xx: 25–27–28); or upon *presentation of the entire plan of redemption* embodied in the *gospel facts* as in the case of the multitudes who were converted during the ministry of the Apostles and of all who have been converted since; the record of the love of God, as exhibited in the gospel, being now the only real and legitimate basis of our faith.

That the Christian faith, however, is not the mere reception of the historic testimony, but a subsequent result of this, is exhibited strikingly and in few words by Paul when he says to the Ephesians

that the Jewish converts who "first TRUSTED in Christ" had obtained an inheritance in him, "in whom," he adds, "ye also TRUSTED after that ye heard the Word of truth, the gospel of your salvation."—With them, "faith came by hearing, and hearing by the Word of God," but it did not consist in either hearing or receiving the Word as true, but it was a *trusting* in Christ, based upon the gospel facts—a *personal* and not a mere *logical* reliance; an assurance of the *heart*, and not a mere conviction of the *head*, or *ordinary understanding* which is all that is concerned in the verification of facts. It would, indeed, be absurd to speak of "trusting" in facts or believing *into* or *on* (εἰς) facts. We trust or believe in *persons*. We also believe persons and we believe facts, but such belief is never in the Scripture confounded with the Christian faith. The use of the preposition εἰς to express the relation of belief to Christ is a matter of so frequent and, indeed, constant occurrence in the New Testament, that it is surprising to me how it can be so generally overlooked. Surely in connexion with belief it does not lose that well marked significance of which so much is said when it occurs in the formula of baptism.

To make the difference still more clear we would further remark that if faith consisted in the belief of historic facts, it could admit of no *increase*. It might in one sense be enlarged in its *extent*, provided we could increase the *number* of facts believed. But as the gospel fates do not admit of any addition, it is impossible for such a faith to be increased in this way. It is equally impossible for it ever to be increased in *degree*, for when the gospel facts are once received as true, this faith has attained its highest power. The facts can never be received as more than true. They must be sincerely believed in the very first profession of faith, and never afterwards can be more than sincerely believed. Hence this faith can never be increased in degree. But the Christian faith is a growing and increasing principle of religious life and action, and consequently a mere historical belief of facts cannot be the Christian faith.

When, however, we understand the Christian faith to be a *trusting in Christ* we may comprehend how it admits of increase. We are induced to trust in Christ from our conviction of the truth of the gospel in the first instance, and under the influence of this reliance upon Christ we give ourselves up to his guidance and enter into fellowship with him, into the nearest and most intimate spiritual relations. The more we know of him, the more we experience of his infinite love, mercy, wisdom, and power, the more we confide in him—the more reason we have to trust in him. As our trust in those who are worthy increases, the better we become acquainted with them, so does our faith in Christ increase the more we have fellowship with him—

the more we learn of him—the more we experience of his perfections. An increase of faith thus depends, not upon external and remote testimony, upon mere declarations of ancient witnesses, but upon *an actual and present Christian life*, which itself springing from faith, produces faith, as the grain of corn produces the stalk which in turn produces the "full corn in the ear." The righteousness of God is thus revealed in the gospel from faith unto faith, and it is thus most truthfully and appropriately written, "the just shall live by faith." As the powers of life, feeble in the infant, increase in strength up to manhood, so does faith or trust in Christ, the very life of the Christian soul, grow in capacity and power, the more it is exercised during that spiritual progress which is at once the indication of its presence, and the means of its own development. And faith thus increases in perfect harmony with all the Christian graces—and necessarily involves their increase, as the extension of the roots of a tree is accompanied by a corresponding development of its branches, its flowers or fruits.* An increase in knowledge is indispensable to the growth of faith. He must be a poor *disciple*, indeed, who has ceased to learn from so competent a teacher as Christ. In order to healthful growth, the intellect must be constantly gaining new insight into the sacred mysteries presented in the gospel, and a more accurate and clear comprehension of the Scripture teaching. The more deeply the soul becomes imbued with this divine knowledge, the more faith it has in Christ the more it can trust him as a teacher; because it is the more impressed with the wisdom of his instructions, with "the depth of the riches both of the wisdom and knowledge of God." But the false philosophy of faith which we are endeavoring to expose, admitting of no increase of faith, necessarily arrests all spiritual progress. It produces, as the thoughtful and pious brethren every where must notice, a perfect *stagnation* in every thing appertaining to Christianity. No progress is made in the religious life; there is no growth in knowledge or in grace, Its advocates have not a new thought, drawn from the Sacred Scriptures, with which to gladden the soul. If they are writers or preachers they continue to *repeat themselves* from year to year without the slightest improvement. They are ready to argue, debate, discuss, at all times, in the usual round of the stereotyped philosophy, into which their minds have been cast, and will spend hours in the earnest defence of their favorite theories, but are indisposed to converse either with their own hearts or with one of the spiritually-minded brethren, for five

*"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth."—2 Thess. 1: 3.

minutes, upon the character, the sayings, the doings, the perfections of Christ, or upon their own inward and spiritual state. In the absence of a prayerful, humble, thoughtful, earnest spirit; a teachable and inquiring mind; a persevering and daily devotional study of the Bible, and the consolations and aids of the Holy Spirit, what manifestation is to be expected of religious light or life of spiritual progress or enjoyment?

To return, however, I would remark further before leaving this part of my subject, that if the Christian faith was the *direct* result of testimony as the theory in question supposes, then the degree of faith would depend upon the amount of testimony. It is certainly true that where there is no testimony there is no faith, for here the basis on which alone faith can be built is wanting. But is it true that where there is the *most* testimony there is the *most* faith? Does a foundation necessarily imply a building? And do men never begin to build without being able to finish? or possess a foundation on which they do not even begin to erect a super-structure? The Saviour's rule for the estimation of faith would, indeed, seem to be very different from that required by this philosophy. It is, indeed, the very reverse, and hence it is so far from being true that where there is the most testimony there is the most faith, that the very opposite appears in the various cases in which the faith of individuals is commended. In these it would appear that the faith was *great* because the evidence was ,in regard to that presented to others, comparatively *small*; or, in other words, because with a very moderate amount of evidence, there was exhibited a ready and confiding trust. That child-like and ingeunous condition of mind which "hopeth all things," "and believeth all things," is most pleasing to God. I would not be understood to say, however, that faith should ever be *out of proportion* as compared with the testimony on which it rests. We may haye testimony without faith, as we may have a foundation without any building. Or we may have much testimony and little faith, as we may have a large and wide foundation with a very low and mean building upon it. Or, finally, we may have less testimony and greater faith, as we may have a smaller foundation with a more noble and lofty superstructure. This last is the faith commended by our Lord. The first is the sort approved by our sensualistic philosophers. They seem to think that a foundation necessarily implies a building, or that the foundation will naturally, and of itself, grow up into a building. This is one extreme. The opposite one is that of some of the popular religious parties who seem to think that faith is something communicated by a direct spiritual supernatural operation, without, or independent of testimony. This is to have a superstructure without any foundation, which, when

people exercise common sense, (as they, by the by, too seldom do in religious matters) they regard very justly as a "*castle in the air.*" There is again, an approximate error, which consists in believing more thon the testimony warrants. This is credulity, and is fitly represented by a building too large for the basis on which it rests.

It will be, then, apparent how true and just is the plea so forcibly urged by the advocates of the present reformation, *that testimony is indispensably necessary to faith.* This has been so often and so clearly presented, especially by Bro. Campbell, that we regard it as placed for the future beyond the reach of controversy. And we cannot sufficiently estimate the vast amount of benefit which has resulted to religious society in general from the establishment of this single position, which is at once a guard against fanaticism and a security for truth.

During the discussions which have occurred in relation to this matter, great emphasis has very properly been placed upon *testimony* and upon *fact* in opposition to the animal excitements and idle dreams which modern religion has introduced as substitutes; but, so far as the argument is concerned, it has not been thought necessary to trace the relation of testimony further than to the facts themselves. It is of this that our sensualistic philosophers have taken advantage, so as to make the impression that faith is regarded as resting immediately upon testimony, while the truth is, that the facts rest upon the testimony, and that faith rests upon the facts. Facts then, stand in pretty much the same relation to faith, as testimony does to facts, and it is this link in the chain, *connecting believed facts with Christ himself*, that is wanting in the scheme of these philosophers. Now the absence of that single link is sufficient to dissever the soul from Christ.

In endeavoring to elucidate this important matter, we have shown from the Divine testimony that the Christian faith is belief on Christ, a trusting in Christ, a personal reliance. We have seen, that in this view of its nature alone, faith may be increased so as to effect spiritual progress, and I would here remark further, that it is in this scriptural view of it alone, we can clearly comprehend how it is that "with the *heart* man believeth unto righteousness." To "believe with the heart," here is not to believe *sincerely*, as some imagine who fail to perceive that "heart" is here in antithesis with "mouth" in the next clause of the sentence, and that it represents the inner nature with its powers and affections. Faith being understood as a trusting, the meaning is clear, for it is with the *heart* we trust. Trust is inseparable from *regard.* In whatever respect we trust an individual, in that respect we have regard or esteem for him. Faith then in rela-

tion to Christ, is necessarily associated with the affections, and it is, thus, part of its very nature that "it worketh by love." No one has a right to philosophize and make distinctions unknown to Scripture, as to any numerical order of succession in the origin of the religious convictions and emotions of the soul. These may be simultaneous, for aught we know, as our perceptions and our instincts seem to be, and there may be no succession, but a perfect synchronism. If there be a succession, it is for the *philosopher* to define and mark out the intervals by his chronometer, but it is for the *Christian* to trust in Christ, and to hearken with reverence to the indications of his word. Moreover, it his duty to keep his mind wholly free from that vain philosophy which, as we have formerly shown, seeks to resolve spirit into word, and which, as we now see, would fain reduce the Christian faith to the mere historic belief of facts, divesting Christianity of its energizing life, its beautiful trust, and its saving power.

But I must close, and I cannot do it more appropriately than with the following forcible sentences from the pen of Bro. Campbell, in the last number of the Harbinger.

"The foundation of the Christian Church is not a creed—is not a philosophy—is not a mere polity; but a grand official personage, a Divine personage, as human as Divine and as Divine as human—Emmanuel." "It is a living faith in the Divine person, mission and sacrifice of Jesus the Christ that capacitates a fallen man for a mansion in the skies. Philosophies, orthodoxies, abstractions, have no place in the oracles of God, enter not into the Christian faith, hope or love, and are not to be demanded of any man preliminary to his baptism, or to his personal introduction into the church of the Lord Jesus Christ."

R. R.

MISCELLANEOUS.

Startling Death.—At a revival at McGee's meetinghouse, Sampson county, North Carolina, last week, a lady joined in a prayer offered up. When the congregation arose she was discovered remaining on her knees with her hands clenched to the back of the seat, and on examination she was found to be entirely dead!

If we work upon marble, it will perish; if we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with high

principles, with the just fear of God, and of their fellow men, we engrave on those tablets something which no time can efface—but which will brighten to all eternity.—*Daniel Webster.*

Energy.—"The longer I live," says a great writer, "the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed, and then death or victory. That quality will do any thing that can be done in the world; and no talent, no circumstances no opportunity, will make a two-legged creature a man without it."

Courtesy.—No man is a gentleman who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments, and no attainments nor dress can ever atone. Show me the man who desires to make one happy around him, and I will show you a gentleman by nature and practice, although he may never have worn a suit of broadcloth, nor ever heard of a lexicon.

There are in the United States one hundred and twenty-two colleges, with more than a thousand professors and having more than twelve thousand students. They have extensive laboratories and astronomical instruments, and libraries containing more than a million of volumes. There are about forty medical schools, with about two hundred and fifty professors, and five thousand students. There are forty-four theological schools, with one hundred and twenty-seven professors, and between thirteen and fourteen hundred students.—There are sixteen law schools, and about six hundred students.

Turkish Honesty.—The late fire at Salonica has given a fresh opportunity to the Turks to show their proverbial honesty. The mercantile firm of Abbott had in their office bills to a very large amount on the principal inhabitants and merchants of Salonica. All these, with the books and other papers of the firm were destroyed by the flames. On the day after the fire old Yussuff Pacha, who is a debtor to M. M. Abbott for a sum of several million piastres, went to them and said having heard that all the bills they held of his had been destroyed, he had brought a copy of his account with them, taken from his books, and also fresh bills for the amount due. This example was followed by all the Turkish debtors to the firm.

The Theatre.—Dr. Rush told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening.

"What, madam!" said he, "do you go to the theatre?"

"Yes," was the reply; "and don't you go, Doctor?"

"No, madam," said he, "I never go to such places."

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do if I went on the devil's ground in quest of happiness."

This argument was short, but conclusive. The lady determined not to go.

The Greek Church.—The Greek Church numbers sixty millions. Its visible head is the Emperor of Russia. For a liberal policy in science, literature, and the freedom of the press, it is far in advance of its Roman Catholic Church. Schools and colleges flourish in Russia, Turkey, and Greece. They derive their support partly from public and partly from private munificence. There is a spirit of progress manifest in every thing connected with Russia. Her people seem desirous of obtaining an education. Their youth are thronging the colleges, both of St. Petersburg and Constantinople.—American missionaries and English scholars are frequently appointed to fill vacant professorships.

This elevates Protestantism in the estimation of the people, as the great proportion of the Greek priesthood are wanting in attainments in letters or science. The Greek Church is therefore accessible to the Gospel.

Early Prayer.—"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed:" Mark 1: 15. Colonel Gardiner used constantly to rise at four in the morning, [and to spend his time till six, in tne secret exercises of the closet, reading, meditation and prayer. This certainly very much contributed to strengthen that firm faith in God for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness, and with such activity, for he indeed endured and acted as if always seeing him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner; so that when a journey or a march has required him to be on horseback by four, he would be at his devotions by two.

No Swearing.—Mr. Schoolcraft says a marked peculiarity of the Algonquin, the most cultivated of the Indian languages, is that there is no oaths in it. The Algonquin cannot swear. He cannot call upon his God in any such manner, because the structure of his language forbids the name itself of the Deity, being considered too sacred to be used at all.

Truthful.—A brother who has traveled much in New England and had much opportunity of observation, writes that he is impressed with this as too prominent in religious periodicals, and also in the churches, viz, "Magnifying the means above the efficient, primary cause; exalting an educated ministry above a pious ministry, and yet not intending in reality to do this. If as much time, or even half the time, and effort were employed to promote the piety of the young ministry, as there is expended to promote and educated ministry, it would put a different aspect on the Baptist churches. In all my peregrinations, I have never heard a pious godly minister, except in one solitary instance, inquired for. The demand for pious, godly ministers, is at present below par."

Counsels of Age.—President Nott, of Union College, N. Y., now between eighty and ninety years of age, recently met the Alumni of the College who reside in New York, when addresses were made, resolutions passed, and steps taken to erect a Hall near the College, and to organize a permanent Association. President Nott made an address, and in conclusion said:

"I have been young, and now am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. O no! It is the riches we keep that perish; that we give away abides with us forever; it impresses itself on our characters and tells on our eternal destiny; the habit of charity formed in this life will accompany us to the next. The bud which begins to open here will grow in full expansion hereafter to delight the eye of angels and beautify the Paradise of God. Let us, then, now, and on every occasion hereafter, practise that liberality which at death we shall approve, and reprobate the parsimony we shall then condemn."

"The Naked Edge.—I am tormented with the desire to preach better than I can. But I have no wish to make fine, pretty sermons; prettiness is well enough when prettiness is in its place. I like to see a pretty child, pretty flower, but in a sermon prettiness is out of

place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place; speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use the naked edge to the enemy."—*Robert Hall.*

The Right Way to Read.—When the late Jeremiah Evarts was in the fifth year of his age he came to his father and asked him for a new book. His father asked if the last book he had given him was worn out.

"Oh, no, sir," said Jeremiah, "but I have read all the sense out of it."

He meant to say that he had read it thoroughly, and he had made himself master of all the ideas it contained.

That is the right way to read in order to profit by reading. By reading in that way Jeremiah Evarts made great improvement, and became one of the wisest and most useful men our country has produced. He never took up a book and allowed his eyes to rest on the page while his thoughts were wandering from one thing to another, so as only now and then to get an idea of what was written. He never took up a book for the sake of passing away time. He took the advice of those who were wiser than he, and read only good books, and he read "all the sense out of them." He had fewer books, than young persons have now, but, by pursuing a thorough method of reading, he made a greater mental progress than is made by many who have every advantage they can desire.

"Discoveries of the last Century.—There has been no period since the commencement of the world in which so many important discoveries, tending to the benefit of mankind, were made, as in the last half century. Some of the most wonderful results of the human intellect have been witnessed in the last fifty years.

Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807, now there are 3,000 steamboats traversing the waters of America, and the time saved in travel is equal

to 70 per cent. The rivers of nearly every country in the world, are traversed by steamboats.

In 1800 there was not a single railroad, in the world. In the United States alone there are now 8,797 miles of railroad, costing $286,000,000 to build; and 22,000 miles of railroad in England and America. The locomotive will now travel in as many hours, a distance which in 1800 required as many days to accomplish.

In 1800 it took two weeks to convey intelligence between Philadelphia and New Orleans, now it can be accomplished in minutes by the electric telegraph, which only had its beginning in 1843.

Voltaism was discovered in March, 1800. The electro-magnet in 1821. Electro-typing was discovered only a few years ago.

Hoe's printing press capable of printing 10,000 copies an hour, is a very recent discovery, but of most important character.

Gas light was unknown in 1899; now every city and town of any pretence are lighted with it, and we have the announcement of a still greater discovery, by which light, heat, motive power, may all be produced from water, with scarcely any cost.

Daguerre communicated to the world his beautiful invention in 1839.

Gun cotton and chloroform are discoveries but a few years old.

Astronomy has added a number of new planets to the solar system.

Agricultural chemistry has enlarged the domain of knowledge in that important branch of scientific research, and mechanics have increased the production, and the means of accomplishing an amount of labor which far transcends the ability of united manual efforts to accomplish. The triumphs achieved in this last branch of discovery and invention, are enough to make the last half century, as that which has most contributed to augment personal comforts, enlarge the enjoyments, and augment the blessings of man.

What will the next half century accomplish? We may look for still greater discoveries; for the intellect of man is awake, exploring every mine of knowledge, and searching for useful information in every department of art and industry."

Not an Enthusiast.—The energy of the manner of the late Rowland Hill and the power of his voice, are said to have been, at times, overwhelming. While once preaching at Wotton-under-edge, his country residence, he was carried away by the impetuous rush of his feelings, and raising himself to his full height, exclaimed, "Beware,

I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When first I came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard to the town below, a distance of a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrevocably in an eternal mass of ruin, and call on them to escape by repenting and fleeing to Christ, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing."

Age.—But few men die of age. Almost all die of disappointment, passional, mental, or bodily toil, or accident. The passions kill men sometimes, even suddenly. The common expression, choked with passion, has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong-bodied men often die young—weak men live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves; the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or like the candle to run; the wick burns out. The inferior animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives 25 years; the ox 15 or 20; the lion about 20; the dog 10 or 12; the rabbit 8; the guinea-pig 6 or 7. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to this physiological law, for five times twenty are one hundred; but instead of that he scarcely reaches, on the average, four times his growing period; the cat six times and the rabbit even eight times the standard of measurement. The reason is obvious—man is not only the most irregular and the most intemperate but the most laborious and hard-worked of all animals. He is also the most irritable of all animals; and there is reason to believe, though we cannot tell what an animal secretly feels, that, more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.

"Variety," it has been said, "is the spice of life," and in atonement for so many long essays in some of our recent numbers, we have grouped a variety of very short essays, from amongst our clippings,

addressed rather to the juniors than to the seniors of our numerous and diversified readers. More is sometimes learned from a short paragraph, than from a long essay or sermon; and, according to an oracle of some sage:—"If any thing is good it is doubly good for being short." This is as true of much of our pulpit oratory as it is of our printed sermons, essays, and epistles. We, however, opine that sometimes a long sermon, or a long essay is much more acceptable and useful than a short one. But variety, as aforesaid, in any view of these subjects, is the spice of life. A. C.

For the Millennial Harbinger.

A NEW TRANSLATION AND A REVISION.

Liberty, Clay County, Mo,, June 15, 1857.

Bro. A. Campbell—*Dear Sir:*—

In looking over the Frankfort *Commonwealth*, of Ky., I saw a notice of a speech delivered by Bishop Smith, of Lexington, Ky., in London, England, in which he says, speaking, I suppose, of the Bible Union, "in America, a movement for a *new translation* of the Bible." Again he says, "I was aked what I thought of a *renewed* translation of the Bible." "But mark, I think your great mistake has been, that you propose something more; *you propose a new translation.*" "What we want is not a new translation, but a revised translation." If Bishop Smith meant that the Bible Union proposes to make a new translation of the Scriptures into the English language, *he is mistaken.* Rule 2nd of the Bible Union says,—"Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology, shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require. We do not propose to make a new translation into the English tongue, for the simple reason that we have one called King James' translation. We only want what Bishop Smith says *he wants*, a revision of the one we have. A revision means a correction, an amendment, a re-examination, a re-inspection, a review of King James' version, and *not a new translation.* A translation of the Scriptures means to give the ideas of one language in the words of another language. The Bible Union proposes to retain all the beauties and excellencies of the common version, and to remove

the obscurities from it, and the obsolete words and phrases, and to translate the untranslated words in the present version.

Again Bishop Smith has fallen into two other *small mistakes*, when he says,—"the main motive which animates them, (the Bible Union) is to render, if that were possible, absolutely perfect that which is so nearly perfect already." The Bible Union *never promised* to render the present version "*absolutely perfect.*" The Bible Union expects to make the present version *more perfect than it is*; but not absolutely perfect. Again Bishop Smith says of the common version,—"that which is so nearly perfect already." Bishop South of the Episcopal Church, an eminent Hebrew scholar, speaking of the common version says the improvements of which it is capable are *great* and *numberless.* Benj. Kennicott, D. D., says of the present version,—"*great improvements* might now be made, because the Hebrew and Greek languages have been much cultivated, and far better understood since the year 1600. Prof. Symonds, D. D., also of the Episcopal Church, says, "whoever examines our version in present use, will find that it is *ambiguous* and *incorrect* in matters of the highest importance." Archbishop Newcome, D. D., says that "*many mistakes* and *obscurities* may be removed from the present version." We shall leave it to Bishop Smith to reconcile the statements of these four learned dignitaries of the Episcopal Church, (and we have many more of all parties) with his statement that the present version is "so nearly perfect already." Here are four of his own witnesses against him, and I presume any one of them is equal to Bishop Smith in learning, dignity and reputation. I hope that the papers both in Europe and America, both secular and religious which have copied Bishop Smith's speech, will have the *justice* to copy this reply.

JACOB CREATH,
Agent for the Bible Revision Association.

ITEMS.

BRO. CAMPBELL:—In the Rice Debate you contend from Acts 21st chapter, that Circumcision was sometimes practiced by the Christian Jews. Now reconcile, for my benefit, if you please, Paul's statement, "If you are circumcised you are debtor to do the whole law."

PAUL circumcised Timothy to give him access to the Jews, Acts xvi: 3, as a matter of *expediency*. There was also a circumcision growing out of a conception or imagination of its being a Divine in-

stitution, obligatory even in the case of proselytes from the Gentiles and by inference was assumed to be essential to the perfection of the Christian state and character—and, therefore, the Judaizers insisted that circumcision was necessary to the union of the Gentile brethren with the Jews. This is the case in the eye of the querist, and to which we respond in such a case it is reprobate and condemned by the Apostle to the Gentiles.

As we are troubled about the Sisters' rights in the congregation in this part of the country, I will propose a question and ask you to answer me either by letter or in the Harbinger, if you please:—"If singing and praying, the Apostles doctrine, the Fellowship, the Breaking of Bread, are congregational acts of Worship, should not our Sisters on Lord's day, engage in all these acts of Worship in the congregation in a public manner? If so, please give us your views of 1st Cor. xi: 5; 1st Cor. xiii: 23—40 but especially 34–35 verses, also 1st Tim. ii: 11–12.

The simple query is,—Should the Sisters at a social or Lord's day meeting, pray and prophesy; or speak a word of exhortation or comfort?

For the peace of some churches I have proposed this question, you can dispose of it as in your judgment best. If you place it in the Harbinger I will see your response. If in a private letter, direct to Richwood, Union county, Ohio. If you place it under the table all's well. This is the first offspring of my pen.

Your's in much esteem, M. Riddle, Jr.

Bro. R.—*My Dear Sir*:—Having much on hand at present I must give you brief responses to your enquiries, and as there may be some other such cases and questions in other localities, I prefer a public to a private answer to your interrogatories.

1. As to Sisters in Christ's family, Paul has decided that they should *learn* in the church. "Let your women be silent in the churches: for it is not permitted them to speak in the congregation, and to be in subjection, as the law also saith: for it is indecent for a woman to speak in the assembly. Did the Word of God come out *from you* (woman) or did it come out *to you* only?" Wesley's version 1st Cor. xiv: 34–30. The Lord has not commissioned women to take any precedence over men. As for singing and praying they are equal in all the public acts of devotion—so far as *communion* is concerned; but in taking the lead or precedency in any of these in the Christian assemblies is not allowed by Paul. His judgment in this matter is paramount and final.

PROGRESS OF REFORM.

CONVENTION OF CHURCHES.

Bro. Theobald Miller writing under date of May 21, informs us that a Convention of Churches will be held in Allegheny City, some time in August.

Bro. M., under date of June 18, says—The Annual Meeting for Lawrence and Mercer counties, was held at New Castle, Pa., on the 11th of June. The brethren and sisters from the surrounding churches, were pretty much in attendance, so that we had a very pleasant and interesting time in greeting each other and conversing on the things of the kingdom of Christ. Bros. Horner, Phillips, Winefield and myself, endeavored to present some of the great themes touching the mission of our Divine Lord. At the close of our solemn interview together, I had the pleasure of immersing 6 penitent believers into the kingdom of Christ. And if the meeting could have been continued on, I have no doubt a number more would have submitted to the authority of our glorious king; but our several fields of labor called upon us to return. May the Lord bless his people in that region of our great State is my prayer.

Missouri.—Bro. T. M. Allen, writing under date of June 9, says:—Yesterday I closed a three days meeting at Bethany,—two persons heard, believed, and were immersed.

Maryland.—Bro. Elly writing from Baltimore, June 8, reports 25 additions, 9 at Concord, 7 at Beaver' Creek, near Boonesboro, and 9 in Baltimore. All by the labors of Bro, O'Kean, of Indianapolis, who has been spending some four weeks with the brethren in Maryland.

Bro. E. adds, "There could be reaped here a rich harvest with proper effort, but I can hear of but two or three preachers in the State. The Church in Baltimore possesses all the elements of usefulness, and has much improved in some respects within the past four months."

Virginia.—Bro. J. A. Lipscomb, under date of May 20, writes as follows:—"Some 18 confessions and 4 accessions from the Baptists, all of whom have been added to the church at Bethesda, Hanover county. Bro. Orvis, Ainsley and Dick were the preachers."

Bro. J. P. Wayman, of Glen Easton, Marshall co., reports, June 5, a meeting of some 12 days and nights, held at Beeler's Station, under the labors of bro. T. J. Newcombe, of Portage county, Ohio. The result was 33 additions—29 by baptism and 4 reclaimed.

Of the above number, there was one entire household baptized, all of which heard, believed, and confessed the Lord. Of course there were no infants.

Bro. Newcomb improved the intervals of the meeting in visiting from house to house, and speaking of the things pertaining to the kingdom of God.

Miss.—Bro. Phares, of Newtonia, writing under date of May 30, reports a meeting closed at Newtonia with 23 additions. At this and other points, some 40 more had been added previously, which had not been reported.

Bro. W. H. Stewart, of Cheneyville, La., labored with the brethren on the occasion, assisted by bro. A. Ellett.

Boone County Mo., June 3, '57.

Dear Brother Campbell—

Yesterday, after a ride of 40 miles, I reached home from a fatiguing campaign of near three weeks. On the 2nd Lord's day in May, I spoke at Friendship in this county, and at candlelight I addressed a large congregation in Columbia, and spoke there every night after, until the next Friday morning, with increasing interest on the part of the citizens,—during the meetings I attended, ten confessed the Lord Jesus. I regretted that other appointments compelled me to leave the meeting; But bros. Wilkes and Rogers of Christian College, were on hand to continue the meeting, and who would doubtless be assisted by bro. Shannon, who had just returned from a long Southern tour.

Friday morning I started West, and a travel of 35 miles found me at the hospitable home of our beloved bro. J. H. Haden, who is still stout and able to do good service as a Christian minister, although his head is whitened with the frost of near seventy winters. I was cordially welcomed by the veteran soldier, his aged christian companion, his son Hamilton, and his amiable sister wife. After a pleasant sojourn and rest, bro. Haden and I started on Saturday, the 16th, for Brunswick, passing through Glasgow. We were in Brunswick before sundown, and were kindly received by our old, valued, and steadfast friend, Dr. Price, and his amiable christian family. You will remember we dined with Dr. Price, when making the tour of Missouri for the endowment of Bethany College. We commenced meeting that night in the Presbyterian meeting-house, and by their courtesy continued it day and night until Friday the 22d, on which day our meeting closed with five confessions, all of whom I immersed in Grand River, and immediately thereafter started fer Chillicothe, in Livingston county. I gave 'twelve discourses in Brunswick; bro. Haden spoke but once, and returned home on Wednesday, expecting to join me again in Randolph county, on my return home.

Saturday I was in Chillicothe in time to meet my appointment that morning, having traveled near 40 miles since 2 o'clock the day before. Here I was warmly greeted by bro. Jno. A. Sidenor, once a member at old Union, Fayette county, Ky., he conducted me to the kind family with whom he boarded, bro. (Doctor) and sister M'Dowell, who received and treated me with christian affection. I gave twelve discourses here, having continued the meeting until Thursday morning, when it closed with 25 additions, 9 or 10 by confession, the others by commendation. This was my first visit to this portion of our State, and I need scarcely say, that I was much pleased indeed to meet a large and intelligent congregation in the city,—among them, many of my old brethren and friends from Kentucky, who are devotedly engaged in the service of the Saviour. Our brethren have a very comfortable and handsome frame meeting-house in the city, nearly completed.

Chilicothe is a beautiful and flourishing town, with a population of 800 or 1000, and must rapidly improve, situated as it is on the Hannibal and St. Joseph Railroad, and surrounded by a very rich and healthy country. Often will I think of the kind friends here, and our truly interesting meeting.

After dinner on Thursday, I took leave of the kind friends in Chilicothe, and riding 16 miles over the rich prairies of Grand River, I was at brother

Elknah Reed's in time to address a large audience by 4 o'clock. Bro. and sister Reed were my *old* hearers in Boone, and were delighted to see and hear me once more. Friday morning, the 29th, I left this pleasant Christian family, and after a journey of 25 miles, I was in Brunswick again, where I expected to have met bro. T. P. Haley, but as he did not come, I spoke once more to the good friends in Brunswick,—and in conclusion, all who were immersed on my former visit took their membership.

On Saturday, the 30th, after a travel of 35 miles, I was pleasantly located at Bro. Wm. Rutherford's, near Huntsville; he and his christian companion are always ready for every good work. I was alone to-day, going over the same road we once traveled together, and was often reminded of you. I spoke 4 times in Huntsville, and had one lady to confess the Lord. On Lord's day, I gave a discourse occasioned by the recent death of our beloved brother Jno. J. Allen, who died on the 10th ult., a triumphant and rejoicing christian. You remember that we dined with bro. Allen, as we were en route to Savannah.—Bro. Allen was one of the excellent of earth—a devoted christian. He was a son of old bro. Thos. Allen, of Mercer county, Ky. He was Clerk of the Circuit and County Courts of Randolph county, at his death.

On Monday last, I rode 12 miles to bro. Derritt Bruce's, and spoke to a large audience,—in conclusion 4 ladies confessed the Lord, and were straightway immersed. At night I spoke again to a full house, when a young gentleman confessed the Saviour. This makes 7 additions we have recently had at my meetings at bro. Bruce's. He and his aged companion are zealous, and doing good service in the cause of Christ, in the evening of life. Bro. (Dr.) Walker attended to the immersion yesterday morning. After early breakfast, I started, and after a travel of 40 miles, arrived at home, where I found my little family in their usual health. Thanks to the Heavenly Father for his care, protection and blessings. I have, bro. C., done more service in the last three weeks, than I ever remember to have done in the same time; but the good Lord has graciously sustained me. I have omitted much, that would doubtless have interested you, and your readers, knowing the value of your pages.

Affectionately your brother,

T. M. Allen.

OBITUARY NOTICES.

Preceding the arrival of the British M. Harbinger, we received from Huddersfield, England, a card in mourning, in remembrance of the late Thomas Atkinson Heaps, who died May 9th, in the fiftieth year of his age, and who was on the 14th of May interred at Trinity Church, West Gate, Huddersfield, of whom we present the following obituary, from the British Millennial Harbinger:

"With sorrowful emotions we record a severe loss by death, sustained by the Congregation of Disciples in Huddersfield. Brother Thomas Atkinson Heaps departed this life on Saturday, May 9th, at ten minutes to 7 o'clock, P. M. in the

fiftieth year of his age. He had been in a very precarious state of health since the autumn of 1854. But, last summer, a visit to Blackpool was of essential service in recruiting his enfeebled frame; and as he had bravely passed thro' the inclemency of the past winter, his brethren were indulging fond hopes that another summer would complete his recovery; when, at Easter, they were smitten with dismay by seeing him again prostrated by a renewed attack, which, notwithstanding every medical effort, brought on his dissolution. His bereaved brethren deem it due to his loved memory to place on record a few incidents in his Christian career.

Brother Heaps was born in Leeds, of pious parents connected with the Wesleyan denomination. With this body he connected himself in early life, and subsequently, in the capacity of Sunday School Teacher, as well as in that of Assistant Class Leader, gave evidence of considerable zeal and ability. His independence of mind, however, combined with his ardent love of truth, and his utter abhorrence of all factitious distinctions in the church of Christ, and of all priestly domination over it, early led him to become disloyal to Methodism—at all events, in the estimation of some of the Itinerant Preachers, who seeing his promise, greatly desired to secure his entire support to the Wesleyan polity. Much as he admired and loved them, his frank and honest disposition never allowed any prudential considerations to deter him from denouncing their undue partiality for rich men, and their cherished aspirations for power.

During his association with Wesleyan Methodism, Brother Heaps, by some means or impulse, with which we have not the good fortune to be acquainted, became an earnest student of Prophecy; and embraced, substantially, the same views of the personal pre-millennial advent of the Lord Jesus which he firmly held, and ably defended, to the close of his life. He, certainly, enlarged his acquaintance with prophetic subjects, and somewhat modified his views of some of them during the later years of his life; yet, in the main, he held to the same outline and leading principles from the time when he first gave attention to this branch of Biblical investigation. It is an interesting fact, that it was his partiality for enquiries of this nature that brought him into effectual contact with the principles of the Reformation, and with their advocates in Huddersfield. Addresses and discussions on this subject, among the Disciples, induced his attendance. When urged to apply his anti-spiritualizing or anti-*allegorizing* principles of interpretation to the fundamental elements of the Christian faith, he felt the justice of the appeal; and after close scrutiny of every differential point in the light of the New Testament, with his characteristic candor and fearlessness, yielded to his convictions of duty by being immersed on January 24th, 1842.

There was, indeed, one particular in which he was so strongly convinced that many Disciples were in error, that, prior to his immersion, he expressly stipulated that his adhesion should not be construed into its approval. He had the profoundest conviction that, in their unqualified denunciation of *paid pastors*, his intended brethren were committing a capital mistake! No man could be more impatient of priestism than he; but, on the other hand, he had such an overwhelming sense of unexplored riches of the Sacred Oracles, which in his opinion could be brought to bear on the edification of the Congregations (according to *his* ideas of edification) only by laborious study—such a high conception of the anxious and multifarious attentions demanded by the true interests of the Congregations, that, to the day of his death, he deplored the extreme views of some of his English brethren in relation to this matter, and intensely *longed* to live to see the day when their views, and practice too, should become more harmonious with what *he* believed to be, at once, the teaching of the New Testament, and the dictates of common sense. He further shewed by word and deed that, so far as his counsels might prevail, he would have large-hearted and spirited care taken that every brother fully devoted to the evangelic, or pastoral ministry of the word, should be amply sustained, and thus delivered from all such carefulness about temporal things as would tend to damp his zeal and diminish his spiritual power.

Having thus been led to notice our departed brother's religious convictions, we may properly add two or three other items, under the same head. Of the

broad principles of Christian Union enunciated by Bro. Campbell and his coadjutors, he was an ardent admirer. The simplicity and completeness of the way of salvation, too, as taught in the New Testament, and understood by his Christian brethren, commanded his high satisfaction and enthusiastic delight. He formed an exceedingly high estimate of the privilege of celebrating the Saviour's death on every first day of the week,—although, it is to be lamented, there *were* periods of his life, in which, through worldly influences, he did not in this particular act up to his convictions. And then, as to "the Fellowship" —and the spirit of sympathy and helpfulness it involves—he may be truly said to have been its living impersonation. It was pre-eminetly this feature in his characrer that enshrined him in the hearts of his brethren; especially those having least of this world's goods."

Died at her residence in Bourbon county, Ky., on the 28th of last May, Sister S. Talbott, consort of bro. Mason Talbott, in the 69th year of her age.—She confessed Christ and became a member of the church of Christ, at North Middletown, in the year 1833. She was truly a mother in Israel. She lived to see her many children respectfully settled in life, and all except, perhaps, one, members of the church. She was a loving wife, an affectionate mother, a kind neighbor, and an exemplary christian. Her husband, and children, and numerous relatives and friends greatly deplore their loss; but this is her eternal gain, "*for she rests from her labors and her works do follow her.*" A. R.

Bro. Campbell.—I have just returned from the house of bro. Eleazer Parmly, where I performed the funeral services on the occasion of the death of his wife, sister Anna Parmly, who died about noon on Sunday, the 7th, aged 55 years and 10 months, after an illness of one month. Up to the time of this attack, she had always enjoyed good health, but at its commencement she said it would prove fatal; and she steadily pursued those domestic and spiritual measures which are proper for the close of life. She was a woman of vigorous mind, amiable bearing and unwavering firmness. Eminently cheerful aud social, she attracted a large circle of friends, yet she at an early age espoused the gospel; and though surrounded by the vitiating influences of wealth in a corrupt city, so little was she affected by it, that she was among the foremost in punctual and devout attendance upon the services of our little church. During the past inhospitable winter, she was present at every public and social meeting, except on one or two very stormy evenings.

Her circle of acquaintance and the church have sustained a great loss in her death; but who can estimate the irreparable deprivation to her large family? Who, that knew the parties, can fail to sympathize with brother Parmly, overwhelmed with grief in this his first separation from the wife of his youth, during a period of more than 30 years? How awful that separation! and how insupportable but for the hope of the gospel! The Lord sustain our brother in this his great sorrow!

I believe, Bro. Campbell, we made the acquaintance of sister P. in the same year, the winter of 1833 or 34, and that we enjoyed the hospitalities of her house together in 1847. You can, therefore, unite with me in this short tribute to her worth. Yours in the Lord,

New York, June 9th 1857. D. S. Burnet.

We have seldom more unexpectingly heard of the sudden departure of any of our sisterhood than of this of our much esteemed, much admired, and much beloved sister Parmly, of Bond street, New York. She seemed, when last I saw her, to be only a little past the meridian of her days. Of a fine constitution, and in circumstaness so favorable in city and country, to the possession of good health and a cheerful spirit; with all that this world could give any one of reasonable desires, and a devotional heart. But how short-sighted and uncertain we all are in reference to the future! The Lord, however, does all things well, and his will is supreme in every Christian heart, hence we hope that her much afflicted husband and family will not only be resigned, but acquiescing in the will of the Lord, in this bereavement, and that they will still more realize the transcendant importance of having their affections more immovably placed on things above than on the things of earth and time.

A. C

THE

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BACCALAUREATE ADDRESS.

YOUNG GENTLEMEN: This is the last act in the drama of Collegiate education. To this event you have long looked with many pleasing and buoyant anticipations. It has arrived. And is it not a solemn and interesting scene? To-day terminates your connection with your Alma Mater, with your social relations and classmates in the pursuit of literature and science. It is a day, no doubt, you longed to see. But has it not some painful reminiscences of scenes that shall never return, mingled with flattering hopes that will never be realized? Hope and fear, fear and hope, perpetually alternate in the human breast. There are the bright and the cloudy days in every year,—and the prosperous and the adverse scenes in every life. The great question, therefore, with every thinker, in anticipation of the future of his being, is *how shall I enjoy the greatest amount of pleasure with the least conceivable amount of pain.* I do not say with the least concievable amount of misery, for that is positive evil—but with the least conceivable amount of dissatisfaction, for even this is incompatible with happiness. Happiness is neither more nor less than *self-enjoyment;* for unhappiness in its incipiency, progress, and consummation, is only dissatisfaction with ourselves or our circumstances, of which there may be many degrees, rising from simple discontent up to our largest conception of actual and positive misery.

Is not this a most interesting question of soul absorbing magnitude,

> O, happiness! Our being's end and aim,
> Good pleasure, ease, content! What e'er thy name;
> That something still which prompts th' eternal sigh,

For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies;
O'erlook'd, seen double, by the fool and wise.
Know all the good that individuals find
Or God and nature, meant to mere mankind,
Reason's whole pleasure, all the joys of sense,
Lie in three words—health, peace, and competence.

And so defined. Is not the brute creation, in its state of nature, ineffably more happy than man! Shame upon the taste of the most felicitous rhymer in English verse for entertaing and still more for publishing, in all the charms of his most alluring and felicitous *Rythm* a sentiment so alluring, so fascinating, and yet so superlatively fatal to *human* happiness—to the rational, the moral, and the religious enjoyment of our whole nature.

Much, indeed, every thing depends upon a proper stand-point from which, and a favorable light through which, to contemplate any external sensible object. And both these, in an intellectual and moral significance, are equally essential and important to a clear conception and a rational enjoyment of our whole nature, in reference to the life that now is, as well as that which is to come. In order then to a just, a clear, and a satisfactory decision of this all engrossing question, we propose, first of all, to propound a definition of human happiness in the essence of it, and of happiness in the enjoyment of it. And what, young gentlemen, is human happiness in your best conception of it? *Is it not the full enjoyment of ourself.* What ever then contributes to this is an essential item of what we call human happiness. But in order to this we must have a just conception of the natural and necessary cravings of our nature? And as preparatory to this another question rises in our horizon, and that is, *what is human nature?* Man, you say, is a compound being—possessing a *body*, a *soul*, or an animal life, and a *spirit*. These, then, are all to be taken into our premises. But this is too large a theme for such an occasion as the present. We, therefore, hazzard the proposition:—that *the full enjoyment of ourselves consists in the proper employment of ourselves*, and, therefore, all human enjoyment, essentially consists in the *proper employment* of our whole personality, and this with special reference to our legitimate relations to the entire universe, so far as we come into actual contact with it, or any portion of it.

God in his infinite philanthropy created man in his own image, and constituted him an actor on the stage of his parent earth. He gave him an *animal*, an *intellectual*, a *moral*, and a *worshipful nature*, in one individual personality; and thus constituted him capable of employing and enjoying himself in every department of God's vast, and, to him, boundless universe. He also gave him a mission which

calls into requisition every power, capability and susceptibility of his nature; and to stimulate all his powers of blessing and of being blessed he ordained that his being blessed should more or less depend on his being a blessing to others. For this very purpose God created out of him and for him a second person, and established by a universal law, that from these two all third persons should arise.

Personal and social employment was ordained to be the means of personal and social enjoyment. Employment is therefore but another name for enjoyment; the enjoyment of every object placed within his reach, and all indissolubly connected with *him* who was, and is, and evermore shall be, alike the centre and the circumference of the universe of relative being. The *nature*, indeed, of every sentient and spiritual being in the universe is the measure, or the capacity, of its enjoyment. There is, therefore, a maximum of enjoyment correllate to the maximum of employment. These, under all the conditions and circumstances of human existence, are naturally, necessarily and eternally the latitude and the longitude of all individual and social enjoyment.

He is a philosophist, and not a philosopher, who favorably entertains the idea of *perfect* happiness without the idea of the *perfect* employment of all his active powers, called by whatever name may be given them.

Had man at first an *animal* and a *spiritual* nature, then his employment was necessarily *animal* and *spiritual*—and his enjoyment *animal* and *spiritual*. All our faculties—the intellectual—the moral, the religious, are, without employment, no source of enjoyment whatever. And does not that Spirit that stirs within us, require a spiritual universe infinite and eternal; and the employment of all its faculties and capacities commensurate with that boundless, fathomless, shoreless ocean of being and of blessedness, which Revelation expands to our enraptured vision in all its infinite dimensions, charms, and attractions. Nothing but an eclipse of reason, and an extinguishment of every ray of sempiternal light and love could explain the phenomena of that bewildering phantasy which, *ignus fatuus* like, allures the swinish multitude that feed themselves upon the delusion of an everlasting annihilation. It cannot be. No Spirit ever died. The

* In our present English literature we have the word *moral*, and much said of the *moral nature* of man. This word *moral* is a pagan word, and not once found in the whole Bible. It is a clumsy and awkward term and had no currency in the Christian terminology even so late as the date of the Com. Version of the Jewish and Christian Scriptures. In Rome even in the Augustian age, it meant no more that *custom*, whatever was customary was *moral* be it right or wrong. The Westminster Divines, some thirty years after the Com. Version was made, sanctioned the word moral—and so denominated the 2nd table of the law. But in so doing they did themselves no honor and the Christian religion no real service.

whole material universe transmuted into one gem of such lustre as would eclipse sun, moon, and stars in eternal night, could not purchase from eternal justice the utter annihilation of a fallen angel or a fallen man.

Your education, young gentlemen, as much enlarges the circle of your ecjoyments as it does the circle of your employment. It can do no more. These we esteem necessarry correlates. This being conceded, follows it not, that you are personally to devote your attainments and your powers, intellectual and moral, to the advantage, the profit, and the aggrandizement of your contemporaries. And with this assurance, that in the direct ratios of your endeavors you will in the same ratios promote the honor and the happiness of your contemporaries; and even through them and beyond them extend your influence of good to generations to come, the terminus of which no man, not gifted with the spirit of prophecy, can anticipate or foretell. It is said that the love which the Patriarch Jacob cherished for his beloved Rachel diminished seven years hard service into the seeming space of a few days. How much then are labors for the eternal interests and honor of mankind compensated, not merely in our hopes of a future reward, but in the accompanying pleasure—the ever present concomitant of generous and philantropic impulses and actions.

It is a well established fact, sustained by the experiences and the statements of men of large, and generous, and magnanimous impulses, that the employment of these faculties and attainments in acts of benevolence and a generous humanity, commensurate with their resources have afforded, not only in the very act itself, but in the remembrances of it, and in witnessing the fruits of it, a revenue of pleasure that could not otherwlse have accrued by any other investment of the same means, for any advantage, either accruing or likely to accrue in the mere temporalities of this present life.

But the acts of acquiring and of communicating good are so numerous and so various as to afford ample opportunities for the employment of all the faculities, capacities, and opportunities bestowed upon us as much promotive of our own real happiness as the same acts minister happiness to others. Hence the oracle of the greatest philanthropist that ever lived—"It is more blessed to give than to receive."

To communicate happiness to others, in any of the social relations of life, is not merely the most honorable aspiration of our nature, but the most felicitating employment of our lives. Its revenues of bliss are the largest dividends of any capital invested in any bank projected by the political economist, or chartered by the wisest policy of civil government. The only political maxim of the greatest teacher

recorded in the memoirs of his life, next to the "renderingto Cæsar the revenues that are his," and to God the revenues that are his—is, that *it is more happy to give than to receive.* To impart instruction on the great theme of *humanity* is peculiarly a happy employment,

> This employment "has humanized mankind
> Soften'd the rude and calm'd the boisterous mind,"

and this employment, young gentlemen, I commend to your special consideration.

Literature and science constitute the only property on earth of which the more you give the more you possess. There is in this an exposition of an oracle of Solomon of genuine orthodoxy,—"There is that scattereth and yet increases, and there is a withholding more than is meet, and it tendeth to poverty." The more learning, science and wisdom you impart to others the more you have. Hence the sound philosophy—

> "Delightful task!
> To teach the young idea how to shoot
> To pour the first instruction o'er the mind,
> To fix a godlike purpose in a generous heart."

You are expected to occupy various positions in the great social system of humanity. Still, in any, and in all of these, you have, you must have, an influence favorable or unfavorable to literature, science, education and Christianity. It is not to be expected that you are all to become *professional* teachers of science or of the arts useful, or of those called the fine and the ornamental, but in any and every position, whether to the Church or to the State, which may in the courseof a Divine and overruling Providence be assigned you, a perennial revenue of honor and happiness, may accrue to you, the fruits of which to others may be experienced through many generations.

Every enlightened and well educated man not only feels, but cherishes the feeling, that his benevolent enterprises will, in their long and multiform bearings on the conditions of humanity, greatly extend beyond the period of his earthly pilgrimage, may and become a revenue of happiness and honor transcending all his anticipations.

"Expect then great things," "attempt great things," and "great things will follow," is a maxim of sound prudence, and as truthful as any of the proverbs of Benjamin Franklin.

But I must not detain you. Be assured, young gentlemen, that you will carry with you wherever you go, and in whatever useful calling you may engage, the best wishes for your success in every thing useful and praiseworthy, not only of myself, but I feel authorized to add, of every member of the Faculty of this Institution.—

But never forget the first and the last proverb of King Solomon.—The first is the—"The fear of the Lord is the beginning of Wisdom," chap. i: 7, and the last of his Ecclesiastics, "Let us hear the conclusion of the whole matter, fear God and keep his commandments for this is the whole *happiness* of man. For God shall bring every work into judgment, with every secret thing, whether good or evil.* A. C.

PROPHECY—*No. XX.*

PROPHETIC CHRONOLOGY.

The chronology of the Bible is still a fit problem for the student of prophecy. The most patient, calm, and laborious research has hitherto failed to determine the true age of the Adamic Earth; and many other questions in sacred chronology, have so far baffled the ingenuity of the most exact analytical calculators. The second advent of the Messiah, for example, has, with much assurance, been placed by evangelical writers, in almost every century of the Christian era.—But time has fully demonstrated the insufficiency of their data, and the folly of their conclusions.

Such vain attempts to be wise above that which is written, have led many to suppose that the whole subject of sacred chronology is an enigma, a mystery which can be understood only when prophecy becomes history; when the events themselves take place; or when we shall see as we are seen, and know even also as we are known.

But this is evidently the other extreme. Whatever has been recorded by the pen of inspiration; was written for our instruction; it was designed for man as he is. And hence we learn that the chronology of many prophetic events was well understood before their fulfilment. Even in Babylon, amidst the cares, the anxieties, and the political intrigue of a foreign court, Daniel was able to understand from the words of Jeremiah, the time when God was about to put an end to the captivity of his people. And so plain were the predictions concerning the first advent of our Saviour, that the whole Jewish nation were anxiously anticipating the hour of his coming.

As usual, then, the truth lies between two popular extremes. The prophetic calendar is not a sealed book; nor is it an alphabet of sim-

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King James' Translators supplied the word *duty* instead of the word *happiness*. The question discussed in this book is the good or the happiness which a wise man should pursue all the days of his life. It was *happiness* and not *duty* that was the grand theme of Solomon's Proverbs and Ecclesiastics.

ple signs and characters which even the child may at all times fully comprehend. It is a light that shines in a dark place, but which an excited imagination may pervert into a thousand fantastic forms of every hue and lustre.

It is not therefore a proper subject for dogmatical assertion; but for calm, patient, careful, and prayerful inquiry. Let us, then, gentle reader, in this spirit, humbly approach the book of Daniel; let us weigh and examine some of its chronological data; and especially, let us endeavor to ascertain the bearing and application of the prophetic numbers contained in the following paragraph.

"Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen who was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but understood not. Then said I, O my Lord what shall be the end of these things? And he said, go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried: but the wicked shall do wickedly. And none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days, Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

We have here three prophetic numbers of very sublime import in the fortunes and destiny of the Jews. This is evident from the awfully impressive manner in which they are introduced by the angel.—The first seems to mark the return of the Israelites to Palestine; the second, their conversion to Christianity; and the third, the consummation of their evangelical labors, or the beginning of the Millennium.

These are the three prominent points around which cluster all the incidents recorded in the first division of this chapter; and hence it is altogether reasonable to suppose, that in his reply to the question, "How long shall it be to the end of these wonders," the angel would make some reference to each of them.

But this is not a mere inference from antecedent probabilities. It is sustained by other evidence. The close of each period, or rather the beginning of each following era, is distinctly characterized by the heavenly interpreter. With the first period ends the dispersion of the Jews: and consequently, their restoration to the land which God gave to Abraham, and to his posterity for an everlasting possession, is to be reckoned from this new epoch. "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The second epoch is marked by the conversion, justification, and sanctification of many Jews. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This is all in proper harmony with what is recorded in part of the second and third verses of this same chapter. The close of the second period seems therefore to bring us forward to the time of Israel's general conversion to Christianity. Though some of them will still continue to reject the counsel of God to their own shame, and everlasting contempt.

The third era is to be distinguished hy a very high degree of blessedness. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." For then the many will be turned to righteousness; then will the holy waters cover the whole earth; then will Satan be bound; then will the church appear fair as the Sun, clear as the Moon, and terrible as an army with banners.—Then will all nations go and say

"Come ye, and let us go up to the mountain of Jehovah;
To the house of the God of Jacob:
And he will teach us of his ways;
And we will walk in his paths:
For from Zion shall go forth the law,
And the word of Jehovah from Jerusalem,
And he shall judge among the nations;
And shall work conviction in many peoples:
And they shall beat their swords into plough shares,
And their spears into pruning hooks:
Nation shall not lift up sword against nation;
Neither shall they learn war any more."

But when shall all these things come to pass? When will there be a shaking in the valley of dry bones? When will the holy temple of sanctified Israelites be erected on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone? And

when will the holy waters that are to issue from its threshold, become an impassible river, and cover the whole earth?

The answer of the angel in reference to the second question, seems to be very definite and precise. He says, as we understand him, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, until the many shall be purified, and made white, and tried, shall be a thousand two hundred and ninety days." And if these three periods are all to be recorded from the same epoch, as seems to be altogether probable from the context, then the whole question depends on the time when "the daily sacrifice" was taken away, and the abomination of desolation was set up.

Let us then enquire when, where, and under what circumstances this part of the prophecy was fulfilled. In the thirty-first verse of the eleventh chapter, "*the daily*" evidently refers to the daily service of the temple at Jerusalem; and the Roman army by which it was taken away in the year 70, was "*the abomination that maketh desolate.*' To this our Saviour clearly refers in Math. 24: 15. "When ye therefore see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, then let them who are in Judea flee into the mountains."

If then we reckon from this epoch a day for a year, according to the general law of symbolic prophecy, these three periods would terminate in A. D. 1330, A. D. 1360, and A. D. 1405. But these were among the darkest and most superstitious times of the Christian era; and therefore we look to them in vain for anything that will correspond with the fulfilment of these predictions.

But the meaning of words often changes with the lapse of years, as well as everything else. In the days of Isaiah and Jeremiah, the word *temple* was used to represent the edifice that Solomon builded on Mount Moriah. But in the time of Paul, it appears to have acquired a new meaning. The Christian church was then the temple of God. So, for a period of fifteen hundred years, from the erection of the tabernacle to the destruction of the second temple, "*the daily*" was generally used to denote the daily service prescribed by the laws and institutes of Moses. But when the temple was consumed and all its rites and ceremonies were abolished, the same phrase was analogically transferred from the type to the antitype; from the service of the Jewish to the service of the Christian temple.

This is its obvious meaning in the eighth chapter of this same book. For "the daily" was to be taken away by the "little horn" of the goat; but, as we showed in our last article, this little horn was a symbol of Mahometanism, which had no existence when the second

temple was destroyed by Titus, but which afterwards became like the Roman army, an abomination of desolation. The Romans took away "*the daily*" in its primary or literal sense: and the Saracens took it away in its metaphorical sense. And it is a very remarkable fact, that from that hour, the services of the mosque, have been substituted, in Palestine, for the daily spiritual services of the Christian temple. To this, then, the angel evidently refers as the only epocha from which can be reckoned the three prophetic periods under consideration.

In what year then was the daily service of the Christian church in Palestine taken away by the Mahometans? In the eighth chapter, there is a reference to the victories of the Saracens, in the South and in the East, as well as in the Pleasant Land: but in the twelfth, their ravages are limited by the scope of the narrative, to the conquest of Palestine. We need not therefore extend our enquiries to Arabia, Persia, Egypt, and other countries that became subject to the false prophet and his successors. It is sufficient for our present purpose, to know that according to Gibbon and other historians, these desolators of the Earth, began their career of conquest in Palestine in the year 632; or about 631½ years A. C.

If, then, from this epoch, we reckon 1260, 1290, and 1335 years, we have as the terminus of these periods, the middle of the years 1892, 1922, and 1967 of the Christian era. And hence, it follows, if our premises are correct, that in about thirty-five years from this time, (July Ist. 1857) the Jews will return to Palestine; that in sixty-five years, they will become converts to Christianity: that in one hundred years, they will with the blessing of God and the co-operation of Gentile believers, carry the victories of the cross to the remotest parts of the Earth, and introduce the golden period of the Messiah's reign.

His last reckoning seems to correspond very exactly with the cleansing of the sanctuary, Dan. viii: 13–14. "Then I heard one saint speaking, and another saint said unto that certain saint who spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days: then shall the sanctuary be cleansed."

The only term in this connection which requires any special explanation is the word *sanctuary*. There was a time when it was generally used to denote the holy place of the tabernacle. Thus says Paul, Heb. ix: 1–2, "Then verily the first institution had also ordinances of Divine service, and a worldly sanctuary. For there was a taber-

nacle made; the first wherein was the candlestick, and the table, and the shew-bread: *which is called the sanctuary.*"

But the Hebrew style is full of metaphors. Nothing is more common, especially among the prophets, than to transfer the name of the type to the antitype. Thus, for example, the Lord says by Isaiah in an apostrophe to the church, and in speaking of her Millennial glory: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my *sanctuary:* and I will make the place of my feet glorious."

Here the word *sanctuary* evidently means the church; this too, seems to be its signification in the passage which we now have under consideration. And if so, then we might suppose that its cleansing would synchronize with the beginning of the Millennium, or the terminus of the 1335 days. For the vision of the evening and the morning is not confined to the Jews, as is the narrative of the eleventh and twelfth chapters. The cleansing of the sanctuary must be at least coextensive with Mahometan pollution. And when the last trace of this shall have been wiped away, it is not very probable that either pagan or papal abominations will long continue to defile the church of the Living God, the pillar and the support of the truth.

If, then, from A. D. 1967, we reckon back 2300 years, it brings us to the year 334 B. C.; the very time when Alexander met Darius on the banks of the river Granicus; and from which, in all probability, is to be reckoned the vision of the ram and he-goat. For when Daniel first saw the ram, he was not just merging into existence like the beasts that he saw rising up out of the sea; but in the full majesty of his power, he was standing by the river, pushing Westward, and Northward, and Southward. And just at that instant, while the prophet was admiring the prowess of the ram, he beheld the he-goat coming from the West.

The beginning of the vision, therefore, seems to correspond with the first campaign of Alexander in Asia; which was in the year 334, B. C. And if from the middle of this, we reckon 2300 years, we have 1966½ A. C., as the end of the vision; which exactly corresponds with the commencement of that golden age of holy joy and heavenly bliss to which the angel alludes in the close of the twelfth chapter.

This is certainly a very striking coincidence; and one which goes far to establish the correctness of both our data and our conclusions.

But the evidence does not amount to demonstration. Some of the items embraced in our premises, belong to the category of mere probabilities; and, therefore, we cannot claim for our conclusions, any higher degree of certainty. There surely was a time when many of

these things were closed up and sealed from the eyes of all mortals. No uninspired man could possibly understand them before the destruction of Jerusalem, the dispersion of the Jews, the birth of Mahomet, and the conquests of his followers. Whether we have yet sufficient data to enable us to comprehend the full import of this chapter of sacred chronology, may still be a question.

But that these things will all occur in due time, we are fully persuaded. Whether our chronological calculations are true or false, there is abundant evidence to show that we are on the very eve of some mighty revolutions: that before many years the Ottoman empire will fall; that to this will succeed a time of great trouble; that Michael will then stand up in behalf of the twelve tribes of Israel; that through his agency, they will once more return to the land of their fathers; that Gog's host will be destroyed in an attempt to overthrow and enslave them; that this will providentially, if not, indeed, miraculously, lead to their conversion; that they will then be thoroughly organized as a church, and builded on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone; that after this, they will send out missionaries into all lands; that these with the aid and active co-operation of Gentile churches, will soon convert all the nations, and fill the whole earth with the knowledge of Jehovah; that Satan will then be bound, and that the Holy Spirit will be copiously poured out on all the churches of the saints, so that love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance will everywhere prevail; that all Christians will then be united in the bonds of love and peace; and that even physical evils will then be greatly alleviated; for "There will be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

Blessed then, indeed, will be the portion of that man who waiteth, and cometh to the end of the one thousand three hundred and thirty-five days. R. M.

It was at one time our intention, to extend this series of articles so as to embrace within its scope the coming of Christ, the resurrection of the dead, the burning of the world, the final judgment, the new Heaven and the new Earth, the new Jerusalem, the everlasting state of the righteous, and the eternal destiny of the wicked. And to this, if in accordance with the wishes of our brethren, we designed to add another series, especially on the Messianic prophecies.

But as the senior Editor of the Harbinger, has intimated his in-

tention to write on some of those great themes, we think it best to pause here, at least for the present. We prefer to sit at his feet, and to hear from him, the conclusions to which he has been brought by a life of study devoted to the Word of God.

We feel grateful to our brethren for the words of approbation and encouragement which we have heard and received from many of them. Our chief object has been to lead and induce others to engage in the study of this much neglected portion of the Holy Oracles, to which even an apostle has said, that we should all take heed as to a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.

May God help us all to go on to perfection, and to grow continually in the grace and in the knowledge of our Lord and Saviour Jesus Christ; to whom be glory both now and forever. Amen. R. M.

PRESIDENT FANNING'S "REPLY."

President Fanning has published in the June No. of the Gospel Advocate, what he is pleased to call a "Reply" to my notice of his philosophy, in the May Harbinger. He seems disposed to enter upon an elaborate discussion of his own merits, but I must respectfully decline the office of respondent, as I am persuaded that upon such a question we should never agree. It has not, indeed, been my intention at any time to discuss any subject with Prest. Fanning, for the simple reason that a discussion with one who deals so largely in assertions and so little in proofs, and who is so obviously defective in his logic, however skilled in certain arts of Rhetoric, would be, in my opinion, neither agreeable nor profitable to the readers of the Harbinger.

My notice of President Fanning was merely incidental to the investigation of matters far more important than any questions concerning individual or personal merit or consistency, and my exposure of his philosophy was justly demanded of me by those uncalled for, and reiterated insinuations and allegations which he had previously advanced upon the pages of the Gospel Advocate in reference to the character and tendency of my teaching. It devolved upon me to show, as I have done, that Prest. Fanning, after all his wholesale denunciations of philosophy, was himself, all the while, deeply imbued with the philosophy of Locke, a system which has been not inappropriately styled the "*dirt philosophy*" from its materialistic tenden-

cies, and that on this account it was quite natural that he should be unable to endure the "sound doctrine" of the Scripture in relation to the "things of the Spirit," and that he should be a prejudiced and incompetent judge in the case he had assumed to decide. Here the matter might have appropriately terminated, but as persons, thus noticed, are apt to complain if their rejoinder is not published, and some of the readers of the Harbinger may be curious to see what Prest. F. has to say for himself, his "Reply" is here given in full, with the addition of merely a few foot notes to correct certain misconceptions and misrepresentations in reference both to myself, Bro. Milligan, and bro. Campbell. Having fully disposed of the case of bro. Fanning in the May number of the Harbinger, and now giving to its readers, his "reply" in full, I do not design to trouble them with any further exposition of a matter which I am persuaded they already clearly understand. R. R.

REPLY TO PROFESSOR ROBERT RICHARDSON.

Courteous Reader,—In the forty and seven years of our pilgrimage, and particularly, in the twenty-eight we have labored in the Lord's vineyard, our journey has been rather pleasant than otherwise. Thankful to Heaven are we that much of the time we have been able to look on the bright side of human nature, when frequently there was no small amount to discourage us. Not only have we been successful in the cultivation of kindly sentiments towards our fellow beings, but we have even been scrupulous to entertain a fair degree of self-respect, without the least envy towards any living mortal. True, we have not, like Paul, been "in prisons," "received from the Jews five times forty stripes save one;" neither have we been "beaten with rods," "suffered shipwreck," been "a night and a day in the deep," or "fought with wild beasts at Ephesus" or elsewhere, but we have endured what is much worse—we have on several occasions been forced to taste a bitter cup from the hands of those who called us "Brother." In our 19th year we enlisted as a corporal in the cause of One who "has gone to prepare a place" for his friends; so soon as we were able to bear the King's weapons, we threw His banner to the breeze for a life voyage, and we have not yet taken down our sails or put off the armor. We now hope not for peace, or even an armistice. When we consult the flesh, our Master's enemies oft whisper in honeyed strains, "compromise," "compromise," but our Captain says, "Onward," there is no time for trifling,—"fight the good fight of faith, take the kingdom by violence, and lay hold on eternal life." In our well intended struggles for the cause we plead,

we have necessarily been forced into severe conflicts with some of our brethren of earth; but while sin abounds, we can hope not for rest. Our *inclinations*, and especially our desire to merit the favorable opinions of men, oft urge us to abandon the field, and sincere friends whisper in our ear, "You will appear to love debates and strifes;" but we endeavor to heed them not, and pray God for strength to more skillfully wield the spiritual weapons furnished us. We hope by the favor of our King still to stand for the defence of the Heavenly Oracles "as they are written."

In reference to the notice Prof. Richardson has seen proper to take of us personally, and our teaching generally, we at present will utter but a single thought. Such a mode of warfare we were not anticipating, and his essay is certainly not calculated to promote Christian sympathy.

Should it become necessary to examine into our *imbecility* or *madness*,* we would respectfully suggest that there are tribunals of the country for the purpose, but we really cannot account for Prof. Richardson's course.

We beg permission to apply in the present case a noble sentiment, expressed by Brother A. Campbell, when standing at the noon-tide of his greatness in the midst of the scribes and elders of Boston. Said he, with a manliness peculiar to himself, "If I cannot overpower my enemy in all his strength, I will not meet him at all." Our feelings are those of regret, but we are determined to treat Prof. Richardson with respect, unless we should be satisfied that he has abandoned, in fact, the cause of the Saviour. Though, at the outset, we suggest in the kindest terms, that Brother Richardson cannot long occupy his present position. He must retrace his steps, or go overboard with all who have fancied the impulses of humanity to be inspirations of the Almighty.† We will endeavor to examine the main points of his notice in their proper order; and if we really differ essentially in our teaching, the fact should be known.

We are unwilling, however, that the discussion should terminate as did the one with Brother Milligan. The issues should be clear

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* I know not that any one has imputed to Bro. F. either "*imbecility* or *madness*," but such a representation will serve a purpose, viz, to excite a sympathy on the part of those who will take it for granted that he has been so charged. While his writings show a manifest deficiency of logical power and a striking inability to make or recognize those distinctions which are essential to the proper investigation of any subject, we are happy to acknowledge that in various other respects Bro. Fanning possesses very respectable abilities.

† If it be designed to insinuate here that I "fancy the impulses of humanity to be inspirations of the Almighty," I must beg leave to deny the imputation in any and every sense. My views on this matter are, however, so well known that it is quite unnecessary for me to undertake a serious refutation of such a charge.

and distinct, and we *ought* to be required to sustain our ground or abandon it openly, and admit it indefensible.

It will be remembered that Brother Milligan, no doubt, in great sincerity, took the ground, that "*We as a church can do but little for the salvation of the world.*" "*I ask,*" he said "*no better proof of such an evangelical organization* (as a Missionary Society) *as that for which we plead, than the creation of so many religious and semi-religious associations, for the accomplishment of certain specific ends. They* (human institutions) *are the creatures of necessity, the offspring of pious hearts, whose benevolence must and will flow, and for which the church, as it is now organized, furnishes no corresponding medium.*"

Our reply was to the effect, that the church of Christ is sufficient for all Christian labor, and many of the brethren we are happy to learn, solely on the ground that we had the truth on our side, gave a most hearty approval of our teaching; and in a short time after, Brother Milligan, in an address, without admitting his error, took our side of the question, and failed to publish our last reply. We refer to this in no feeling of triumph. From an interview with Brother Milligan, at Bethany, a short time since, we are pleased to say, that he impressed us with the idea that he is a devoted student and a pious man; but he has not managed the discussion with us in a way to do justice to the cause we both profess to believe.*

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* In this allusion to our amicable discussion, Bro. Fanning seems to be indulging some erroneous impressions, which I beg leave, here, very briefly and respectfully to correct.

1. He insinuates that I did not clearly and distinctly state the issues in debate; and, therefore, that I did not manage the discussion with him in a way to do justice to the cause we both believe. But Bro. Fanning will surely remember that I never formed any issues with him: that he had the honor of framing and stating all the issues between us, *in his own terms*; and that I acted merely on the defensive. Bro. Fanning will, therefore, I hope, not hold me responsible for any want of distinctness in the issues of his own creation.

2. By ommitting several restricting and defining phrases, such as, "*In our present independent, weak, and distracted condition,*" "*I mean a present necessity,*" &c., Brother Fanning has very unfairly and erroneously represented my view concerning the church and other benevolent institutions. I have always maintained the constitutional perfection of the church, and advocated the importance of making her, as far as practicable, the medium of all Christian benevolence.

3. His assertion that after hearing his reply, I changed my views: and that in an address afterwards delivered, I took his side of the question without admitting my error, is therefore, like the baseless fabric of a vision: it has not the shadow of a foundation, in fact. The address to which he refers was written *before* the paragraph in my first Reply, to which he so strongly objected: and it was published in the October No. of the Harbinger, *before* I had enjoyed the benefit of his instructions on the sufficiency of the church "for all Christian labor." He will remember that in my second reply, I referred to it as a means of correcting the false impressions which I then saw he was entertaining respecting my views on this subject. I am at a loss, therefore, to know how he can say that "in a short time *after*, Brother Milligan, in an address, without

But to the labor before us.

1st. Brother Richardson attempts in the first place to show, that "It has not pleased God to bestow upon us the gift of discovering new things." There is much expressed in his words, and no doubt much more is meant. The purpose is to satisfy the readers of the Harbinger, that we are not competent to see that "the *oldest* things of Christianity are, indeed, in these days of apostacy, often the greatest novelties." But fortunately he blames us not for our failure.

We need scarcely say to Brother R. that we never made very high pretensions in any department; and when we lack knowledge we are not ashamed to seek it. Yet we are satisfied to do the best we can with our limited means, and we assure all whom it may concern, that we believe we would sincerely rejoice if we *knew* that all our teachers were more talented and more learned than ourself. We would delight to sit at their feet and take lessons of wisdom from their lips. Even in our weakness we will face men in all their strength, or admit our incapacity to do so.

As much that Brother R. says is of a personal character, it will be somewhat difficult to avoid retaliation, but we will be as respectful as the circumstances will allow.

2d. Prof. Richardson thinks that our "zeal against philosophy has hurried us into extremes, and for want of *time* to make ourself acquainted with the *subject* and the facts, we have allowed ourself to do great injustice to philosophy and individuals."

It is charitable to attribute our profound want of knowledge on the "*subject*" to our *youth*. We would really be gratified to learn the age at which it is possible for one of ordinary ability, to arrive at correct knowledge on the subject of human philosophy?*

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admitting his error, took our side of the question."

If I had been converted from the error of my ways by the teaching of Bro. Fanning, it would give me great pleasure to acknowledge it. But really he must excuse me for saying, with all due respect, that on this question I received my information from what we both regard as a source of much higher authority.

1. He complains that I did not publish his last reply. In reference to this,

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* I do not pretend to notice all the misconceptions and mistatements contained in this "reply," of many of which the one in this connexion may serve as a specimen. When it is said by way of apology, that a man may not have had "time" to make himself acquainted with any particular subject, it is not necessarily implied that he is too *young*. The usual and obvious meaning is that he has been too *busy* with other matters. A man may be so occupied, for instance, with *training horses for the turf*, with the company of *sporting and betting gentry*, and the carrying out of various schemes of selfish and personal aggrandizement, to attend much to matters of a religious nature, and thus, from not having devoted sufficient time to the examination of such subjects, be found grossly ignorant of them, even when he is advanced in life. R. R.

3d. Prof. Richardson says, we, "it seems, would proscribe totally from schools and colleges all works on philosophy, both mental and moral," and that he does not "know whether or not we likewise anathematize physical and chemical philosophy."

We respectfully reply that regarding metaphysical works in colleges and schools, we consider them well calculated to encourage skepticism and make infidels, unless teachers should be careful to show their true place in a course of education. Witness their ruinous effects in the German Universities. With the view of furnishing the students of Franklin College all the aid in *mental discipline* that speculative philosophy can afford, we give the subject in our classes unusual attention.

We have used the history of philosophy by Morell, Cousin, and Tennemann, a history translated from the French by C. S. Henry, and we are now using Schwegler's History. In regard to speculations, we have used Cousin's psycology, Upham's philosophy, Reid's and the work of Sir William Hamilton. In what is denominated moral science, we have employed the works of Paley, Wayland, Butler, Sidney Smith, Whewell, Alexander, Stewart and others.—Our chief purpose in employing such books has been to give our students a knowledge of the speculations of men of renown. This we consider gratuitous, but if Prof. R. or others are honestly mistaken in regard to our course, it will afford us pleasure to give the means of correction.

As to his enquiry, "If we anathematize physical and chemical philosophy" in our college, we have only to say, that those who know us best, flatter us that no institution West has done more than Franklin College in Chemistry, Natural science and Natural philosophy.—We have seen but one institution with a better cabinet for the purposes, and in our laboratory we have the best means for investigation. True, we *read* no prosy borrowed lectures to our students, but we *work* with them in circumstances favorable for improvement.—How Bro. Richardson may regard the morality of such an insinuation we cannot imagine.*

I can only say, that I published all that I ever received from him. Before reading the above, I had not even heard, that he ever responded to my remarks in the Harbinger of last December.

These are all of course very small and unimportant matters. But I trust Brother Fanning will acknowledge the correctness of the statements which I here make; that he will do me the justice to lay them before his readers; and that we may ever have it to say: "Behold, how good and how pleasant it is, for brethren to dwell together in unity." R. M.

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* From the interest I have in the cause of education, I am extremely happy to learn that Pres. Fanning not only does not balk at the word philosophy in

4th. In the fourth place, Professor Richardson attempts a criticism upon our words, "In the schools amongst the disciples of Christ, the Bible is represented as the only foundation in morals." He says, "Sensible people suppose that a foundation is not so comfortable as the house," and he thinks it "hardly conceivable how a foundation in morals could be made to answer for both foundation and superstructure in '*mental*' science."

We answer Brother Richardson, respectfully, by saying, that our

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natural science, but that he even includes in his college course, both moral and intellectual philosophy. He says above, "with the view of furnishing the students of Franklin College all the aid in *mental discipline* that speculative philosophy can afford, we give the subject in our classes unusual attention." He goes on to enumerate the books he uses, as Morell, Cousin, Upham, Paley, Wayland, Butler, &c., including in fact the chief works used in Bethany College and other literary institutions of the country.

But while I am glad to learn all this for the sake of education, what must be thought of Pres. F's denunciations of such subjects and such books, and what of the charges against the schools that use such books that they are 'making infidels?' Let me here again quote his own express language on the subject. "Furthermore, if we are not much mistaken, there are striking contradictions in the professions of school directors. For instance, in all the schools amongst the Disciples of Christ, the Bible is represented as the only foundation in morals, and still the directors have introduced the various philosophies mental and moral of the times, [just as Pres, Fanning now says he has done himself in Franklin College]. The revelations of God and the philosophies of the world agree in no particular. Moreover, no one can believe in the truth of miraculous revelation and of any system of professed wisdom originating with men. All metaphysical systems and moral philosophies are not only subversive of the truth of religion but we declare our solemn conviction that no one who respects the Bible can believe in any system of philosophy in existence. Hence we think the schools generally are well calculated to make infidels." Gospel Advocate, Vol. 2, p. 337. In Vol. 2, p. 35, he says: "It is somewhat remarkable that this doctrine [to-wit, that taught in the philosophical works he himself uses.] prevails in all the schools and colleges of the land, or if there are exceptions (save F. C.) we know not of them. They all use the books which advocate the *intuitive divine knowledge of feeling*, which is above the understanding." This language, whether so intended or not, conveys the idea that no such "books" are used at all in Franklin College. Now, Pres. Fanning declares they are used, and that he pays to the subject of speculative philosophy in his classes, "unusual attention"!! It is true, he again repeats, that he thinks "metaphysical works in schools and colleges well calculated to encourage scepticism and make infidels," and adds the qualification, "unless teachers should be careful to show their true place in a course of education?" But how does President F. know that other teachers besides himself do not "show their true place in a course of education?" If it be true of such books, as President F. declares, that they "agree in no particular with the revelations of God," that they are "false" and "subversive of the truth of religion," ought they to have any place at all in a course of education? What are we to think of President F., who, after teaching us the danger connected with the use of these terrible "books," has after all failed to teach himself? What can we say of that consistency which denounces these books and the schools that use them in the most unqualified language, when treating of "metaphysical discussions," and which, when the absence of philosophy from a college course of study is charged as a defect, can come out and announce that in the very college which had been held up as an exception to all others in this respect, such "books" and subjects receive "unusual attention?" R. R.

words convey the idea, that the brethren receive the Bible in the sense of a system, which is a foundation or rule of morality; and yet some seem disposed to substitute for the Bible, systems of human wisdom. We think the language is as sound as the declaration of Holy Writ, 'Built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone."

The Apostles were at least, in some sense, a part of both the foundation and the superstructure.*

5. It strikes us as very singular that while in one part of his notice Bro. R. seems to agree with us, that "we have no business with human philosophy in Christianity," and yet, in other places he certainly advocates the claims of Natural Theology.

He makes, on this subject, three points, viz: 1st. "Natural Theology does not assert that all knowledge of God and things divine is derived from the external world." 2d. "Natural Theology teaches that men can learn the being and attributes of God from the works of nature;" and, 3d. "NOTWITHSTANDING THAT BRO. CAMPBELL HIMSELF IS A TEACHER OF NATURAL THEOLOGY IN BETHANY COLLEGE, PRES. FANNING HAS VENTURED TO PRONOUNCE IT FALSE."

The first point can be decided alone by history. Bro. R. quotes authority which asserts, in our judgment, the opposite of what he wishes to establish. To prove that Natural Theology does not assert that *all* knowledge of God is derived from nature, he quotes, for instance, the words, "Lord Bacon regards the evidences of revelation as founded upon the previous demonstrations of Natural Theol-

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* Brother Fanning must excuse me if I do not agree with him in the opinion that his "language is as sound as the declaration of Holy Writ." He says: "The Apostles were in some sense, at least, a part of both the foundation and the superstructure." This proposition perhaps, would be true if it read thus. The Apostles were *in nonsense*, at least, a part of both the foundation and the superstructure. The Christian church was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Does Brother F. imagine that *some* of the apostles only were in the foundation and *others* in the superstructure? Or does he suppose them all to have been in two different places at the same time? How profitable it would be to undertake a discussion with one who seems unable to distinguish, not merely between truth and error, but between sense and nonsense!

This, however, is a fresh specimen. In the former case, in relation to which Pres. F. objects to my criticism, he remarked that "in the schools among the Disciples of Christ, the Bible is represented as the only foundation in morals," and from this took occasion to censure school directors for introducing "the various philosophies *mental* and *moral* of the times." Now, if we were to admit that the Bible is the only *foundation* in morals, does it follow upon such premises that it is also the *superstructure* in morals? Or if it be admitted that the Bible is both foundation and superstructure in *morals*—that it forms the whole edifice of *moral science*, does it follow that it also constitutes the edifice of *mental* science? I do not here enter upon the question as to what position the Bible really occupies in relation to these matters, but wish to point out merely the looseness of Pres. F's reasoning, and that his premises here have as usual nothing to do with his conclusions. R. R.

ogy." We state again, that Natural Theology assumes that everything divine is revealed in nature, and there is of course nothing for the Bible to reveal. Two or three authorities will answer our purpose. Paley says, "Natural law, or Moral philosophy, is that science which teaches men their duty and the reasons for it." Chalmers says, "*The school of Natural religion is founded on the competency of the human mind to know God by the exercise of its own faculties, to clothe him in the attributes of its own demonstration—to serve him by a worship and a law of its own discovery*," and emphasizes "*the audacity of these presumptions.*" We are, indeed, surprised that Bro. R. seems not to admit the high pretensions of Natural Theology.

But he says, in the second place, that "Natural Theology teaches that man can learn the being and attributes of God from the works of nature." Bro, R.'s position is, that we can learn the being and attributes of God from nature, but we cannot thus learn "*all.*" Should Bro. R. show *anything divine*, from whatever source, we think we will be able to prove it precisely what natural religion attempts to teach.

Brother Richardson quotes Rom. i, 19, 20, to prove that nature reveals the being and perfections of God; but while we admit that it is almost certain the King's revisers understood as he does, we declare, after what we consider a sufficient examination, that the Apostle had not the most distant reference to revelations of nature. If nature was *then* revealing things which had been "invisible from the creation," we would be glad to know why she could not have revealed them at the beginning? This was not the point before Paul's mind. He said, "That which may be known of God is manifest in them," (in men.) for God hath showed it unto them—(not nature.) Being understood by the things that are made—(*done* or *shown by Christ.* Examine the Greek Text.) On the same subject he speaks again, ch. xvi, 25, "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This is our exposition.*

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* It is to be hoped that this *unique* and most *original* exposition of this important passage will be duly considered by those who have in hand the revision of the Bible. After such a display of scholarship and exegetical skill as this, I could not by any means presume to discuss the merits of the case with Pres. Fanning. I would therefore merely offer the reflection, that freedom from human philosophy is essential to a sincere belief of the *whole* word of God. No one who is imbued with human philosophy can possibly receive *all*

But we are scarcely prepared for the third point made by Brother R., viz: "*Notwithstanding that Brother Campbell himself is a teacher of Natural Theology in Bethany College, Pres. F. has ventured to pronounce it false.*"

This is, indeed, news to us. We had feared that some of the Professors at Bethany were giving themselves to Natural Theology, but in regard to Brother Campbell, we sincerely hope that Professor Richardson is mistaken. If he is not, Brother Campbell has abandoned his former ground. Think of it, brethren, Bro. A. Campbell, who above all men living deserves the gratitude of the Christian world for his defence of 'Revealed Religion' in opposition to the Natural Theology of the prince of atheists, Robert Owen, we are told is now a teacher of Natural Theology in one of our Colleges. We cannot, and will not believe it. We visited Bethany, in February, mainly to ascertain the stand point of Bro. Campbell on this question, and if he is for the speculative theology, indications of which we have been noticing, we are mistaken.

Furthermore, we give it as our candid judgment, that in the day, yea, the very hour, that Brother Alexander Campbell admits himself a believer in the truth of any system of Natural Theology, his godlike strength will go from him as irrevocably as did Samson's, when shorn of his locks by the insidious Delilah, and he will become a child.—God forbid such a calamity. Shall "The Philistines take our greatest and best man? bind him with fetters of brass? put out his eyes, and make him grind in the prison-house of Natural Theology!!! This too, after accomplishing a greater work than any man alive? It is too bad to think of it. We have but little of the goods of the world, and less of its honors, and we say in the sincerity of our soul, that we would greatly prefer becoming a beggar in the street, than to be satisfied that Alexander Campbell is teaching Natural Theology.

But be this as it may, Prof. R. asserts it, and says, "President Fanning" has "ventured without any hesitation"—notice reader, the word "*ventured*"—"to pronounce it false." Has it come to this? Ponder

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that is taught in the Bible, and must therefore pervert or explain away all those portions which conflict with his theory. It is well to *profess* to take the Bible as the only guide in religion; it is good to urge its claims upon others, but oh! it is better still to receive ourselves with meekness, that precious word of God which "maketh wise the simple," and which, when "engrafted" upon the heart, is 'able to save our souls.' No sect believes *all* the scripture, because each has its own philosophical theory, and all those passages in the Bible which disagree with it must be explained away, which is equivalent to blotting them out of the book. It is perfectly natural that Pres. F's philosophy should produce the same result, and that he should, as we see, attempt thus to dispense with one of the plainest portions of the New Testament, in regard to the import of which the ablest translators and commentators are perfectly agreed. R. R.

this matter, believers in Jesus through the words of the Apostles.—This is a mournful picture.*

6th. Prof. Richardson fully sustains Mr. Russell, whose teaching we pronounced infidel—speaks of our "*rudeness*"—says we do not "understand" Mr. Russell, etc. We understand Plato, for he meant what he said, and Mr. Russell calls his "Platonic ideas." We also understand the expressions "*universal and necessary truths*;" "Inspirations from the infinite mind;" "Spirit, either our own or that of God, acting within us, being the *cause of the effect which we call intelligence*," when employed by Strauss, Theodore Parker, F. W. Newman, Judge Edmonds or Andrew Jackson Davis, and we suspect he uses them in the sense of his masters. Time will tell.

Prof. R. is, to be sure, somewhat inclined to apologize for Mr. Russell's "address" on the ground that it was one of "the usual college exercises of a student without the advantage of age," and tells us,

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* President F. seems to be in a great pickle about something which he calls Natural Theology, and woefully disconsolate to think that Brother Campbell should teach it. I cannot imagine what sort of a bugbear it is that has so alarmed him, but it must be something very extraordinary if it be as he says it is, "the Natural Theology of the prince of atheists, Robert Owen." I had been accustomed to think that *atheists* did not believe in any God at all, and it seems to me it must be a curious sort of Natural Thsology that is taught by the "PRINCE of *atheists*." I hope President F. will calm his perturbed spirit and take a more cheerful view of things, especially when he reflects that he is himself teaching in Franklin College, as he declares, the works of Paley, Butler, &c., and I can assure him that Bro. Campbell is doing nothing worse at Bethany, and that if these books require that teachers should be "careful to show their true place in a course of education," we have good reason to believe President Campbell, to say the least, quite as competent to do this as President Fanning. We certainly consider it quite 'venturesome' in Bro. Fanning to pronounce what Bro. Campbell teaches to be false, particularly when he teaches it himself. Perhaps, however, we are to understand him as really believing all speculative philosophy and Natural Theology to be false, and as teaching them merely, as he says, for "mental discipline." accompanying them with expositions of their falsity. By a parity of reasoning, to administer a dose of poison every day, and follow it up with an antidote, would be a most *healthful exercise* of the stomach!

As to Bro. Campbell's views of Natural Theology, it is perfectly well known that he holds the opinion that man could not *originate* either from his own inner nature or from the material universe, the proposition that there is a God. He insists that this great truth can be communicated to the human mind only by direct revelation or tradition. On this point I think it would be 'venturesome' for any one to attempt to prove him in error. But the *originating* of the proposition and the *proof* of it, are two different matters, and it is here that President F. has, as usual, failed to make distinction. The world has never, since the days of Adam, been without the *proposition*, nor has nature ever failed to furnish the *proof* to every intelligent mind. The proposition once stated, the being and attributes of God—"his invisible things, even his eternal power and divinity are clearly seen *ever since* (*απο*) the creation of the world by the things that are made." This is what Natural Theology is understood to teach—precisely what the Scripture says is taught by nature, and just what Bro. Campbell, in common with all intelligent persons, understands by Natural Theology—the proof of the being and attributes of God from the works of nature. R. R.

"*It is usual for persons of education and refined feelings to regard such efforts with leniency.*" We reply by stating, that all men acquainted with colleges *know* that students are not responsible for their graduating speeches. It is understood the world over, that the addresses are put forth under the supervision and direction of the Faculty, and are supposed to be the result of their teaching. Who doubts that Mr. R.'s speech was the embodiment of his instruction? Bro. Campbell understood it to be such, or he would never have commended it.* Yet, he says he never saw or heard it. But we promise our Heavenly Father and our brethren, that if we should find ourself mistaken as to Mr. Russell's teaching, to do all in our power to repair the injury.

Bro. R. says some of our "charges have been caught up eagerly by Baptist editors and enemies of our cause;" "under these circumstances" he feels it his duty "to repel these unjust accusations," etc.—When Alexander Campbell marked "*Apostate*" upon J. B. Ferguson, many said, This is putting a weapon into the hands of the enemy. We rejoice to know that the Baptists, Methodists and Presbyterians of Nashville, did most nobly denounce the infidelity of this unfortunate man, without casting the least odium upon the brethren who adhered to the truth. We will trust them still in preference to any speculators living. This is a question of religious *life* and *death*, and we cannot be too prompt in meeting the insidious monster. It was not "*rudeness*" in Christ, or the Apostles, or in any believer since their day, to rebuke the sin of substituting new gospels for the old.

7th Prof. R. is more than welcome to the amusement he affords himself by placing us in the ridiculous attitude of making John Locke Lord Bacon's teacher, notwithstanding Bacon had been dead six years when Locke first saw the light. All we have said we still believe. Prof. R.'s idea was not in our mind when we wrote.

Notwithstanding Lord Bacon was regarded as the author of the Inductive mode of examining truth, owing to his doubtful moral character, at his death his views were little known. Indeed, the world knew but little about them till Locke adopted his principles in his Essay on the Human Understanding. Hence Locke was, in the

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* The whole of this paragraph and the preceding one, is a tissue of misconceptions. I have not sustained Mr. Russell's *teaching*, except so far as to deny that he may be justly charged with infidelity; neither has Brother Campbell. I have commended his intelligence and piety, and what I believe to have been his design in the address condemned by Brother Fanning. As to his teaching, it will be time enough for Brother F. to condemn it when he comprehends it. If Brother Russell be too much disposed to look at the Scripture through the medium of philosophy, I have not yet at least found him disposed to pervert the Scripture in order to make it agree with his philosophy. Should he do this, I will be quite as ready to censure him as Brother Fanning. It is not true that his address was "the embodiment of his instruction" in Bethany College, or that there is the least authority for so understanding it. R. R.

sense we intended, the author of this system.* Alexander Campbell is, to all intents and purposes, the author of a valuable reformation, but B. W. Stone and others advocated the identical principles, and we believed and and adopted them before we knew that such a man lived.

8th. Prof. R. has finally, he thinks, ferreted out our whereabouts, and affirms that he has furnished the "proof." He says, "In plain terms," ours "is the system of Locke," and we are "what is usaally termed a SENSUALISTIC DOGMATIST." He also quotes from the infidel Cousin to prove that Voltaire was Locke's pupil, and strongly hints, that all men who depend for their faith upon their understanding and belief of the Bible, must be what? "MATERIALISTS and SENSUALISTIC DOGMATISTS." We wish, however, to intimate to Brother R, that our investigations lead us to call the different theories of men in regard to God, the origin and destiny of all things, as so many systems of philosophy, but John Locke denied all theories and speculations, and therefore was, strictly speaking, no philosopher.†

Brother R.'s statement that we are "*by nature a materialist*," we trust we can appreciate.

9th. Finally, Bro. Richardson makes the issue in plain terms, and we have but to repeat it. He says that in our view, 1. "*Man is incapable of learning the being and attributes of God, from the works of Nature.*"

2d. "He is incapable of deriving knowledge from his own spiritual nature."

This he calls our "*philosophy*." We confess it has always tried us, when we preached, that "he that believes and is baptized shall be saved," to hear seemingly discriminating men say, "Oh, that is just your opinion!" But it is much worse for Professor Richardson to attempt to make it appear that our belief through the word is our system of philosophy.‡ This is not the worst feature in "the case." He

* It is well known that Locke's Essay, is by no means based on *induction*. On the contrary, it rests entirely upon the ASSUMPTION that *there are no innate ideas*.

† Pres't. F. unable to escape from the proof which I adduced, that he is a philosopher of the school of Locke, is here forced to assert that "Locke was no philosopher"!! Comment is unnecessary.

‡ Pres't. Fanning here affirms that these two propositions, 1st that man is incapable of learning the being and attributes of God from the works of nature, and 2nd that he is incapable of deriving knowledge from his own spiritual nature, are his belief through the word, and he objects to my calling these views a system of philosophy. Surely Bro. F. ought to know that there are no such propositions either in form or substance, anywhere in the Bible. How then can they constitute his "belief through the word?" Thus it is that philosophy; latent in the mind, not only seeks to put out of the Bible what *is* there, (as in the case of Rom. 1: 19-20) but (as in the present case) to introduce what *is not* there. R. R.

attempts to account for all of our church delinquencies from the same cause. He has written four essays under the caption, "*Faith versus Philosophy*," and we doubt if any man can find a single philosophical system which he opposes. We are fearful that his is a "*studied policy*" perhaps to introduce "novelties" and a system of pretended knowledge that makes shipwreck of the word of God and the understanding of man. We may see before we are "done with the case."

To return. He says, "According to this, (our teaching) man is incapable, either from the external world, or from his own soul, to receive any conception of spirit or spiritual things. For these he is wholly dependent upon revelation, that is upon words, divine communications addressed to the bodily senses, which are in this system regarded as the only avenues to the soul."

This, gentle reader, "is the head and front of our offending—no more;" and for such a belief we are denominated a "sensualistic dogmatist," and "*by nature a materialist*," by a Professor of Bethany College. We think it in place to make a remark about schools. God knows we speak the sentiment of our heart when we say, that there is no man living whom we so highly regard for his work as Alexander Campbell, and there is not a school in existence possessing so many claims upon the brethren as Bethany College. We are sorry that Bro. Richardson dragged up the subject of schools. We believe, it is true, that there are other institutions of high merit, but the claims of Bethany are still the highest.

It was our love to the cause, connected with Bethany College, that induced us to "*venture*" to call attention to certain wild sounds which fell upon our ear, whose meaning we happened to know perfectly well. We are not vain! we are not puffed up or mad; but we understand *modern spiritualism*, whether it reach us under a philosophical semblance or through ghost rappings. It is instant death, even to hold a parley with it.

Bro. Richardson admits in fact that our sin consists in maintaining that "*the world by wisdom knew not God*," and that all of our knowledge of things invisible comes from God in the form of revelations. In other words, that "Faith comes by hearing and hearing by the word of God." Here then we rest, and God forbid that we should ever swerve from our position or falter in avowing it.

Bro. Richardson takes the opposite, or he has done us great injustice by his vehement attack upon us.

The whole tenor of his notice is in deadly hostility to our teaching, and yet it is a little singular that he seems slow to take his positive ground.

That Bro. Richardson opposes this teaching, and the principles up-

on which we have long stood as a people, will appear upon the slightest examination.

1st. His opposition to us, notwithstanding he seems to be with us, is demonstrable that he looks for spiritual light from other sources than the Bible.

2d. He endeavors to prove, that "the being and attributes of God may be learned from the works of nature." Page 268 of the Harbinger.

3d. He fully advocates direct spiritual knowledge without the intervention of such forms as are in the Bible. As proof on this point we quote a few passages from his writings.

He says, there are certain persons who "glory in the 'letter;' they rejoice in its facts; they boast in its evidences, but they regard it as a system terminating in the ordinary understanding; everything in religion must be brought within the scope of the understanding upon which it is supposed to act by means of the reasonings and motives which it presents. They ignore the spiritual in man." "The understanding," he says, "can never rise to spiritual reality, till it goes beyond and above the outward forms." "It is the spirit alone that can perceive the truth." "All attempts then to reduce spiritual truths to the forms of the understanding, must be futile and derogatory to the Divine word which addresses itself to our higher spiritual nature —to our self-consciousness, as the only auditor of its communications." Millennial Har. 1856, p. 505. If the understanding can be trusted at all, we can no longer hesitate as to Bro. Richardson's true position. We may be told, again, that we cannot comprehend these things. German Neologists a few years ago maintained that English and American intellects were not sufficient for this *transcendentalism*. Now he that runs may read. The country is full of it. It is heard in every steamboat and railroad car throughout the country. A single quotation we beg leave to make from our quondam friend, J. B. Ferguson, written when he and his friends thought the brethren too "sensual" and "materialistic" to understand him. "These"—communications in words—he says, "*are gross conceptions, but they are such as human nature clings to till it can rise above the outward and perishing to the spiritual and eternal.*"

Bro. Richardson also says, "The understanding can never rise to spiritual reality, till it goes beyond and above the outward forms."*

* In all the above quotations and notices, Bro. Fanning totally misconceives my meaning. I look for no spiritual light in religion from other sources than the Bible. I advocate no direct spiritual communications. I have a perfect contempt for the various forms of modern spiritualism, as any one conversant with my teaching ought to know. It is by far the worst feature in Pres't. F's course, that he has by various assertions and misrepresentations endeavor-

If we are not mad; these extracts fully set forth the same system.—Our purpose at present is not to discuss the merits of the system, but to show what it is. Bro. R. and we differ as far as it is possible for men to differ. But we suggest, that inasmuch as one may be in ruinous error without knowing it, we will try and persuade ourself it is possible—though it cannot be probable—that one may go even all the distance we have indicated, and not be fully aware of it. Of one thing we are certain, should not Brother Richardson and those who are with him, speedily retrace their steps, and re-occupy the foundation on which we have battled so long, we cannot anticipate a continuance of Christian harmony. TOLBERT FANNING.

CHARACTER OF JOHN THE EVANGELIST.

I TRANSLATE the following sketch of the character of "the beloved disciple," from Tholuck's celebrated "Introduction" to his Commentary on John's Gospel. We have all become familiar with the anecdotes here related, but it is interesting to know the authority on which they are founded. A. P HOOKE.

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ed to excite suspicions in the minds of his readers that I am in favor of modern spiritualism, and likely, as he prophecies, (for he also is among the prophets) to follow in the wake of Jessie B. Ferguson. Pres't. Fanning has asserted, indeed, three very extraordinary propositions, viz:

1. That the universe does not exhibit marks of design. 2nd. That John Locke was not a philosopher, and 3d. That Prof. Richardson is in favor of modern spiritualism.

Now those who can believe the two first of these may well believe also the last, for they are all equally worthy of acceptation by that sort of minds whose censure is praise, and whose condemnation is an encomium. If I thought that an unworthy motive led Bro. F. thus to misunderstand and misrepresent me, I should have taken no notice of his effusions. But he is evidently too deeply imbued with sensualistic philosophy to receive or comprehend the spiritual things of Christianity, and it is perfectly natural that he should misconceive and oppose them. If I thought that any benefit would result from the discussion of such themes with Bro. F., I should be happy to undertake it. But this spiritual inappetency, and that absence of logic and striking inability to distinguish between things that are different, so conspicuous in his writings, forbid anything of the kind. He suspects me of a "studied policy to introduce novelties," because I wish to see the brethren grow in grace and knowledge; he intimates that I am in favor, or in danger of modern spiritualism, because he is unable to distinguish between *modern spiritualism* and ANCIENT SPIRITUALITY. As no benefit, therefore, could at present arise from any discussion with Pres't. F. upon these topics, I here, with all kind feelings for him personally, take my final leave of him and his philosophy, with the sincere prayer that "the EYES of his understanding" may be enlightened—that he may be filled with a knowledge of the will of God "in all wisdom and spiritual understanding," and that he may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

R. R.

If, in connection with a few passages from his life which have come down to us from antiquity, we contemplate the picture which the Gospel and Epistles of John present us of their author, he appears as a mild, amiable, rather feminine character.

This picture is traceable in the tender and delicate character of his style, and especially in those passages where he deplores in elegiac strains the unbelief of the world, Chap. i: 10–11; chap. iii: 19–32; chap. xii: 37. Originally, perhaps, this gentleness was liable to sudden starts of passion, as is frequently the case with such feminine natures, which feel the rudeness of a repulse as sensibly as the attractions of love. Of this temper in the Apostle we have an instance in the Gospel of Luke, chap. ix: 54, "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?"* Agreeably to the spirit of the Old Testament, the resentment of the disciple on this occasion was, indeed, justifiable, for it was directed against the ungodly, but the Lord reminds him that such a temper does not become a disciple of the New Testament.

In another point of view the character of John does not appear in evangelical history as altogether immaculate. Some selfishness is manifested on that occasion when he complains in an envious spirit of those who had received the miraculous powers of the Gospel without having left all, like the apostles, to follow Christ, (Mark ix: 38). A degree of selfishness, too, is exhibited when he, with his brother, applies to Christ through his mother for the favor of an earthly distinction in the Messianic kingdom. It must, consequently, be inferred, that those qualities of love, humility and mildness which distinguish the writings and later history of the evangelist, were the work of the transforming grace of God—the influence of the Spirit of Christ, upon the disciple, submitting himself to his will. We must not suppose, however, that the gentleness of John, when tempered by the Spirit of Christ, was the result of feeble apathy. With all imaginable mildness in the manner, a sharp moral earnestness manifests itself in his epistles, 1st Ephesians i: 6; iii 9–20; v: 16; 2d Epist. 10–11. Also from a later period of his life a circumstance is reported by Polycarp on the authority of Irenæus, in which we recognize the disciple of whom Luke speaks, chap. ix: 54, "He fled

* The current theory, that on account of this concurrence, John and his brother received the surname, Boanerges,—*sons of thunder*—becomes rather unlikely according to our understanding of the event. If the name was applied in view of that event, the words of Christ on the occasion are divested of all absolute reproach or severity. At any rate the mere *name* implies no positive blame, but rather indicates an ardor of natural temperament.

from a bath in which was the heretic Corinthus, saying, 'I fear lest it fall in.'"

There are also incidents presented to us on which his *lovingness* is impressed as it appears in his gospel and Epistles. The following is given on the authority of Clemens Alexandrinus, "I will repeat to you a legend, or rather a veritable tradition of John, the Apostle, which has been faithfully preserved in memory. On his return from Patmos to Ephesus, he visited the adjacent regions for the purpose of appointing bishops and setting the churches in order. When in a town in the neighborhood of Ephesus, the name of which I will not give, exhorting and comforting the brethren, he met with a youth, of an ardent disposition and prepossessing appearance, to whom he became so much attached, that he commended him to the special charge of the bishop of the church, with these words, I charge thee before Christ and the church with the care of this youth as a pledge of good faith. The bishop took charge of the young man promising to do for him all in his power, and on his departure John repeated once more his injunction to the old man, who immediately took the youth into his family, fostered him, and watched over him till he was admitted to baptism, after which he relaxed his care and watchfulness. The young man, too early released from the restraints of discipline, fell into bad company. At first he was led into extravagance, then seduced into robbing by night on the highway. Like a mettled horse that dashes aside from the right road, and plunges headlong down a precipice, his ardent nature led him on into the very lowest depths of crime. As he now despaired of the mercy of God, and as his fate was linked to that of his companions, he resolved to distinguish himself in his line. He selected his confederates, and put himself at the head of a gang of banditti, unexampled for deeds of violence and blood.

In the course of time John was once more recalled to the town on business, which being despatched, he turned to the bishop and said, "Well, bishop, restore me the pledge with which I entrusted thee before the Lord and the church." The bishop was at first startled. He feared that he referred to some pecuniary fraud. But when John said, "I demand again the young man, and the soul of a brother," the old man sighed deeply, and added with tears, "he is dead!"— "Dead!" exclaimed the Lord's disciple, "and how dead?" "He is dead to God," replied the old man, "he became ungodly, and step by step, a robber. He has abandoned the church for the mountains, where he now is, with his companions." When the Apostle heard this, he rent his clothes, beat his head, and with a loud voice cried out, "O, what a watchman did I leave behind over my brother's soul!" He

procured a horse and guide, and hastened to the rendezvous of the robbers. He was seized by the watch; he yielded, saying, "I have come for the very purpose of being conducted to your leader." The young man stood armed, awaiting his approach; but when he recognized John in the captive, he fled for shame. John, however, forgetting his age, swiftly pursued him, saying, "Why dost thou flee from me, O, my child! from me, thy father, an unarmed old man? Have compassion on me, O, my child! Fear not! Thou hast still hope of life! I will intercede with Christ in thy behalf. If it were meet, I would gladly die for thee, as Christ died for us. I would lay down my life for thee, O, stop! Faith, nay Christ has commissioned me!" When he heard these words, he at first stopped and hung down his head. After some moments he threw away his weapons, and then began to tremble and to weep bitterly; and when the venerable man came near him, he embraced his knees, imploring his forgiveness, with streaming eyes, and with expressions of the most intense sorrow. Thus he was baptized anew, as it were, in tears; only he withheld his right hand. The Apostle, however, assured him with the most solemn pledges that he would obtain forgiveness for him from his Saviour. He entreated him. He knelt down and kissed his hand, now purified, as it were, by repentance. He prevailed. He took him back to the brethren. Then he prayed with him so devoutly, wrestled with him in fasting, exhorted him with words so kindly and sincerely, that he finally succeeded in restoring him to the church as an example of true repentance and genuine conversion."

To this passage from the life of St. John, which so entirely bears the impress of his spirit, Hieronymus adds the following:—"When John had arrived at extreme old age, and being too feeble to walk to the congregation, he suffered himself to be carried thither by his younger brethren. He was no longer able to say much, but continued to repeat, "Little children, love one another." And when asked why he persisted in repeating this one word, he replied, "because it is the commandment of the Lord, and enough is done, if but this be done."

In Later times, Neander, and especially Liicke, have maintained that *violence* and *anger* were the distinguishing characteristics of John's *individual temperament*, but surely we cannot conceive of a *violence* that is not in polar antithesis to *gentleness*.

"The fear of the Lord *tendeth* to life, and *he that hath it* shall abide satisfied: he shall not be visited with evil."

COMMUNICATION.

BETHANY, July 3 1857.

DEAR BRO. CAMPBELL:—Sitting in your parlor this morning, while you were conversing with Bro. Bakewell, I accidentally overheard you remark that you had had no time to look after your farm and sheep, *that you had faithful hands and an excellent Shepherd, who took good care of your flock.* These remarks almost made me sick, when I thought upon Zion. I am glad, my dear brother, to learn in this way that He who keeps Israel, has given you faithful hands and a good shepherd, but I am grieved that among his professed followers there should be so few who are faithful to him. How many churches all over the land have gone clear down, so that no trace of them remains? How many more are dragging along a miserable consumptive existence? And how few are really healthy and thriving. There must be a reason for such a state of things. What is it? Were it the case that here and there throughout the woolgrowing districts of our country, whole flocks of once healthy sheep had died off, and many other flocks were gradually perishing, while only a flock here and another there was thriving, the newspapers would teem with suggestions both as to the cause and the cure, and a universal interest and feeling on the subject would exhibit itself. Should it appear, however, on a careful investigation of the different cases, that in every instance where a flock of sheep had perished or were perishing the owner had failed to employ a competent person to take care of the flock, the mystery would be solved. Shepherds would immediately be sought for and employed, and the evils would thenceforward cease to exist.

This is so plain that it needs no amplification. Now, how is it in the church? If a flock of sheep must inevitably perish without a competent shepherd to take care of it, can a church exist without a pastor? Certainly not. The first is not more certainly, nor a decillionth part more fearfully true, than the second. The cause then of so many churches perishing is the want of pastors. But many of the churches that have perished had their Elders and Deacons, and most of those now perishing are similarly organized. Unfortunately it is universally the case, that the Elders and Deacons of our churches are not the Elders and Deacons of the Bible. The Elders or Pastors of our churches are Merchants, Mechanics, Farmers, Physicians, Lawyers, etc.; men whose whole time and energies are requisite, in numerous instances, to provide the means of subsistence for them-

selves and families. Are these the Elders and Pastors of Paul?—Read him again. Paul's Elder was an aged man, a married man, the head of a family, a housekeeper, a man of great wisdom, large experience, fervent piety, well acquainted with the Word of God, an able teacher, a good ruler. His business was to feed the flock of God, taking the oversight thereof; he must be able by sound doctrine, both to exhort and convince gainsayers; he was to "take care of the church, as a good and wise man takes care of his family. He was a ruler, a teacher, an overseer, a watchman, a shepherd, and an example.—Hence he was to be obeyed, respected, supported and heard. His support were to be liberal so that he could exercise hospitality. His entire time and energies were fully occupied, and his whole business was to take care of the church.

With a man of this stamp at its head, any church must thrive, and without a man of this stamp at its head, if a church thrives at all, it can only be spasmodically and limitedly. To appoint men Elders of churches who do not in some humble degree correspond with the Apostolic description is mockery, and to require any man to serve in this office without amply compensating him is manifestly unjust.

Few of our Elders are paid and but few of them deserve to be paid, for while they nominally hold such an office, they are neither qualified for it, understand or discharge its duties. To appoint such men is to wrong them and the cause of God. To pay them for minding their own business would be to wrong the church. Such men in such an office do a positive injury by standing in the way of men qualified by the Spirit of God to fill the office profitably at once to both the church and the world. Every flock of sheep *must* be daily and carefully cared for by a qualified and faithful shepherd, if it would continue healthy and prosperous, and every church *must* be daily and carefully cared for by a qualified and faithful pastor, in order to its growth, unity and comfort. The one is not more true than the other. But the objection is at once made that such men are not to be found. This is to charge the Great Shepherd with a most unexcusable and ruinous neglect of duty. Has God given us babes in our families without giving us mothers to care for them and raise them? If not then does he permit babes to be born into his family without providing for their care taking? Has God provided men to take care of sheep, and neglected to provide for the care of his own flock? Does God take care for oxen? Does God take care for sheep? How much is a man better than a sheep? Our flocks of sheep increase because we find shepherds to take care of them, but God's flock is neglected and suffered to perish. We can't find shepherds *for them*. Why? For three reasons,

1. Because we do not feel interest enough in their welfare to look for shepherds.

2. Because we are too parsimonious, too money-loving, too blind to the very first principles of ordinary justice to compensate them sufficiently for their labors.

3. Because we prefer *big preachers*, men of tropes and figures, manufacturers of rhetorical boquets and great revivalists to the sound, instructive, practical and profitable lessons of wisdom, experience, godliness and the Word of God. I would not be understood as saying anything in favor of stupidity or ignorant presumption by my last remark. These are the very evils of which I complain in the so-called eldership of our churches. But while opposed on the one hand to stupidity and ignorant presumption, I am no friend to flippant bombast, or light frothy discourses calculated to tickle, amuse and please without making any lasting impression on the understanding and heart of the hearer. Neither am I partial to evangelizing where there is no person to take care of the converts. The man who would beget children and leave them to perish, is destitute of natural affection; the wool-grower who would collect a flock of sheep together and leave them without a shepherd, is a fool, and no Evangelist should make converts unless he provides scripturally for their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Pastors can be had. Not in every church, it is true. This is not necessary. Some churches have several men qualified for the office.—Other churches have more. Now, when a church desires a pastor let her cast about as a wool-grower would for a shepherd until one is found. Many among us who, by this time, would have filled the pastoral chair in large city and country churches, with great honor to the cause and advantage to the community, have been and continue to be driven to other employments, especially to professorships in schools and colleges. They would not beg, they could not dig, the church could not support them, and it was teach or starve. Instead of casting about for *big preachers* or co-operating in the support of Evangelists to visit them once a month, let each church of twenty members obtain an intelligent, pious, zealous preacher to reside among them, visit them often, teach them from house to house, comfort, advise and reprove them, and instead of the languishing condition of things now complained of,—instead of there being no church in many of our large cities, and only one in each, Baltimore, Philadelphia, and New York—we shall see everywhere on the right hand and on the left, Zion lengthening her cords and strengthening her stakes.—But it is objected that a little church of twenty members cannot support a pastor. *They can if they will.* There is not within my

knowledge any church of twenty members that does not spend more for tobacco, segars, liquor, useless finery, jewelry, amusements, toys, etc., than would support an ordinary family. A little wholesome self-denial and a very limited liberality would secure teachers and pastors in every church throughout the country.

Fraternally and affectionately, SAMUEL CHURCH.

WE have neither time nor space in this present issue, to offer any comment or formal attention to the very interesting facts and views submitted to our communities or congregations spread over the very large area through which our periodical makes its monthly visits; not merely in the United States, but in Great Britain and some of her colonies on the Eastern and Western continents. In our prints and in the reprints abroad, we make monthly visits over many thousands of miles, to communities representing all forms of protestantism, and in all the varieties and forms of humanity and civilization. Besides our attention has been called and commanded more to principles, radical and fundamental in Christian doctrine and learning, than to the economies of Christian communities, and the dispensation or management of congregational duties in the daily and weekly details of Christian life, and manners. There is a time and a place for every purpose and for every work. The hundreds, and I may say the thousands of communities, infant and adult, spread over the whole area of the English language, in Europe, Asia, and America, are not to be expected to grow up in a night and a day, like Jonah's gourd, or Kikajan, the Palma Christi, or the Egyptian Kiki, supposed to be the Hebrew Pekah. We grow like the oaks of Bashan and the cedars of Lebanon, and have our soft wood as well as our hard wood. But time that mighty agent gives form and stature and strength to every thing that has life in it. "For who hath despised the day of small things? Even they shall rejoice when they see the plummet in the hand of Zerubabel!" Even in the days of the Apostles it was necessary *to strengthen the things that remained which were then ready to die; because their works were not perfect before God.* Rev. iii: 2.

We will not subscribe to Alexander Pope's philosophy and say of church organizations or State organizations "that which is best administered is best." We have need to pray to the Lord of the harvest, in the prospects annually before us, to send out many reapers into the harvest fields; for in truth the laborers are few while the harvest is great. And especially it is our duty to preach liberality—I mean Christian liberality—a doctrine not so popular nor so well understood amongst us as amongst our neighbors.

We do not possess so much faith in the *secular* as in the *spiritual*

ministry of Messiah's kingdom, as it now appears. But our secular ministry—or those who pursue secular callings—whether *in the field*, in the *mechanic's shop behind the counter*, in the *school room*, *the college*, or *in the political arena*, and *preach* or *teach* or *exhort* in the church one hour per week; are the mere *apologiets*, I would say *makeshifts*, were it to be found in Webster's Dictionary, for a Christian *presbyter*, *bishop* or *evangelist*. Extremes there are in every age, in every condition, in every organization, in every State, secular or religious. We must avoid these as we would the snares of the Devil. But we must examine and farther develope that state of things complained of by our very judicious and sensible and highly estimable correspondent.

A. C.

THE LORD'S DAY—AN INCIDENT.

On Tuesday, I think, June 26th 1847, the writer left New Orleans for Pittsburgh on board the "Gen. Scott," bound for Louisville. Calling at the office to pay his fare, he enquired, "what post will the boat probably reach by Saturday evening?" The answer was "Cairo." But Saturday evening landed him at Memphis. There he spent the Lord's day both profitably and pleasantly, with a band of brethren. Anxious on Monday morning to pursue his journey, he took the first boat that came along. This happened to be a bulky St. Louis freight boat, slow at best, and rendered still more so by an accident to her machinery, when about sixty miles above Memphis, which detained her about eighteen hours. We did not reach Cairo until Thursday morning about ten o'clock, a distance of only about two hundred miles, having made but from 60 to seventy miles per day. By this time the writer felt like chiding himself for losing so much time, possibly in obedience to nothing better than an early sectarian prejudice. But finding a boat all ready to leave for Louisville, he started again. Unfortunately, however, when about half way she broke a wrist, and had to proceed the remaining two hundred miles with but one wheel. This was still more discouraging.—However, he managed to reach Cincinnati on Saturday night, and spent the second Lord's day with the brethren in that city. Early Monday morning, determined to take the Stage home, if there were likely to be any more delays, he went to the river to see if there was any Packet for Pittsburgh that day. He found one, and engaged his passage. On coming ashore, imagine his surprise to meet with two

old friends, of Wheeling, Va., on their way home, with whom he had parted on leaving the Gen. Scott, at Memphis, and who, being professors of religion, while they highly commended him for refusing to pursue his journey on the Lord's day, excused themselves for acting differently, by stating that they had been a long time absent from their families, and were extremely anxious to return at the very earliest possible moment. These men, traveling day and night, Saturday and Sunday, alike, had but just reached Cincinnati, and were booked for Wheeling on a slow boat which would not make that point for a day or longer after the Packet on which he had taken passage should have passed it. He had rested on the Sabbath day, according to the commandment twice, and enjoyed the privileges of religion and the society of God's people, besides being delayed by accidents very considerably, yet, after all, in the providence of the Most High, he passed their home a day in advance of their arrival. Do professing Christians ever gain anything by neglecting their duties?

SAMUEL CHURCH.

QUERIES.

DEAR BROTHER PENDLETON:—The following queries were sent me by a brother in Mississippi, with the request that I should reply to them in the M. Harbinger. I, therefore, forward them for publication together with the replies.

Query 1. "Is communion confined to the citizens of Christ's kingdom, or is it free for citizens of both kingdoms?"

Answer. Communion at the Lord's table is confined strictly to citizens of Christ's Kingdom. No others have a right by the Word of God to this privilege.

Query 2. "Is communion confined to immersed believers who are walking in the Lord, and perfecting holiness in his fear; or is it open and free to those who have had water sprinkled or poured upon them?"

Answer. None but immersed believers have rights at the Lord's table, for no others are in Christ's Kingdom.

Query 3. "If a man thinks sprinkling or pouring right baptism, does his thinking so make it so; or is it right to be immersed just because God has commanded it?"

Answer. Baptism is the immersion of a believing penitent, by the authority of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit. Nothing else is baptism. And since a

man cannot by thinking transmute sprinkling into immersion, of course his thinking that sprinkling is baptism can never make it so. It is certainly right to be immersed because Christ has commanded it. M. E. L.

We have in our querist's drawer an unusual number of knotty questions, some of which have been answered, right or wrong, many a time before, and some of which never have been, and perhaps never can be answered to the satisfaction of but a few of the reading public in any one age. We give a specimen:

1. Does it violate the injunctions of the apostles, 1st. Tim. 2, and 1st. Peter 3, for Christians to wear gold?

2. Have Sisters a right to vote in the selection of officers?

3. Is it in accordance with the Holy Scriptures and Christian harmony for a Christian church to have an organ to assist in church music?

4. If an apostate comes before the church and makes confession, has the church a right to judge whether he is penitent or not?

5. What constitutes the soul of man?

6. What baptism does the Apostle refer to 1st. Cor. xii: 13.

7. Two queries on the 3d chapter of John; of course the 8th verse?

8. What is your exposition of the parable of "the Prodigal Son?"

9. If the Messiah's *humanity* was derived from his mother and she was of the tribe of Levi, how was he made of the seed of David according to the flesh?

10. Can the existence of a Supreme Being be proved independent of Divine Revelation?

Besides these, our attention is called to 24 queries printed in the Christian Sentinel, on various points in the organization and discipline of the Christian church.

Our curious and inquisitive correspondents will have patience with us when we say we cannot answer all these grave questions this month. We can only give a word or two on some of them now, and ask for another hearing as to the rest.

1. Dress is only an outward expression of the spirit within. If that be frivolous, vain, or proud, it may show itself in fantastic, gaudy or costly apparel. When the dress betokens this state of the heart, it is useless to decry against the dress. The sin lies deeper, and we would be as the blind Pharisee "were we to seek first to make clean the outside of the cup and of the platter, while within they were full of vanity and pride.*

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* Mat. xxiii: 25.

Ecclesiastical legislation against this outward folly cannot correct it. This, our Methodist friends have tried, but in vain. The *Advocate*, a Methodist paper published at Charlestown, Mass., says that notwithstanding the prohibition of the Methodist principle, "it is a serious fact and one generally to be deplored that there is more jewelry and superfluous dress worn by the Methodists of this day than there is by any other class of religious professors in our land." This is an instructive fact, and shows us how idle are all reforms that reach not the heart and which are not founded in religious and moral principle.

We may quote with appropriateness the words of the pious Leighton, "It is not impossible that there may be in some an affected pride in the meanness of apparel, and in others, under either neat or rich attire, a very humble and unaffected mind: using it upon some of the aforementioned engagements, or such like, and yet, the heart not at all upon it. *Magnus qui fictilibus utitur tanquam argenta, nec ille minor qui argento tanquam fictilibus*, says Seneca: "Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware."

But the forms of sin steal gradually upon us, and therefore it is necessary to warn and admonish one another, lest by thoughtlessly conforming to the garb of vanity and pride, the heart shall be gradually subdued to their power, and turned from the simplicity and modesty of the Christian life. Beloved sisters, in chaste conversation coupled with fear, let your adorning be the hidden man of the heart, in that which is not corruptible, even that of a meek and quiet spirit, which is in the sight of God of great price.* If this be your daily aim and effort, we have but little fear that you will dress to your hurt; but if these are wanting, though your garb be humble as the beggar's you are of no worth in the sight of Him who shall judge you at last. Remember that "vanity may strut in rags and humility be arrayed in purple and fine linen."

2. To this question we say *yes*, Sisters have just as much right to say *yes* or *no* in the selection of the men who are to rule over them in the intimate Spiritual relations of the Christian church, as they have in selecting their husbands. The Scriptures do not specifically prohibit it, and the general rule is that, "In Christ there is neither male nor female."†

3. The question concerning the use of instrumental music in the public worship of the Christian church is not one to be settled by Scriptural authority. It is a question to be determined by general principles and the light of experience. If it could be clearly shown

* 1 Pet. iii: 4. † Gal. iii: 28.

that an organ tends to promote the spirit of devotion and heighten the ardor of praise and worship in the congregation as a whole, then it would follow that organs should be employed. If, on the other hand, they silence the melody of the heart in the greater number, and destroy or sensualize the Spiritual praises of the Lord's people, then away with them! Now either of these results may follow the use of an organ in the conduct of the church music, according to the musical taste and cultivation of the congregation, and the choice might be made accordingly. This is, of course, but our humble opinion. We claim not the right to answer any one who may not think with us and would condemn both ourself and him, could either of us make it a matter of strife or division in the church of the living God. Let all things be done in love, and with a gentle respect to the feelings, tastes and even prejudices of one another, and this will be sweeter praise to Him who sits amidst the symphonies of angels and seraphim, than the swelling harmonies of the best trained organ—aided by choirs of at most a semi-sensuous music.

4. Certainly, the church must judge whether the apostate, who confesses, is penitent or not. Suppose he were drunk at the time of his confession, or made it in mockery or irony, should the church stultify themselves by receiving him? But this judgment must not be extended to constructive hypocricy. It must be exercised in that charity which hopeth all things, which suffereth long and is kind. In the spirit of meekness, let us restore the erring and wandering to the right ways and help them to do better. If they are hypocritical the sin is on their own heads, and God, to whom vengeance belongs, will, in due time, make it manifest.

5. What constitutes the soul of man! Why, the soul is the man himself. Take away the soul and we have a body—it may be a living or a dead body, but we have no longer a man. If you ask me what it is made of, what proportion of carbon, or oxygen or alumina there may be in it, I tell you I do not know:—whatever it may be to you, to me this is an untaught question. I rather think it is not a chemical question at all; at any rate the Scriptures do not so teach us.—But if it is not material, it is responsible; if it is not of palpable shape, it is rationally informed; and if it cannot be analyzed, it can be definitely identified, and shall stand in the final judgment, knowing and being known, to be judged of God according to the deeds done in the body, whether they be good or evil.

We must pause here for the present. The rest we will notice in our next number. In answering queries which are not specifically met by the letter of Scripture, we wish our readers to remember

that we present our reasonings and judgment for what they are worth, and leave the matter to their own minds and consciences, with the constant prayer that God will still further open our eyes to see wondrous things in his life-giving Word. W. K. P.

A NEW VISIT TO THE CARLTON HOUSE.—*No. III.*

Bishop Bonicastle. I have just been reading some essays on "*Faith versus Philosophy.*" They are timous, learned, and highly interesting, and have suggested to me the necessity and the propriety of calling your attention to *seven words*, on the proper understanding of which, and their Scriptural representatives and value, very much depends your appreciation of the Gospel. The words are *fact*, *testimony*, *faith*, *philosophy*, *reason*, *religion*, *humanity*.

Henry. I have read one or two of them, but I did not understand them. I could not appreciate how Faith could be *versus* Philosophy. Does not *versus* mean against? If so, how can Faith be against Philosophy? Is not *Philosophy* the *love of wisdom?* And how can Faith be arrayed against the love of wisdom!

Bishop B. Sarah has been reading these essays with some attention, we shall ask her how she apprehends this antithesis.

Sarah. I understand that *versus* means against, and I suppose that Philosophy is against Religion, and Religion is against Philosophy. Therefore, they are mutually antagonistic.

Bishop B. Is that your opinion Henry?

Henry. That seems to be the meaning of the word *versus*. But if Philosophy be the love of wisdom, and if the Gospel be the wisdom of God for man's salvation, I cannot comprehend how there can be any hostility between the Gospel and Philosophy, properly so called. Do you not Bishop B. believe that Philosophy truly so called, and the Gospel are compatible with one another?

Bishop B. I do, but the Philosophy here intended, I presume to be the Philosophy of the Greeks. And that Philosophy is called "an empty and a deceitful Philosophy. And to this view of Philosophy we must admit that the Gospel is, in its native simplicity, antagonistic. And this I take to be the meaning annexed by the essayist. But let us open the concordance, both the Greek and the English.

In the Greek concordance we find this word φιλοσοφια only once, Col. ii: 8, *Philosophy and vain deceit.* We also find φιλοσοφος, philosopher only once, Acts xvii: 18, applied to the Epicureans and Stoics. In our language literature and science, the word *Philosophy* indicates

merely *the love of wisdom*, or *the reason of things*. *This is its whole currency* so far as the mere definition and use of the word indicate.—Theology itself, and Christology, as well as the course of Science read in our schools, reasoning, and argumentation are respectively denominated Philosophy. See Webster and the classical dictionaries. The CRITICA SACRA thus defines it, and we have no higher authority: "Philosophy Col. ii: 8." This word properly signifies love or study of wisdom; but in Col. ii: 8, "doctrine fetched from Heathen wise men." "And even that also, the Apostle there doth not simply and absolutely condemn, but the abuse of it. See Bishop Dav. on this passage." So depose the highest authorities in Greek lexicography.

"*Good news*" is not good *views*, good *opinions*, good *theories*, or a *good Philosophy*. We find *evangelion seventy-seven* times in the Greek New Testament, always com. ver., represented by the word *Gospel*.—We have *evangelistees* three times rendered *evangelist*; and *evangelizoo* fifty-five times, always represented, com. version, by *preach*, *preach the Gospel*, *announce good news—good tidings*.

There is, therefore, no necessary antagonism between *Faith* and *Reason*, or *Philosophy* properly so called; but there is between the opinions, doctrines, and commandments of men, or what we properly call, in antithesis with the New Testament, the philosophies or speculations of men, which we understand to be the meaning of our author in the case before us, and with him we cordially agree.

That our faith, our Christian faith, our evangelical faith terminates upon no theory, upon no philosophy, upon no isolated fact, but upon the person, the mission, the offices and the consummated work of the Great Messiah—the Christ Jesus of *the* Gospel, has been our favorite theme, our central idea for five and forty years.

But when we *teach* exegetically, or *discourse doctrinally*, on the theme we call *the Gospel*, we speak of testimony, facts, faith, precepts, promises, ordinances, repentance, baptism, and their evangelical connections as developed in the apostolic Acts detailed after the "Four Gospels," so called.

We do not express our whole creed or doctrine in every period, page, chapter, or section of a sermon or an essay.

Nor in speaking of facts, events, or incidents in the Christian Scriptures do we look at, or represent them as distinct entities, abstract operations, or mere dogmata; and still less do we separate faith, prayer, repentance, praise or any positive Christian institution from the person, work or influence of the Father, the Son, and the Holy Spirit in their revealed personalities, and official relations in the design, origination, execution, application, or consummation of man's

personal salvation. "My Father worketh in this event," said the Messiah, "and I work." "Whatsoever the Father does the Son also does." Still each of the THREE has his own peculiar work in man's redemption. God, the Father, sent his Son; the Son, after consummating his work and returning to his Father, sent the Holy Spirit to be the guest of the Christian church, who furnished the Holy Twelve with every gift and grace.

The Holy Spirit is ever present in and with the ordinances of the Lord Jesus. There is no abstraction of Word and Spirit, no abstraction of Father and Son in the whole drama of redemption. God begins, carries on, and consummates every man's salvation in that glorious and Divine economy called "the gospel of his grace," indicated in an immersion *into* the name of the Father, the Son and the Holy Spirit.

William. These seven words commence with a *fact*, and is not that fact enveloped in the *testimony*, and is not the *testimony* received in the faith, and is not the *faith* sustained by reason, argument, and proof, and does it not work in the conscience, the heart, and the life of him that receives it—and cannot he that believes it give a reason of the hope which he cherishes. And what does the Holy Spirit?

Bishop B. The Holy Spirit sanctifies through his own inspired truth, working in us to will and to do of his own benevolence; writing his law upon our hearts, purifying our spirits through obedience, shedding abroad within us the love and the peace of God that passes understanding, thus making us meet for a portion of the inheritance of the saints in light.

But in speaking of *God's working*, we use a very uncouth dialect. It is, however, the very best we could have in our present circumstances. God's *willing* any thing and his *working anything* are, in fact, only two formulas of speech indicative of one and the same idea. His willing *to permit* and his willing *to do* are equally potent, and equally characteristic of his peerless excellencies.

Sarah. I have often heard Father Olympas say that the Word, or the Oracle of God, as he expressed it, was but an envelope of his will. "The *Word* is but the scabbard, and the *will* the sharp two-edged sword sheathed in it," or in words to that effect.

Bishop B. There is no one parable in all the parables of Christ recorded that does more than present one leading view, one characteristic attitude, or predicate, of the Kingdom or reign of the Heavens as introduced and developed by Jesus Christ. And unless we properly apprehend that special point of comparison and the scene or scenes to which it alludes we may egregiously misinterpret and misapply it. And this does not unfrequently occur in the pulpit and in

books written on theology. Therefore, parables are delicate themes and require much more maturity of judgment and enlargement of horizon than is commonly found in the pulpit or out of it, at the present day. At present we introduce these conversations as preparato ry to some special developments of much practical importance in the present conditions of the Christian profession. I desire your attention at present, to a leading and paramount idea in the developments of the Christian institution as found in the Christian Scriptures, and that idea is embraced in the formula of the first in order and in rank of the Christian institutions. That distinctive idea is, that in this institution, we are placed in a *new* and a *personal* relation to the Father, the Son and the Holy Spirit, in which we did not and could not stand before.

Sarah. Is that a *personal* relation or a *doctrinal* relation?

Bishop B. We have no *doctrinal* relations except that of *teacher* and *pupil.* All other *doctrinal* relations are metaphysical speculations. You have often heard that religion is a *personal* affair, *subject, object, action* or *intercourse.*

Sarah. Are *facts* personal affairs?

Bishop B. The Christian facts are all personal and social affairs.—They are neither theories, speculations, nor doctrines true or false.

Sarah. Why then say and write so much about sound doctrine and sound phhilosophy?

Bishop B. Sound *doctrine* is only sound learning or sound teaching; and sound philosophy, in our horizon, is only sound reason.—There is no abstract philosophy nor abstract reason any where but in men's brains. There is no positive creation called *reason* or *philosophy.* We do not read of such a creature in the whole drama of creation. These are the mere creatures of men's brains. God never created an abstract reason, or an abstract wisdom or philosophy. We find, as before said, in the whole Bible, Patriarchal, Jewish and Christian—Old Testament and New, the word *philosophy*, and the word *philosopher* but once; the former is honored with the inglorious title of "*vain deceit*"—and the latter with "*Epicureanism.*" We have, indeed, in all our schools, literary, scientific and artistic these words as common as bank notes, or blank bills; and our schools have canonized philosophy true and false; but happily for our times we have converted and baptized in Parnasian fonts the word *philosophy* and given to it the name, the title and the attitude of mere *reason.* So that the reason of anything, is now-a-days the *philosophy* of any thing. *Hence the man that gives the reason for any thing gives the whole philosophy of it!*

"*Faith versus reason*" then is an unfortunate denominational title

to any production of such a mind as that, which encounters the gross speculations of the Sensualistic schools of the past or present age. And as unfortunate the position that the belief of the facts that Jesus died for our sins, was buried and rose again the third day, is not the faith of the gospel, or the faith that saves the soul—and this in direct contradiction of the oracle of Paul; who solemnly affirms, "If thou shall confess with thy mouth the Lord Jesus and *shalt believe in thy heart that God has raised him from the dead thou shalt be saved.*" Rom. x: 9. "*He that believes that Jesus is the Christ is born of God.*" "He that believes the gospel and is immersed shall be saved." "He that believeth on the Son hath everlasting life," &c., &c., &c. Of course the Spirit that attested and still attests Christ's person and mission meant what he said, and said what he intended to say.

Upon the belief of facts, as contra-distinguished from the belief of a person, or in a person,we have neither time nor taste at present to enter. We presume, at least, to know what can be said *pro* and *con* on these distinctions. But there is a time and a place for such discussions, and we happen to have neither at present.

Sarah. I thank you, kind preceptor, for the attention you have paid to my difficulties. I am much more interested in the subject than when it was introduced.

Henry. I, too, am much more interested in the themes before us than I was at first. I shall henceforth devote more attention to the reading of my Bible, especially Paul's Epistles. I have found more difficulty in understanding him than any other writer in the New Testament.

William. I have more desire to understand the gospel and the teachings of the Twelve Apostles than all the writings of all the philosophers of ancient or modern times. A. C.

BEREAN COLLEGE.

We are happy to learn that Brother W. S. Russell has been elected and appointed President of Berean College, located at Jacksonville, Illinois. It is a very judicious appointment on the part of the Trustees of that Institution. We know brother Russell well. His talents and attainments eminently qualify him for such a position—possessed of a clear head, a benevolent heart, good attainments, and a happy facility of communicating instruction, he cannot fail in meeting the expectations of the enlightened and highly cultivated popula-

tion in Jacksonville and the circumjacent country—indeed of the whole State of Illinois—a State whose population will favorably compare with that of any other State in the Great West. It is prolific of schools and colleges, too much so, indeed, for the requisite endowment of its institutions, and for their individual prosperity and usefulness. Time, however, that great teacher and revolutionist will correct this too luxuriant growth, and demonstrate that fewer institutions and better endowed with men and money will more and better avail to public interest and prosperity. But this is a lesson that experience alone can, and will, successfully teach. Great Britain has learned and has taught the lesson that two or three great literary and scientific institutions are better for England and Scotland, and their dependencies than scores of academies denominated colleges, such as the policy of our age and country has created. But we, like the remainder of mankind, must live and learn.

Illinois is as rich in colleges as in soil; and is now getting up, on a magnificent scale, a Normal State University in the immediate environs of Bloomington, M'Lean county, one of the happiest locations in the great West. A richer soil, a purer air, and a more industrious and energetic population cannot, in my horizon, be found in that most fertile and luxuriant State of the great Valley of the Mississippi. There are besides Abingdon, Eureka, and Berean, Colleges in Galesburg, Jacksonville, Alton and other localities, which I cannot designate.

As to Female Colleges and Academies, Illinois is as much distinguished as for those of the hardier sex. Indeed most of the Colleges are of the common gender, and the experiment is being made on a large scale as to the prudential policy and practicability of having young ladies and gentlemen classmates at that period of life most critical and important—a question yet with me *sub judice*.

Brother W. T. Major has in progress a purely female Academy in the immediate vicinity of Bloomington, to which he has devoted much attention, and upon which he has expended much money, demonstrating a very great interest in the proper culture and development of the female mind and character. A. C.

By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

ANNUAL MEETING OF THE BOARD OF TRUSTEES OF BETHANY COLLEGE.

We had an unusually large attendance of the members of the Board of Trustees on July 3d., and the usual business of the Board was transacted with much unanimity. We give the following extracts from the Minutes.

GRADUATING CLASS, SIXTEENTH SESSION.

E. B. Challenner, Va., John Crockett, Ky., L. A. Cutler, Va. Wm. Dew, Va., R. S. Dulin, Ky. J. M. Dunning, Mo., H. C. Durrett, Ky., A. Elliott, Mo., I. B. Grubbs, Ky., W. T. Haley, Oregon, B. F. Harvey, Mo , T. M. Heddin, Ky., E. H. Irvine, Mo., D. L. Irvine, Mo., Geo. A. James, O., N. M. Laws, Ill., P. Lucas, Mo., M. W., Miller, Mo., J. W. Mosby. Mo., F. H. Pendleton, Va., P. H. Taylor, Ky., C. W. Sewell Tenn., E. R. Sims, Va., A. M. Summers, Mo., I. D. Stone, Ky., G. W. Turner, Mo.

DEGREE OF A. M.

The degree of A. M., was conferred on the following graduates of five years standing.

Moses Bennett, Ky., A. W. Campbell, Jr. Va., T. F. Campbell, Kansas, J. W. Clanton, Miss., S. G. Earle, S. C., W. P. Hodgens, Va., A. E. Myers. Va.

THE TUBMAN CHAIR.

On motion of Dr. J. C. Campbell, Ordered that the donation of Mrs. Tubman be appropriated to the Chair of Modern Languages, and that said Chair be called "The Tubman Chair of Modern Languages," in which the English language and literature shall be taught.

Ordered that the President and Faculty and Dr. J. C. Campbell, C. Tarr, A. F. Ross, and J. H. Pendleton, be a committee to select and appoint a Professor of Modern Languages, &c., for the Chair this day endowed.

MRS. TUBMAN.

On motion of Alex. Campbell, Jr., Mrs. E. H. Tubman, is hereby authorized to send 5 students to Bethany College, free of tuition, during the term of her life.

P. B. LAWSON.

On motion of A. Campbell, Jr, P. B. Lawson, of Marion, Ala., was appointed general Agent for the College in Alabama and Mississippi

A. CAMPBELL.

On motion of Dr. J. C. Campbell,

Resolved, That the President of this Board, in view of the success which has crowned his efforts during the past year, be requested as far as possible, to continue his efforts to raise the Endowment and general funds during the coming year, and that the other Professors be requested to discharge his duties during his absence.

BETHANY COLLEGE.

On the 4th of July Bethany College closed her *Sixteenth Session*. The Commencement and its accompanying celebrations were unusually interesting. We have never before seen so full a congregation of the Board of Trustees as were present on this occasion, nor a larger assembly of auditors to enjoy the varied and interesting entertainments provided for the day. The Report of the Session shewed that there had been a very full attendance of students, as full in fact as the present provisions of the institution could well accommodate, and that for good order, devotion to study and proficiency in the very extensive course of studies required by the College, the class of this the sixteenth session, surpasses those of any previous year. The report showed that there had not been *one case of dismission* during the entire Session.

The unusual success of Bethany College in the department of discipline, is a feature of the highest importance, and one which must especially commend the institution to the public. The location of Bethany College, removed as it is from the opportunities and temptations of a city, conduces much, in a negative way, to this desirable result, but it is to be chiefly credited to the prevailing character of its students and the principle of government adopted by the Faculty. The predominant spirit of the students is decidedly moral and religious, more than half of the number of matriculates being actually members of the Church. The influence of so large a number of professing Christians, exhibiting daily in their walk and conversation the higher principles of the Christian morality and mingling with their friendships the persuasive solicitudes of the Gospel, cannot but be every where, as it has so eminently proved at Bethany, one of the most powerful conservative agents in promoting the virtue and good manners of students at College. In harmony with this influence, the discipline of the Faculty is made strictly parental. The student is made to feel that the Professors are his counselling friends

not censorious spies over his liberty. His restraints are shown to be those of reason and benevolence, and his failings the subject of amendment and reform, not simply objects for exposure and punishment.

The age and consequent degree of mental and moral maturity of the students of Bethany College, enable the Faculty to adopt this course to an extent and with a success which could not perhaps be attained under other circumstances. The list of graduates this sixteenth session (*twenty-six in all,*) will show that the honors of this degree are not conferred at Bethany upon boys. The age of this class will average over 22 years old, and, as we shewed some time since, it is, in this respect, a fair representative of the entire body of matriculates. It may be said of the students of Bethany generally, they are not boys, but young men, capable of receiving and required to attain a high degree of scholarship, before they are permitted to go forth commended by degrees of the institution.

There is a growing, and we think, a just complaint among the better informed part of College patrons, that the standard of Education is not only already too low, but that it is every day being still further lowered. We are striving to place ourselves above this just censure against the fashion of calling every thing a College, and of making a degree nothing but a matter of *course.* This cannot be done, where there is no distinction made between an Academy or High School for *boys* and *girls*, and a College in the proper sense of that word, for *young men.* We do not speak this invidiously, but because it is true and necessary to be considered by those who would elevate the standard of education in our *fast young America..*

The Trustees and Faculty of Bethany College have been greatly encouraged by evidences of public confidence which the institution has received during the past session. It was stated in the last number of the Harbinger that Mrs. E. H. Tubman, of Augusta, Georgia, had given $10,000 towards endowing a Chair in B. College, and that she proposed to complete it by the beginning of next year by giving $6,000 more, but *better than her word*, she has already sent on the amount and the Chair is now fully endowed. Here is a noble example for the many excellent friends of Bethany College, North and South, who we are sure, are preparing something good towards her, and we trust there will not be wanting others who will in due time, imitate it. Beloved friends, it is the sincere, long cherished and constant aim and wish of our hearts to make Bethany College an institution monumental of the Great Spirit which is moving the work at once the blessing and the honor of our people. Will you help us to do it! We have been kept *very poor* thorough a long probation—and

we are still without the necessary means of doing the good, in the way and on the scale, we so much desire, through the meagreness of our finances. We are still in want. Our children, the Alumni, are preparing to provide their *Alma Mater* with a suitable College building and have resolved upon a system of agency which they hope will enable them to accomplish their end,—but this is not all,—Library, apparatus, additional Professorships, a corps of well qualified and compensated tutors, permanent residences for that generally poor, and of necessity, migratory class of public benefactors called Professors,—an Observatory, &c., &c.; these are some of the things needed for a great and noble institution, again, we put to the heart of the reformation, shall we have them? Will you give them to us, in trust for your own honor and the future good of thousands yet unborn? Brethren, we have a great aversion to begging;—it feels like a mean sort of a thing; but with these high ends before us and the weighty necessity which is laid upon us, we can get down to it, and beg you, earnestly and importunately, to help us. Will you turn us away empty?

Besides Sister Tubman, (whose liberal Endowment the Board of Trustees at their recent meeting determined to assign the "Tubman Chair of Modern Languages,") the President of the College during his Southern tour last Winter, met with others, whose liberal example, we could hope to see many imitate. Bro. R. T. Goree, of Marion, Alabama, subscribed $5000; Bro. Jabez Tanner of La., $1000; Bro. Jackson, of La., $200; Bro. John Gilmore, $500; Sister S. C. Gilmore, his wife, $500; Bro. W. C. Brooks, $500; Bro. J. J. Stockard, $500; Sister Evelina Willis, $250, Sister Tanny, $200; Willis $250; Bro. J. M Baird, $250; Bro. N. J. Miller, $250, &., all these latter mentioned are of Columbus, Miss. Besides these, others, not only at this place, but elsewhere, testified their good will, to the aggregate amount of more than $10,000, and for which we feel warranted to hope they will have reason to be glad not only on earth but in heaven.*

Our space will not allow us to urge this matter farther now, but we shall beg leave frequently to urge upon the benevolent consideration of our readers the claims of Bethany College, upon their liberality, in hope that we shall not be left to labor in vain. We want besides money, many students. We can do no good without students. We

* We will in our next No. publish a full list in detail of these subscriptions. We will add here also that Bro. P. B. Lawson is our general agent, as will be seen by the minutes on another page.

ask every brother who loves our cause and wishes to help it on, to send us *clubs of students*. Fill our halls with the native talent, and we will return you scholars that you will not be ashamed to hold up as the children of your fostered institution. W. K. P.

OUR MISSIONARY.

We learn from Bro. Franklin, the Corresponding Secretary, that the Managers of our Missionary Society in Cincinnati, are making timely exertions to have a general assembly of the brethren at the next Anniversary, which, I believe, will be on the 20th of October, *proxo*. It is full time that the two missions proposed, the one to Jerusalem and the other to Jamaica, were provided with the necessary means, and that the Missionaries so providentially raised up and fitted for these respective fields were on their way to the scenes of their labors. The Barclay family, we hear, are making ready for their return to the Holy Land, and a letter recently received from Bro. Beardslee, informs us that his efforts to raise the necessary funds for the Jamaica Mission have been responded to so far, with a liberality that gives the fullest assurance of a full and generous support.

The brethren, generally, we are happy to perceive, are uniting with much harmony in the work of Missions, and, we trust, the day is not far distant, when there will be no diversity of opinion, either as to the practical importance or the Scriptural warrant of this great and benevolent movement for the wider spread of the blessings of the gospel, both at home and abroad. We were much gratified to see that Bro. Oliphant, the Editor of the Gospel Banner, C. W., had the editorial courtesy and Christian magnanimity to publish our appeal to the liberality of the brethren, and our call for a suspension of controversy. He has our thanks, and we sincerely hope that he will come up with the brethren at the approaching Anniversary, and unite the wisdom of his counsels with their deliberations, that, if he cannot all agree with us, we may in some way consistent with the great end for which we labor, go with him. We are not tenacious about the *plan*, provided that we can feel sure that, somehow, the *work* will be done.

The same request which Bro. Olphant has so coourteously complied with, we made, in like terms, also, of Bro. Fanning, of the Gospel Advocate, but we are sorry to say he has not been pleased to pay it equal respect. He is, perhaps, so much engaged in setting the

brethren right on the subject of Philosophy, that he has not had time or space to attend to our Missionary effort to spread the gospel. We beg leave respectfully to remind some of our scribes, who it seems are all opposing *philosophy*, but differ as to the *philosophy of the mode of offering it*, that the essence of a heresy, in the Scriptural sense of it, consists not so much very often, in the doctrine or philosophy it contains, as in the *use that is made of it*, and that there may be more harm in opposing philosophy so as to make it a cause of division amongst the Lord's people, than the philosophy itself ever could have produced. To reject and condemn all philosophical investigations is simply ridiculous; to oppose a particular philosophy, as such, religiously, is to dispute about doctrine; and to dogmatically decide what is philosophically right or wrong, is spiritual tyranny. From all these extremes we pray to be delivered;—meantime we humbly trust we shall not be excommunicated, nor thought worthy of imprisonment, or besides, if in the tranquil regions of thought, we seek and *think*, we find communion with a spirit of light that can make clearer all our seeing, and lead us through mysteries of meditation, to see nearer down to the wondrous foundation of the Almighty's ways.

So it is, Bro. Fanning, of "the Gospel Advocate," did not publish our appeal; still we hope he too will attend the next Anniversary of our Society, and lend us the light of his wisdom on the object for which we are laboring. We believe the object to be a good, a divine one, and we cannot consent to give it up, because of some little technicalities about the mode of operating, that a few may happen to differ about. We will modify the technicalities and forms, change or abolish them altogether, if you will show us a better way, but that the gospel must be sent and preached to all possible people and lands, for this, necessity is laid upon the Lord's people, and woe unto them if they do not do it!

We are authorized to say that the venerable President of the Society, Father Campbell, promises to be present at the coming Anniversary, and that other distinguished brethren and speakers will also attend. There is reason to hope that there will be a very full turn out and a zealous and harmonious co-operation in the work. It is very much desired that no State or section, where our common cause has found an advocate, will withhold its countenance and aid from these days of small things as respects missions, with us. A mighty principle and a most binding obligation underlie the scheme, and they must and will ultimately lead to the development of a correspondent system of operations, that will do honor to the pious hearts who are now so loyally advocating and liberally cherishing and watching over its infancy and the first dawning of its usefulness. W. K. P.

THE CHRISTIAN SENTINEL.

Conducted by O. A. Burgess, L. N. Carman, and John Lindsey, Peoria, Illinois. Terms One Dollar a year, always in advance.

This is a very creditable monthly. It is gotten up and conducted with good ability and good taste, as well as in a good spirit. We have read some of its essays with much pleasure. It has gifted contributors as well as gifted editors. We see our sons and graduates of Bethany College, now occupying the control of three colleges in that great State, the richest in soil of any State in our mighty Union. They have commanding influence for good in that great community.

Amongst the contributors to that paper we have read an essay from the pen of Bro. W. S. Russell, and that upon the question, "How *the Holy Spirit operates in and through the spirit of man!* We shall hear him to the end *Deo Volente*, with all attention, and intend to give the marrow and the fatness thereof in the form of a *desert* to our Epicurean speculators. For the masses that compose the mystical body of Christ, whose whole bill of fare is *the bread and the water of life*, we do not anticipate that they will fatten or luxuriate upon the higher or the highest reason of the most ethereal philosopher on the lowlands of earth's loftiest mountains. Still we love to commune with the man, who standing upon the peak of Teneriffe, gazing now with a Gregorian telescope, then with an Hersehellian—and again with a Newtonian telescope, all being *reflecting* telescopes, with *concave lenses* or *plane mirrors*—and finally through a *Galilein* telescope, the workmanship of Galileo himself. We have no objections to such efforts, provided only they put to silence the ignorance of foolish men, and revive the drooping spirits of those that mourn over the ruins and wastes of ancient Zion. We shall read these essays with care, then report progress, and then ask leave to sit again. A. C.

Pope says, "A man should never be ashamed to own that he has been in the wrong, which is but saying that he is *wiser* to-day than he was yesterday."

Economy, joined to industry and sobriety, is a better outfit for business than a dowry.

OHIO STATE MISSION.

"The Convention report of the proceedings of the recent anniversary in Wooster is in press, and will soon be sent to all the churches in the State whose address we know. The report will contain very much information in regard to the state and prospects of the cause of Christ in Ohio, of great interest and usefulness to all the brotherhood. The locality of the churches, their present numbers, additions during the last year, number of scholars in Sunday schools, with much other intelligence in the elaborate tables of statistics it contains, will give all who will peruse it attentively a knowledge of the work of faith in Ohio beyond the fears of its most jealous opponents, or the hopes of its best friends. It is regretted that these reports of the churches are not more complete. We have used great diligence in procuring the facts presented in it. Circulars were issued to all we could reach. If they had all been returned and filled up as suggested in them, it would have insured greater accuracy and fulness in the report.

We earnestly desire all the churches when it shall be received, to "read and circulate," and be prepared against another issue to contribute such information as may be necessary to give a complete statement of the condition of this good cause in the State.

A concise abstract of its tables is here given:—Number af churches 291; number of members 16,455; baptized 921; Sunday school scholars 3,287; preachers 116.

This is certainly very encouraging. It proves that the churches maintain their strength and living power, notwithstanding the large emigration from them to the West. It also shows the good work of conversion, the best evidence of the power of God among us, is still going on successfully. It farther exhibits greatly increased attention to the indispensable duty of nourishing Sunday schools, those schools of piety for the young. The number attending them is quadruple the aggregate we could exhibit four years ago.

In this crisis, and with such prospects, shall we relinquish or relax our efforts? To the camp, O Israel! and let deeds of valor and victory lift your names to high renown in the kingdom of our blessed Lord.

If any church fail, in about three weeks from this date to receive a copy of the report, or if any one wish additional copies, address me at East Clevelond, Ohio, and I will send on immediately.

A. S. Hayden, *Cor. Sec'y.*

QUERIES.

"When the table of the Lord is spread in your church, do you," asks the querist, "permit those to partake of it who have not been immersed, or who belong to churches that do not immerse?"

We give no permission to any to partake with us of the Lord's Supper whom the Master of the feast has not invited. And he has not invited any for whom he has not provided a wedding garment. Or, to speak without a figure, he welcomes none to his table who have not obtained the answer of a good conscience. And this fitness none can have without faith, repentance and immersion.

Should any one presume to enter in any other way and take a seat at His table, he does it on his own responsibility, as did that guest in the parable, of whom it was asked by the Lord of the feast, "Friend how camest thou in hither without a wedding garment?" A. W. C.

Bro. Campbell.—I find on page 178 of your work entitled Christian Baptism, with its Antecedents and Consequents, an argument against Sprinkling and Pouring based upon the precept of philology; that the definition of a word and the word itself are convertible terms, by which you prove the action of baptism to be immersion. Admitting your position to be true, how would you dispose of Hebrews 9: 19, which reads, "He (Moses) took the blood of calves and of goats with water, and scarlet wool, and hysop, and sprinkled both the book and all the people." By answering the above, you will confer a favor on your well-wisher. Yours in the gospel hope. O. M.

I would simply respond that Moses did as reported; that he *sprinkled* the blood *upon* the book and *upon* all the people. His was the work of *sprinkling blood upon* these subjects—but not of *immersing them* in blood. No man ever immersed that book and that people in blood; for there was no such commandment of God given to Moses. *Sprinkling* and *pouring* and *immersing* are three distinct *actions*, not *modes*, of one and the same action. A. C.

STATE MEETINGS

We hope to be present at the Annual Meeting, Bedford, Ohio, Friday before the 1st Lord's day in September.

The Annual State Convention of the Disciples of Christ in Pennsylvania will be held in Allegheny City commencing on Thursday before the 2d Lord's day in September next. By order of the Board,

J. J. Schell, Cor. Sec.

The annual meetings of the Illinois State Missionary Society, Preachers' As-

ociation, and the Preachers' Convention, will be held at Jacksonville, commencing the 1st day of September next.

All the preachers in the State are earnestly requested to attend, and at an early hour, as matters of great importance will be considered.

S. T. CALLAWAY,
Cor. Sec. of Missionary Society.

The annual meeting of the Disciples of the State of New York, will be held with the congregation meeting at Pompey, commencing on Thursday before the 3d Lord's day of September, at 10 o'clock, A. M. Also, at the same time and place, the Missionary Convention will hold their meeting to transact their business.

We earnestly request our teaching brethren to favor us with their company.

We would extend an invitation to all our brethren in other States and Canada, who love our Lord Jesus Christ in truth. Carriages will be in waiting at the Lafayett Depot, to convey you to the place of meeting.

TULLY, New York June 1857. H. A. CHASE, Sec.

THE Annual Meetings in Ohio will be held as follows:

Hopedale, Harrison County,	commencing	Friday,	August	14
Hanover, Columbiana	"	"	"	"	21
Boardman, Mahoning	"	"	Tuesday	"	25
Hartsgrove, Ashtabula	"	"	Friday	"	28
Bedford, Cuyahoga	"	"	"	September	4
Akron, Summit	"	"	"	"	11
Eaton, Lorain	"	"	"	"	18

The meetings are to continue each 4 days. We hope preachers from abroad will attend them, and that these conventions may result in the salvation of many souls. A. S. HAYDEN.

The A. C. Missionary Society will hold its annual meeting at Cincinnatti, October 20

PROGRESS OF REFORM.

ARK.—Bro. B. Cooper, of Little Rock, under date of June 22d, reports the result of a meeting, the time of which included two Lord's days and some 7 nights of the week, commencing on Saturday the 6th of June. Fifteen persons added by baptism.

On the 21st a church was constituted of 37 members, with promising indications of additions ere long.

ALA.—Bro. Dunn writing from Lone Mulberry under date of June 23d, reports a three days meeting at Moonville, including the 4th Lord's day in May, with 4 additions. At this point several members of the Presbyterian church have united with us lately. The cause in North Alabama advances but slowly for want of laborers. We have no regular Evangelist in all this country.

KY.—Bro. John Allen Gano, writing from Centreville under date of June 29, reports the result of his labors in Grant county since the 1st of May to the time of his return home, the 18th of June, some 44 accessions. At Weir's Town 13 confessed the Lord in order to Christian baptism.

OHIO.—Bro. J. R. Frame, of Milfordton, reports July 5, the result of his labors in Marion and Union counties. At Latimberville, ten confessed the Lord and were baptized. At Fulton Creek, two others. The most interesting baptism was that of a sister Riggs, in her 78th year. This lady had been from early infancy a member of the Episcopal church, having been made a child of God and an heir of Heaven" without her knowledge or consent by and in the action of sprinkling.

PA.—Bro. Theobald Miller, of Allegheny City, June 18, reports some of the results of the Annual Meeting for Lawrence and Mercer counties, held at New Castle on the 11th of June.

Meeting was well attended by brethren and sisters—had a pleasant and interesting time greeting each other and conversing on the things of the kingdom of Christ. Brethren Horner, Phillips, Winfield and Reporter, all spoke on the great themes of the divine person, mission and office of the Savior. At the close of the meeting six persons confessed the Lord, and in the action of Christian immersion, put themselves under his government and guidance.

CANADA WEST.—Bro. James Black, of Eramosa, under date of June 29, reports as follows—"Our annual gathering at South Dorchester took place on the 19th inst., and the three following days, and notwithstanding the very heavy rain the most part of the 3 last days, it was well attended by brethren and others. The big tent of the brethren in Ohio, which they kindly lent us for the occasion, was supposed to shelter 2500 on Lord's day, and I heard a brother in the neighborhood say that if the weather was fine, 2 such tents would not contain the people. Besides a pretty good collection of our Canadian preachers, we had brethren A B Green, Southmead, and Stark, from Ohio, who labored faithfully, and I may say I never heard better preaching in matter, manner, and spirit, than I heard during the meeting. Eleven professed faith in the Savior, and 8 of the number were baptized the same evening. The brethren in Dorchester deserve great praise for the abundant provision which they made for the comfort of all during the meeting, and themselves and their teams were busy every day except Lord's day conveying friends from the Railroad stations, &c., with cheerfulness and christian courtesy truly commendable. It was a delightful season.

In the course of the past year, our brethren Kilgore and Lister organized 2 new churches, much strengthened others, introduced the gospel into new localities, removed much prejudice, and baptized many. Calls for sending preach-

ers are more numerous and pressing than ever, the fields are white, and the laborers *very few*. Lord send forth thy truth and thy light."

TEXAS.—Bro. B. F. Hall, of Hallonia Mott, under date of June 15, reports the result of a meeting of two weeks at Lockport, 30 miles from Austin, 14 accessions was the immediate fruits of our effort, with an increasing audience to the last. Bro. Thomas preaches once a month at Lockport. The church there numbers some hundred members, and have built themselves a neat and commodious house, 40 feet by 60.

CAL.—Bro. H. Valentine, under date of April 27, Sonora county, writes as follows—"The cause of Christ is spreading its wings in a goodly manner, in many portions of our State, as our Invincibles perch victorious at almost every point they take a stand.

The first organization of Disciples took place here three years ago at Santa Rosa, (now our county seat) in accordance with the primitive mode, with six brethren, and we have now increased to about 70; but not without some impediments. Since that time, churches have sprung up around us, at Liberty school house, Russian River, and Bodega. Our beloved brother, John O. White, ended a meeting of seven days, three weeks ago, over in Bodega, near Big Valley, with 30 additions; immersed 21, 9 of whom were Methodists. Calls are continually made from other neighborhoods for the preaching of the pure gospel; but we have such few Evangelists they all cannot be supplied at present. We have but few preachers, and if we had a few more efficient ones, California would soon add a brilliant star to the Christian horizon. We want help. Can you not be the means of sending us some good, efficient Evangelists? The brethren here are disposed to be liberal, and when land matters become more settled, I think they will prove it in every particular.

The church at Santa Rosa is about building a commodious house; when finshed we will be able to meet at that point as it becometh Christians.

PA.—Bro. Mitchell, of Howard, under date July 15, says—On last Saturday evening I preached at Beech Creek on the necessity and importance of obedience to God in general, to a large congregation. (I have preached at this place for the last 25 years.) On Lord's day morning I preached on the subject of Repentance and remission of sins, which began to be preached at Jerusalem. Luke 24: 47. By request, I then announced an appointment (in the same house) for Rev. Wm J Gibson, D D, at 4 o'clock, P M. Just as I was about to go in to hear Mr. G. I was called upon to go to the Creek and attend upon 3 females who were desirous of being immersed, which I did, so that while Mr. G. was "holding forth" I was baptizing at Beech Creek, where there was "much water." I was credibly informed that Mr. G. opposed baptism, as no way connected with the new birth, or at all necessary, However, in the evening we again addressed a large audience, (in the same house) and upon the same subject upon which we spoke in the forenoon. At the conclusion 10 more persons came forward and the same hour of the night were buried with Christ in baptism. "Truth is mighty and will prevail." The prospects in this country are pretty good for the progress and spread of primitive Christianity. The harvest is already ripe, the laborers are few."

New York.—Bro. Thomson, of Ballston Spa, under date June 19, says—I have just returned from the yearly meeting of the Disciples held at Ballston, and am rejoiced to say the meeting was well attended and the greatest attention manifested. The brethren showed the utmost hospitality, and the *new command* was evidently well understood there.

We left brother E. Wakefield, of Ohio, behind, who has since immersed those whose hearts the Lord had opened to receive truth for the remission of sins.

I never spent 3 happier days, and only long to be directed to such a company where I may spend and be spent in the service of the Lork.

[We learn that brother Wakefield continued the meeting till the following Lord's day after the yearly meeting. He immersed 13 and received several from the Baptist. The whole number taken into the church was 18, which very greatly encouraged the brethren.]

OBITUARY NOTICES.

Mrs. Mary Hull, consort of James W. Hull, and daughter of the late Elder John Rush, died of Consumption on the 19th of May last, near Tilton, Fleming county, Ky.

The deceased was for many years a consistent and exemplary member of the Christian church, and was cheered and comforted throughout her protracted illness by the inspiring hopes and promises of Christianity.

Affectionate and domestic, kind and conciliating in her character, she was devotedly beloved by her family, and universally esteemed by all who knew her; and by her pious walk and Godly conversation, exerted a most salutary influence in recommending to others that pure and undefiled religion which enabled her to rejoice in tribulation and affliction, and to triumph in the hour of death. Gently, calmly, and hopefully, she passed away without a struggle or a moan.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

A large company of bereaved kindred and sympathizing friends assembled to pay the last sad tribute to her memory. It was truly a mournful occasion, but all felt that we were at the burial of a christian, and while depositing her lifeless remains in the cold charnal house, it was our glorious privilege to contemplate by faith, the flight of the ransomed spirit to that building of God that house not made with hands eternal in the Heavens. F.

Dear Bro. Campbell.—Little did I think when I wrote you, a few days ago an obituary notice of sister Parmly, that I should so soon be called upon to perform a much sadder task, in announcing the death of my dear mother-in-law, Mrs. Mary Gano, the relict of Gen. John S. Gano. She had been for some years the victim of crippling rheumatism, but we supposed she would be continued sometime with us neeertheless. During an unparalleled storm which passed over our city at 2 o'clock, A M, of the 22dd, she hastily ran from her bed and before her nurse, who was up, reached her, she fell to the floor, inflicting a shock which greatly aggravated her disease and hurried her from among us, at 9 A M, of the 27th. The physicians did not alarm us until some fifteen hours before she died.

Mrs. Gano was a remarkable woman. She lived to be 88 years 7 months and 6 days of age, and retained her faculties to the last. Her vigorous mind, accurate memory, and peculiarly dignified bearing, were but seldom paralleled. A few days before she died she could have entertained a philosopher or a prince as well as any of her sex now living. This peculiar self possession and dignity forsook her only with her breath.

For many years she was a consistent professor of religion. I think she was baptized the same season with myself. She was benevolent and no lover of ease. She reared a very large family, and set them an example of industry, frugality and devotion. This testimony I give from a knowledge of more than thirty years, and an intimacy of twenty-seven, during most of which time she has been an inmate of my house, my constant adviser.

Her memory was a treasury of history. Having been born in this city (then a village) in 1768, she was familiar with incidents and persons connected with the whole revolutionary struggle. Her father, Judge Goforth, a Whig and a Quaker patriot, enlisted volunteers in the face of the British officers, and subsequently commanded them in the Northern army. During his absence, her mother took her, then a stout girl, into the country to avoid the British army. During the war they retired before the enemy frequently. Her husband, a son and the namesake of the celebrated Baptist Minister, John Gano, Chaplain during the war, was the first clerk of a court in the "Miami Purchase" of Ohio, and an active soldier during the campaigns of St. Clair, Harmer, and Mad Anthony Wayne. She was living at Columbia at the mouth of the Little Miami, when Cincinnatti was laid off, but moved there immediately afterwards, and as she moved with me from the latter city last autumn, she has witnessed the entire growth of "the Queen of the West" up to the commanding figure of 200,000 souls. As her husband was the general in chief of the Ohio militia under Gen. Harrison, she became well acquainted with the prominent characters of the war of '12. Since her return to this city, 68 years after her removal from it, I have been much interested in her accounts of the Dutch city of New York and its history as known to her childhood and youth.

But she has gone! and her memory is blessed! You knew her well, and can well appreciate the feelings which endite this sad memorial. May we all be as well prepared for our departure as she was! Yours in the Load,

New York, Juune 30, 1857. D. S. Burnett.

I cannot but sympathize with all the relatives of the much appreciated and beloved sister Gano. I have enjoyed a very intimate acquaintance with her, extended over the area of some thirty years. She was, indeed, a mother in Israel of numerous and various excellencies during the whole period of my acquaintance with her. Sincerely devoted to the great and glorious cause of the hero of man's eternal redemption, she took a lively interest in the progress and advancement of it in the whole area of her large and extended acquaintance. She deservedly stood high in the esteem of all her acquaintance, and especially of the Christian family of the Divine Philant ropist. The godly sincerity and Christian philanthropy exhibited in her works of faith and labors of love, were highly appreciated and much admired by all who knew her in the various relations of social and Christian life. Her relatives according to the flesh, and those in the Lord, have no reason selfisbly to grieve that she has passed away before them. Assured, as they must be, that she has obtained admission into the high and holy and happy circles of those who have lived and dled in the Lord. A. C.

Co-operative Meeting of the churches of Brooke and surrounding counties will be held at Bethany, Va.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

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CHRISTIANITY THE TRUE PHILOSOPHY.

NO. I.

We do not approve of Philosophical disquisitions of any sort being presented to our readers in our monthly bills of fare. And as little do we approve of placing *faith* and *philosophy* in any real or formal antagonism. What have we to do as Christians, with the opinions and speculations of a Plato, a Socrates, a Heroditus, a Pythagoras, or a Zeno? Must we sit down at the feet of any philosopher of any school, ancient or modern, to study *divinity* or *humanity?* Shall we sit down and study *humanity* and *divinity* according to the Socratic, the Pythogorean or the Ionian schools of physics or metaphysics, having already pledged our faith to the great teacher, to whom all the true of all time known to history, have given unequivocal testimony, the scope and sum of which is, "*Never man spake like this man.*" All philosophers of all time have utterly failed to originate in, or out of themselves, one ray of light on the three most soul engrossing questions ever propounded in the Supreme Court of human reason or imagination,—*What am I?* WHENCE CAME I? WHITHER DO I GO?

But it seems as if we had got up, and were endeavoring to keep up new colleges of philosophers, under the armorial of a Luther, a Calvin, an Arminius, a Fuller, a Wesley, a Socinus, aided by a Locke, a Reid, a Stuart, a Cousin, or some American scion from these roots.

But in doing this do we honor our reason, our moral sense, or our

Christian education? Have we not abjured all heresies, all mere scholastic and speculative dogmata, and taken our stand upon the Holy Bible alone,—Old Testament and New, in their concurrence in the person, mission, and character of the Faithful and True witness? Why desecrate the "*Faithful and true witness*" the great teacher sent from God, and have recourse to the idols of the schools of science falsely so called—ever "dipping our buckets into empty wells, and drawing nothing out?"

Still there is a currency of the word *philosophy* legitimate and proper. We very naturally and rationally enquire for the reason or reasons of every object of vision or contemplation. And that reason enquired for is what we, by well established custom and usage, call the philosophy of it. In our usual intercourse, one with another. we frequently enquire for the reason of any fact or event, transpired or transpiring, in our immediate horizon; and that reason when given, we, in conformity with our currency, call the philosophy of it.—There is an innate inquisitiveness in all minds to ascertain the *reasons* of all issues, or events, transpiring in nature, in providence, in moral government, and amongst many of us, in the great drama of Christianity. This love of wisdom, or this philosophy, is an essential element of the human mind in all the developments of man and his circumstances; and in all the developments of God as the Creator and moral governor of the morld.

There is no true philosophy of anything in the universe, that. in any appreciable manner, militates inany conceivable attitude, against a single oracle of God, imprinted on the pages of the volumes included in our definition of the book called emphatically, *the Holy Bible*. It is in perfect harmony with every revealed or conceivable attribute of the great Jehovah. Philosophy, therefore, truly so called, can never, and does never, conflict in a single point with any period in the whole Bible, called Old Testament and New. But there is a philosophy falsely so called, which, indeed. necessarily, and of right does, conflict with the Divine oracles. And this fact of conflict most rationally and rightfully ought to be manifest and condemned simply on the unequivocal fact that it does conflict with the Holy Bible. All Christians, therefore, test philosophy by the Bible, but never the Bible by philosophy. Philosophy at best, is but the reason or wisdom of man, while the Bible is both the reason and wisdom of God. His simple oracle is the most profound reason and authority that can be given or produced in support of any moral or religious proposition or declaration, called precept or promise, blessing or curse, found within the records of God's own book, and by him propounded to the reason, the conscience, or the affections of a human being.

As to the philosophies of men, they can never rise above the fountain whence they emanate. The wisest of men philosophize, and reason, and know only in part, and very imperfectly express even their own misshapen and crude conceptions of things that are, and of the things that ought to be. We have no philosophy *truly so called*, that in a single point conflicts with any oracle of God.

The word *faith* in the *popular* conception of it, is as vague and latitudinarian as the word *philosophy;* and this vagueness, indefiniteness, and immaturity of faith so unhappily existing in mady minds, leaves them rather sceptical than believing in the true and well defined oracles of God.

Still there is no true and real conflict between faith and reason, or, in other words, between true faith and true philosophy. The apostles appeal to *reason* properly educated—that is *christian* reason, to sustain some of their own oracles. For although some of God's teachings are so supernatural, so far beyond the operations of uneducated reason, that no man could have originated them. Yet they are so evidently supernatural, that no *well educated* man could, by any possibility, deny that God had spoken them.

"By faith," says Paul, and not by reason, "we *know*, we understand, that the worlds were framed by the word of God." Indeed, faith, Divine faith, is the *conviction* or *evidence* of things not submitted to our senses. But in no case does it conflict with the true and proper constitution of the human mind—nor with the power, wisdom, and goodness of God as developed in creation.

But we do not aim at a discussion of what faith, or reason, or philosophy is. Faith, while consistent with the oracles of reason, clearly and properly expressed, is not reason itself—but most reasonable, and, therefore, most philosophical. *Faith versus Philosophy* is, thereas dangerous a position as *philosophy versus faith*—and neither of them *as propositions*, can contribute anything to reason or faith. Neither faith nor philosophy creates reason—nor does reason create faith or philosophy. We must have *materials* in both cases within their specific jurisdictions, and within the sphere of their legitimate operations. The Bible—the whole Bible, is as fully addressed to reason, and based upon eternal reason, as adapted to faith and based upon faith.—God's works are perfectly unique and consentaneous one with another, and one with all.

It is, moreover, a suspicious attitude in which to place religion and philosophy as opposing one another. Faith *versus* evidence would not be more startling to many ears than faith *versus* philosophy.—There may, indeed, be a false faith and a false philosophy on one side against a true faith and a true philosophy on the other side. But

there is no necessity in true religion or in true philosophy for any antagonism whatever. All truth in Gods universe is unique and consentaneous. *Mathematical* truth, *philosophical* truth, *historical* truth, *moral* truth, *religious* truth, are perfectly consentaneous, and never necessarily antagonistic to one another, Sectaries, bigots, enthusiasts, philosophists, may phantastically array them against one another, and institute suits in the high courts of philological, philosophical or psychological law or chancery, with special attorneys, liberal fees, a generous *quid pro quo;* but notwithstanding, they will never obtain a verdict in their favor.

No true philosopher arrogates to himself or to philosophy the power of creating a new truth, or of originating an idea of a Spirit, of a supernatural universe, of a mediatorial interposition such as that revealed *from faith to faith.* The positive existence of such an idea in any mind without a revelation from God, original or by tradition, transmitted from Father to Son, is not conceivable, certainly not demonstrable to any one of a sound judgment and a discriminating reason. I will not *encore* or *endorse* the Eulogy of Marcus Tullius Cicero, the eloquent philosopher and accomplished Roman orator—*O Philosopha Dux vitae, mater omnium bonarum artium.* Philosophy is not the guide of human life, nor is it the parent of all useful arts.—Far, very far from it. She is but a handmaid to true religion and true morality, and this only when dispensed by a learned and enlightened Christian. Bnt she is not necessarily nor at all adverse to Divine faith, piety, or humanity. I desire to render to Cæsar whatever is Cæsar's, and to God what is God's own rights and sovereignty.

There is a true and a false philosophy as much and as truthfully as there is a true and a false theology or Christology. I find no use for philosophy either in preaching or in teaching Christ; but I find, and I have long since found, that philosophy, *truly so called*, is a useful ally against both infidelity and popery. And this my friend Robert Owen, of Lanark, Scotland, and my friend Archbishop Purcell, of Cincinnatti, Ohio, know right well. They desired to place *faith versus* philosophy, while I labored to place both faith and philosophy *adversus* both popery and infidelity. I need not now-a-days to narrate the results.

While then both reason and experience have taught me that there is no necessary conflict between faith and philosophy properly so called, I cannot but regret that any enlightened writer amongst us should regard them as necessarily antagonistic to one another, A true faith is necessarily adverse to a false faith, and a true philosophy to a false philosophy. Hence these severally may on certain occasions be arrayed against each orher. But as at present advised, I see neither

propriety nor any advantage to accrue from a warfare between Bacon and Cabbage, or Lord Bacon and John Locke. Let the *Novum Organon* and the "Essay on the human understanding," quietly await the judgment of the great day, and let us lay our philosophies on the shelf till a more convenient season. At least let them repose for one lunar month. A. C.

The following creditable document from the pen of Dr. Leland, we lay, with pleasure, before our readers. It is sensible, candid, and to the point. All Protestant christendom, by its distinguished lessons, has been for a long time, and is now, calling out for a Revision, not an *absolutely new version*, of the Bible, especially the Christian Scriptures. Bigotry and a true party spirit, alone oppose it. The better educated Ministry of all Protestant Denominations, have, for almost a century past, sensibly and conscientiously complained of the James Version, and demanded a revision of it. It is one of the most propitious signs of the times. A. C.

From the Christian Intelligencer, Va., August 1, 1857.

COMING OVER TO THE RIGHT SIDE.

Letter of the Rev. Dr. Leland, D. D., late Moderator of the Old School General Assembly of the Presbyterian Church.

It is impossible that the light thrown by the successful operations of the American Bible union upon the importance and necessity of revising the common English version, should be without effect upon the minds of intelligent Presbyterians. From personal conversation we are satisfied that many of them wish well to the enterprise in which we are engaged and are willing to lend their aid for its accomplishment could they do so without exposing themselves to the loss of *caste* with such journals as the *New York Observer*, and their supporters. Indeed, the editor of the *Observer* is himself evidently beginning to feel the pressure, and to see the necessity of revision. He has admitted into his columns a letter of portentous character upon this subject, and accompanied it by editorial remarks, which most decidedly indicate the quarter to which the wind of public opinion is gradually veering. We copy some of his remarks as a suitable introduction to the letter itself, which we give in full.

From the New York Observer, June 18, 1857.

"We have much pleasure in publishing the letter of the Rev. Dr.

Leland. He is a venerable clergyman now of South Carolina, once of Massachusetts: he is a professor in the Theological Seminary, and has been Moderator of the General Assembly. What he says of the views of the Assembly on the Bible Society's work, we believe to be correct, and we think that the religious community ought to be put in possession of this aspect of the case.

DR. LELAND TO DR. SPRING,

ON THE REVISION OF THE BIBLE.

General Assembly, Lexington, Ky.,
May 30th, 1857.

To the Rev. Gardiner Spring, D. D.:

Reverend and Dear Brother:—Sitting in this venerable body, which you have so frequently honored by your presence, and in which I have so often taken sweet counsel with you, I feel it my duty to address you a brief note, through the *Observer*, expressive of my views and feelings in reference to the hostile proceedings which have been attempted here against that Committee of Revision of the American Bible Society, of which you are the chairman. I forbear to express my opinion as to the motives of those who have thus labored to excite prejudice against that noble institution, the American Bible Society; but I may be permitted to mention my deep mortification and grief, that this Assembly were compelled to listen, for nearly two days to arguments and representations calculated to destroy the confidence of our church in the American Bible Society.

I congratulate you, however, on the signal ability and fidelity of your Secretary, Rev. Dr. McNeill, whose defence and advocacy of your Committee's action, were generally regarded as unanswerable and triumphant.

It would be a very small matter that I should express my individual opinions as to the revised edition of the Bible, which your Committee have so ably and laboriously prepared, and given as a priceless treasure to the Church and to the world. But believing that these opinions are substantially those of the Assembly generally, and of a vast majority of our ministers and members throughout our connexion, I consider them worthy of some regard.

The work of your Committee of Revision I esteem a most excellent and praiseworthy service, in promoting accurate Biblical knowledge. The principles by which you have been governed and the changes you have made, meet my cordial approbation.

Personally I have long been anxious for just such a revision of the Scriptures as your Committee have made. For many years it has

been my habit, in pulpit reading and in Seminary instruction, to make in many instances the very same changes that have been made by your Committee. When I first heard of your revised edition, I rejoiced in it as a fulfillment of my ardent wishes. And notwithstanding all that has been urged, as to the danger of trusting a voluntary association, and as to the importance of limiting your Society to the simple work of printing and selling Bibles; and as to the necessity of restraining you from acting as editors of the sacred volume—it is my settled conviction that this important work of emendation and judicious change could hardly be committed to safer or abler hands.

The only regret which I felt in examining your pamphlet, explaining your alterations, arose from a full conviction that you had not gone much farther and made many more corrections which are really required. It is my settled belief, that the time is not distant when, in all cases where the inspired original is translated into our language by words which are wholly obsolete, or which convey a false meaning, or no meaning at all,—it may be esteemed lawful and proper so to change our common version, as to convey the plain, unquestionable meaning of the original.

Old as I am, I hope to live to see the day, when such words and phrases as '*Go to now*,' '*in no wise*,' '*God forbid*,' '*I do you to wit*,' '*trow*,' and many similar, will not be found in good copies of the Holy Scriptures. I also wish I may see the time when false renderings, which now favor unsound doctrines, may be corrected. I allude to such phrases as these: *Then were all dead; If they shall fall away;* and the translation of the Greek word *kai* in several instances by *and* when the sense requires *even*. In very many similar instances, I am entirely convinced that your Committee might have extended the sphere of their labors, with manifest advantage to the cause which they seek to promote.

I deem it proper to make one more explanation, to prevent mistake or misapprehension as to the final action of the Assembly. The postponement of the overture to the next Assembly might seem to indicate a state of doubt or indecision in a majority of the Assembly whether to condemn or approve the action of your Committee. Whereas I am fully convinced that a large majority who voted for the postponement, and of those who voted against, were entirely opposed to the overture. Most of those who opposed the reference to the next Assembly, were governed by a strong desire to come to a decision now in favor of the Committee. My own vote for the reference was given partly to prevent the reproach which would have fallen upon us even by a small minority voting to disapprove and condemn the proceed-

ings of your Committee;—and partly because I was convinced that the subject would never be entertained by any future Assembly. And I doubt not that many others who voted for the reference were governed by similar motives. In the whole matter, we were controlled by an earnest desire to prevent all censure of our action, and also to preserve the Assembly from reproach.

I could write much more, but these few remarks are sufficient.

With the highest personal regard, I am your friend and brother in the best bonds. A. W. Leland."

THE TRUE AND FALSE JESUS OF THE REFORMATION, IN FAITH AND MANNERS, PLEAD IN THE NINETEENTH CENTURY.

It has frequently occurred to some of us in reference to the attitudes assumed by the opponents of a reformation plead by us, and the very gross misrepresentations of the true and real issues pending between us and our contemporaries opposed to us, that an explicit and perspicuous statement of our true and real positions on all matters of difference, with the reasons annexed, would be a desideratum both to those within and to those without our Christian communion and co-operation. In view of this, we propose to state, as perspicuously and definitely as we can, the real issues, *as we appreciate them*, between our brotherhood and our contemporaries *opposing* us, in any of the denominational professions of the present day.

This we commence with a clear conviction of its importance, and a fixed purpose to state these issues with all candor, perspicuity, and precision; and also to give reasons which we presume to be good and valid, for *the attitude* which we sustain, and the principals, reasons, and objects which we entertain and cherish, as all important to the clear appreciation, successful advocacy, and ultimate triumph of original Christianity, as spread over the pages of the Christian Scriptures, usually, but *unscripturally*, denominated:—"THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST."

As preparatory to our grand object in this effort, it will be all important that there be a clear understanding of certain preliminary matters, amongst which *the Era of the Christian age*—or *the commencement of the Christian kingdom*, church; or community, as any,

and every one, may please to denominate it, is a fundamental fact and of unquestionable prominence and meaning, bearing upon each and every question propounded upon the Christian faith and the Christian Institutions. This, first of all, must be clearly, definitely and authoritatively settled and fixed in the mind of every one desiring to appreciate and enjoy the richest boon of Heaven ever vouchsafed to man,—ETERNAL LIFE "*through Jesus Christ our Lord.*

As all conclusive evidence and authority on this most radical and important question, it is decided that *the reign and government of every potentate called governor, king, or emperor*, commences with his inauguration, coronation, or investiture with gubernatorial or kingly power or authority. A king, a prince, an emperor, a potentate, of any name, has his minority; and his majority, and investiture with official authority. So had the Lord of lords, the Prince of princes, the King of kings.

Hence the Author and Founder of the Christian faith and the Christian kingdom had no political office or authority in heaven or earth, till after his ascension from earth to heaven. He, as *the Son of man* and *the Son of God*, left the earth and ascended into heaven to receive regal authority over earth and heaven. He was then and there duly inaugurated, and all *authority* in heaven and earth vested in his hands.

The annunciation of this fact in Jerusalem, the seat of God's representative government, before a world's convention of Jews and devout men, assembled from every nation under heaven, was made as public and as prominent as any fact or event that ever transpired upon this earth. This is an admitted fact of transcendental value and significance. The most fundamental fact in the Christian Institution.

A new community, preceded by a new birth, inspired by a new Spirit, organized by Jehovah, in his absolute power and sovereignty, in and through his only begotten and well beloved Son, was then instituted on the Pentecost after his ascension, and in the city of Jerusalem, which remains unto this day a scathed monument of Divine indignation, for the repudiation and crucifixion of the glorious hero of man's eternal redemption. Still it had been announced from hoary antiquity, that "out of the 'earthly' Zion should go forth the new law, and the Word of the Lord from Jerusalem."

It is all important to a satisfactory examination of this most soul-stirring theme, that we select a proper stand point, from which, and a clear sunlight through which, to contemplate the whole area of the mediatorial economy, as developed after the coronation of the reigning Sovereign of the true celestial empire.

We have said *after* the coronation of the King of Zion, because of

a very popular delugion, cherished too, by many distinguished men living and dead, that the reign of this King, unlike that of every other, commenced with the era of his birth. And this, too, in despite of even the Lord's Prayer itself, and the first petition in it—"*Thy reign come*," and partly, too, and yet more strange, in contravention of many of his parables, and allusions to the nature and character of the then approaching reign of heaven, most unambiguously expressed Matthew xvi: 28, "There are some standing here, who shall not taste of death, till they have seen the Son of man *coming* in his kingdom"—or commencing his reign.

It is to us surpassing strange, that we, as a people, are the only people, now within the precincts of modern christendom, so called, whether under the name of a presbytery, a prelacy, a papacy, or a patriarchy, that have given, or now give, in any of their books, or in any of their pulpits, known to us, any special or particular prominence to this most important fact, oracle, or annunciation ever uttered or heard by mortal ear upon earth. There is no end, no terminus, to church and State *democracies*, *aristocracies*, *monarchies*, *oligarchies*, *theocracies*, but not one word, not even in Webster's Dictionary—of a *christocracy*, aud yet, in very deed, this is *the only liege designation title, or name, of the present government of the universe; and especially of that of the Christian church.* The preamble to the apostolic commission fully indicates this plenary and all comprehending authority commensurate with all time and space, and continuous to the close of the final judgment, and the last act of the last scene of the present drama of the entire universe. I am, thefefore, a *christocrat* before earth and heaven. In other words, I believe that the Lord Jesus the Christ is the *sole monarch of the entire universe*;—that all authority, *exousia*,* moral power or authority and supremacy in heaven and on earth, is committed to his hands; and this, too, because he is *the Son of God* and *the Son of man.* He is, therefore, to judge the world, angels, men, and demons, and being the "*heir of all things*," he doeth all things well.

Unitarianism, Trinitarianism, Sabellianism, are mere kinks of a superexited brain—the extremes of extremes, like a certain ghost always seeking rest and finding none.

This is the sub-basis on which we have been building for six and forty years. We bring forth the royal diadem and crown Jesus the Christ, Lord of all. And we solemnly declare the conviction that no other faith in Christ than this, can do any helpless sinner good.

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* This word ἐξουσία, *exousia*, occurs over one hundred times in the Greek New Testament, and with one exception (*liberty*,) it is represented in the Christian Scriptures by the words *authority*, *power*.

This is the stone of stumbling and the rock of defence to many who would be canonized the beau ideals of reason, faith and philosophy, falsely so called. But other foundation for Christ's church and a sinner's hope, no man hath laid; no man can lay. This may be called a heterodoxy or orthodoxy as any one may see fit. But on the work of Father, Son, and Holy Spirit in man's redemption, Justification, and Adoption, we feel as impregnable and unassailable as we believe the Holy Bible to be on the part of every form of scepticism —past, present, or future. A. C.

FAITH *versus* PHILOSOPHY.

"Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Collossians.

It was intimated in my last article, that from the delicacy of some of the questions handled, and their detached and isolated presentations in short and disconnected essays, I felt myself exceedingly liable to misconstruction. I have been conscious that not only particular positions taken, but the general scope and design of the whole series of articles might be misconceived and misinterpreted, but I have ventured to proceed under the assurance of my own good intentions and the hope that the gradual evolution of the subject would at last place all these matters in a proper light. It may be that, in this confidence, I have too long neglected to introduce some explanations and qualifications of my remarks, which I now desire to offer.

Let me not be understood, then, as questioning in the least, the correctness of the principles and teachings of any of the leading brethren in the Reformation, when I have ventured to express the fear that many may have adopted their conclusive arguments showing that facts are the *true* basis of faith, as a theory or philosophy of faith itself. I would, on the contrary, re-affirm my entire conviction that this point has been so clearly elaborated, especially by Bro. Campbell, as to leave no just ground of dispute, and that if any have converted the argument into a *theory*, this error is not to be attributed to those who have *employed* the argument. It is due rather to that tendency, so common in religious society everywhere, to substitute theories and philosophies of things for things themselves. As to the actual extent to which the particular error in question may have prevailed, I do not undertake positively to say; for though, in view of the

strong natural tendency in men to mix philosophy with religion, and the various indications of the existence of this error which have fallen under my observation, my fears might lead me to think that many, as taken by themselves. had fallen short of the true idea of faith, it may be no less true that, compared with the mass of the disciples, the number is but few. Of this, at least, I will endeavor to entertain the hope, for certainly nothing would be more subversive of the great principles and purposes of this reformation, or more unfavorable to spiritual progress, than the mixing up of human philosophy with so elementary a matter as faith. We, as a religious community, are distinguished from all others, in that we have adopted facts instead of doctrinal theories as the basis of the Christian faith, and, on this account also, it has seemed to me important that imperfect views in relation to this matter should not be allowed to exist in the mind of any one.

I have no idea, indeed, that there exists amongst us as a religious body, any great diversity of sentiment. It has been said, indeed, by one whose judgment is entitled to the highest respect, that we have among us "all sorts of preachers preaching all sorts of doctrines," and this may be correct in the same sense as what I have above alleged as to the existence of imperfect views of faith. But it is certainly far more applicable to the other religious denominations than to us. The practice of text preaching and of spiritualizing the Scriptures which prevails among them, gives rise to the greatest discrepancies in their expositions of the Word of God, so that one will scarcely hear the same doctrine deduced from the same text by any two preachers in any one party. We, however, having adopted the true and established rules of Scripture interpretation, almost invariably reach the same conclusions, so that brethren the most widely separated from each other, find themselves of one heart and of one mind in regard to all the great matters of the gospel. This is not only agreeable in itself, but a sure indication of the correctness of our principles, and that the Bible alone furnishes the proper basis for the union of Christians. How important it is then that we should carefully adhere to this standard and allow no human philosophy to mingle itself insidiously with the pure teachings of the Sacred Word.

The liberty we enjoy as disciples of Christ of sitting at the feet of our Master to hear his word, and to grow in knowledge of divine things, is one which we cannot too highly appreciate. Sectarians who are shut up within the narrow precincts of human creeds, can neither realize nor comprehend it. But knowing, as I do, the earnest desire of the brethren to make progress in the divine life, and the sincere delight with which they gain new insight into the sacred

mysteries of the gospel, and that they will bring every thing to the test of Holy Scripture, I trust that my present effort to break the cold fetters of that sensuistic philosophy which has cramped the energies and arrested the advance of this religious movement to some extent, will be accepted in the same kind spirit and cordially love of truth in which I am sure it is made upon my part. R. R.

While upon the subject of misconstruction and consequent misrepresentation of my views, I wish to say a few words in relation to the sense in which I have used the word philosophy, and the point of view in which I contrast it with faith in the title to these essays. This, indeed, is to most readers, sufficiently indicated by the *text* which I have selected as a motto, but in order to prevent misapprehension on the part of any one, I would remind the reader that I have throughout, carefully *specified* the sort of philosophy to which I object in religion, as being *human* philosophy. He will also remember that I have by no means objected to human philosophy or wisdom, considered *in itself*, but that, on the contrary, I have defended it from the rude assaults of an ignorance so adventurous as to denounce it wholly and unreservedly as calculated only to "make infidels." I have taught that, *in its own place*, it is worthy of attention and respect, and that it is very far from being a mark of intelligence or wisdom to charge literary institutions or individuals with having infidel proclivities because they "use the philosophies mental and moral of the times." The reader will perceive how forcibly this view of human philosophy is sustained in an article in the present number of the Harbinger from the pen of Bro. Campbell, and how absurd, in view of what is there said are all such assertions as that "The revelations of God and the philosophies of the world agree in no particular," and that "no one who respects the Bible can believe in any system of philosophy in existence"—thus making faith and all philosophy necessarily antagonistic to one another. Truth is always harmonious. No truth in the universe can possibly be incompatible with any other truth, and whatever men may have discovered that is true in reference to mind or morals, or material nature, will be found to be in perfect harmony with what may hereafter be discovered, and certainly can never conflict in the slightest degree with any truths in Divine revelation.

The reader will remember that I have distinctly asserted that religion itself has its own philosophy, and that my objection has been to the substitution of human philosophy for that *divine* philosophy, which pervades the gospel. I remarked in the May number that, "since the philosophy of anything is its *reason*, there is a philoso-

phy in religion, else there would be no reason in it. But it is a *divine* and not a *human* philosophy. *It is Christ crucified that is God's philosophy.* It is the *gospel* that is God's *power* and wisdom. Hence it would be correct to say that Christianity contains the most glorious and sublime philosophy in the universe, since it is the divine *plan* or *system* of salvation, perfectly adapted to man through an *infallible knowledge of his nature, character and condition.* It is because it is thus absolutely perfect in its own philosophy that any addition of *human* philosophy spoils it. Christ must be our '*wisdom*' as he is our righteousness, our sanctification, and our redemption." I take pleasure in again referring the reader to Bro. Campbell's essay on "Christianity the true philosophy," in the present number, as a cogent and forcible presentation of the same view, and as exhibiting the contumely offered to the "Great Teacher," in forsaking his lessons of wisdom for mere human theories and speculations.

It will be then, I presume, apparent to the most ordinary apprehension in what sense I use the word philosophy, and in what respect I contrast faith with philosophy. That there is a contrast and an antagonism between the faith of the gospel and human philosophy as its substitute, cannot be truthfully denied. The former is God's wisdom; the latter is man's wisdom; and being thus things of the same class, they are *with entire propriety* contrasted with each other. "My ways;" saith God to man, "are not as your ways, neither are my thoughts as your thoughts." But the opposition or antagonism between faith and human philosophy is clearly implied in the text which I have prefixed to these essays. The apostle in addressing those who were to be guided by FAITH, warns them to take heed lest any one should "spoil them through PHILOSOPHY," which he further defines as "after the *tradition of men*, after the *rudiments of the world* and not after CHRIST." This human philosophy, then, was, in his view, *antagonistic* to the Christian faith, since he warns the disciples AGAINST it, and exhorts them to "walk in Christ Jesus the Lord as they had received him, rooted and built up in him and established in the *faith* as they had been taught." While I have thus, the language of an inspired apostle clearly affirming the mutual antagonism of faith and human philosophy in religion, I care not to seek for any other justification or defence of the appropriateness of the title, "Faith *versus* Philosophy." The faith of Christ is adverse to human philosophy in religious affairs. The Holy Spirit has declared its entire incompatibility with a pure faith, and has given us the most earnest and emphatic warnings against it, and it will be our wisdom to give proper heed to these admonitions.

Of course there never can be any just antagonism between the Chris-

tian faith and that *divine* philosophy of which it is itself the exponent, and I trust that no reader will so far misconcieve me as to imagine that I have anywhere asserted the existence of such an antagonism. As our beloved Bro. Campbell has well remarked, one might as well assert an antagonism between faith and reason. For faith is the very perfection of reason or true philosophy, and we cannot then too reverently receive the things of faith which are revealed to us in the Holy Scriptures, since they are the infallible dictates of infinite wisdom, and the appropriate and necessary means devised by divine love for our salvation.

Upon this subject I have many things to say which seem to me important in the preseut position of affairs. But as this particular point has already occupied so much space in the present number, I defer any further discussion to a future opportunity. R. R.

JUDSON'S LETTER ON ORNAMENTAL AND COSTLY ATTIRE.

To the Female Members of Christian Churches in the United States of America.

Dear Sisters in Christ.—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps, unpalatable; I know not. We are sometimes obliged to encounter the hazard of offending those whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguniiy, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love pf dress and display (I beg you will bear with me,) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has char-

acterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear-ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Larens, a wild people, several days journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial.—On one Karen lady, I counted between twelve and fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags; enclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary, in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 *Timothy*, 2: 9 and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one baptized, in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without be-

traying the trust I have received from him. Again, I considered, that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences, that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me*," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one) and then with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, *I love Christ more than this.* The news began to spread. The Christian woman made but little hesitation. A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain, he had actually seen one of the great female teachers wearing a string of gold beads around her neck!

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed; I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease and truth too, could that sister reply, Notwithstanding this necklace, I dress more plain than most minister's wives and professors of religion, in our native land. This necklace is the only ornament I wear; it was given me when quite a child, by a dear mother, whom I expect never to see again, (another hard case,) and she begged me nev-

er to part with it as long as I lived, but to wear it as a memorial of her! O ye Christian mothers, what a lesson you have before you.—Can you, dare you give injunctions to your daughters, directly contrary to apostolic commands. But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof, that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head dress, "the mantles and the wimples and the crisping-pins," (see *Isriah* 3: 19, 23,) they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to re-purchase and resume their long neglected elegancies;—the cheering news will fly up the Dah-gyaing, the Laing-bwai, and the Sal-wen;—the Karenesses will reload their necks, and ears, and arms, and ankles;—and when after another year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your fire-sides, or repairing devoutly to your places of worship, do by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil.—If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested

of course;—the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

I. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these qnestions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

II. Consider the words of the apostle, quoted above from 1 *Tim.* 2: 9—"I will also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter, 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain, as the sun at noon day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

III. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you with the tenderest love,—upon you, his daughters, his spouse, wishing above all things that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation, and entering the more perfect way.

IV. Anticipate the happy moment, "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah;—the approving smile of Jesus fixes your everlasting

happy destiny; and you are plunging in "the sea of life and love unknown, without a bottom or a shore." Stop a moment;—look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles ot ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees, in your present attire. Thanks be to God, I see you taking off your necklaces, and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, What shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless, in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress, endured by the greater part of the inhabitants of the earth. Still less can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness. How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity? How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! Can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten, with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

And for guidance, allow me to suggest two fundamental principl es,

—the one based on 1 *Tim.* 2: 9; *all ornaments and costly dress to be disused;* the other on the law of general benevolence,—*the avails of such articles, and the savings resulting from the plain dress system to be devoted to purposes of charity.* Some general rules in regard to dress, and some general objects of charity may be easily ascertained, and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. The enemy is well aware that if he can secure the minute units, the sum total will be his own. Think not anything small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to concieve, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences, which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages, after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you, that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatend. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the sraight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty! There is probably not one in the humblest walks of life, but would, on strict examination, find some article, which *might* be dispensed with, for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen

not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done*, DO NOW.

Dear Sisters, your affectionate brother in Christ,

Maulmain, Oct, 1831. A. Judson.

Many of our early readers will remember a critique that we wrote in the Christian Baptist on Mrs. Judson's splendid shawl, when on a visit to the United States. I feel happy in Dr. Judson's concurrence with the views which I then published, for which some good Baptists then much abused me. A. C.

NOTES ON A TOUR TO THE SOUTH.—No. 2.

On Saturday night, April 4th, we arrived at Selma, where we met Bro. P. B. Lawson, Bro. Goree, and Bro. Rolland, from Marion.—On Lord's day morning at 11 o'clok, we preached to a very attentive audience in a very neat church erected by Bro. Hamilton and a few other brethren of Selma. On Monday, the 6th, we delivered a lecture on Education, and at night we again addressed a very attentive audience. While at Selma, we enjoyed the hospitalities of Brother Stone, Bro. Berry, and sister Lavender. We also had the pleasure of the company of old brother and sister Reives, of Dallas county, Ala.

On Tuesday morning in company with brethren Lawson and Rolland, and sister Lavender, we left for Marion, where we arrived in two hours. The carriage of Mr. Massey met us at the depot and carried us to his hospitable mansion. Sister Massey was the widow of brother Graham, who had done much good in Alabama and Mississippi, and whose praise was in all the churches in Alabama. We spoke

in Marion on Tuesday night and again on Wednesday at 11 o'clock, and in the evening went out to brother Lawson's; where we enjoyed several hours social conversation. On Thursday, the 9th, we delivered a lecture on education.

We met our brother Jacob Creath, of Palmyra, Mo., at the house of his son-in-law, brother William A. Corbin, and with sister Creath, who spent the winter with her children in Marion, while her husband spent the winter in lecturing upon the great and important theme of the Revision of the Scriptures, in the States of Mississippi, Alabama, Tennessee, Arkansas, and Louisiana. He has been most actively and *prosperously* engaged in this magnanimous enterprise for the last two years. He has rendered eminent service to this cause. We hope the brethren and friends of Bible Revision will afford him that assistance which the cause that he pleads, and his long and tried services merit.

Bro. Creath is the first man known to me, who propagated the old gospel in the Southern States. He first plead the cause of primitive Christianity in Louisiana, above Bayou Sara, on the Mississippi river, under a Magnolia tree, in October, 1826, more than thirty years ago. Soon after that he located himself in Wilkinson county, Miss., adjoining the State of Louisiana, and remained in that State preaching the reformation, in Wilkinson and other counties, in Natchez and New Orleans, until the spring of 1828. As the result of his labors in the years of 1826–27 and 28 in Wilkinson county, Miss. we now have two or three congregations in that county, and a male and female college at Newtonia, under the supervision of two graduates of Bethany College, brethren William Baxter and Ellit. This is a flourishing institution, and worthy of the patronage of the public in that section of the South. He perseveringly labored in the *good cause* then; and since that time, others have entered into his labors. Our Savior said' "One man sows and another reaps. I sent you to reap that upon which you bestowed no labor..'

From the South he came to see me at Bethany in the spring of 1828, and assisted me by his writing, his preaching, his conversation, and the information which he gave me of the Baptists in the Southern and middle States at that time. In June 1828, he left Bethany to visit his venerable mother and her fatherless children, in Eastern Virginia, and preached the gospel on his way, in Western Virginia, and then in the county of Mechlenburg, in which he was born, and in which his father had labored before him. He disseminated the principles of the reformation, at that early day, in all that section of country.

In the fall of 1828, he visited South Western Virginia' Knoxville,

and Nashville, Tennessee. He also labored in Simpson county, Ky. in Greensburgh and other places, ascending up to Northern Kentucky, where he located and remained from Dec. 1828 to 1839, 11 years, and was a standard bearer in the hottest and thickest of the battles in that famous State during the great Revolution which then and there took place, a time that tried men's souls.

If he and his eloquent and much venerated uncle, Jacob Creath, Sr. not very long since, gone to his reward, brother John Smith and a few similar spirits, had *set* their faces against the reformation in Kentucky, as some other men then did, it would have made comparatively little progress. He published a periodical in 1829-30-31, which rendered essential service to our cause. The brotherhood in Kentucky owe these men a debt of gratitude for their services which it will be difficult for them to discharge. According to Paul, such men are to be held in high esteem. I say these things, not so much for the sake of these brethren, one of whom has gone to his reward, nor for their cotemporaries. as for the rising generation and posterity.

In the autumn of 1839, brother Creath moved to Missouri, where he has been instrumental and successful in planting numerous and flourishing churches in different sections of that great and powerful State, as well as in Illinois and Iowa. He has also laid the foundation of schools and seminaries of learning in sundry localities, which we learn have been very useful.

He informed me that it would be 40 years in June, 1857, since he commenced his public career. He has devoted this long period principally to studying, travelling, preaching, and lecturing, from the city of St. Paul to the Gulf of Mexico, from Maryland to South Carolina.

We had a most pleasant interview with the brethren in Marion, and I hope a profitable one. There are noble spirits in that Christian assembly. Among these is brother Robert T. Goree, at whose house we tarried all night, 7 miles from Marion. He donated to Bethany College the liberal sum of *Five Thousand dollars.* He is a noble specimen of refined and Christian humanity and philanthropy. From his house we went to Oak Grove, some 9 miles from Marion, and after preaching we dined with brother Jabez Curry, and his good lady. From his house, in company with several brethren, among whom were three of our graduates from Bethany, brethren Pyron, Rolland and Armstrong, we went to the elegant residence of brother John Walthall, where we spent a delightful night in social conversation with himself and his accomplished lady. The next day we returned to Marion, and delivered a lecture upon the necessity and importance of a Revision of the Christian and Jewish Scriptures.

On Lord's day, the 12th of April, we delivered our last discourse in Marion, and next day left for Greensburgh accompanied by brother and sister Lawson in his carriage, and brother R. T. Goree. We dined with brother Walthall, and in the evening continued our journey to Greensburgh, where we arrived in time to deliver in the evening, a lecture on education. While there we enjoyed the hospitalities of Mr. Nelson. On Tuesday morning we parted with brother Goree. and accompanied by brother Lawson in his carriage, we continued our journey to Mt. Hebron, at which place we sojourned during the night at the residence of brother Jolley.

On Wednesday morning at 11 o'clock, we delivered a discourse at the Mount Hebron church to a large congregation, and in the evening continued our journey to Clinton, at which place we enjoyed the hospitalities of Major Berry.

Next day we drove 41 miles to brother Riley's, where we spent the night. Here we met with our brother Daniel Williams, from Columbus, Miss., formerly of Tennessee, with whom, many years ago, we had formed a very happy acquaintance. He was then a devoted Christian, and still abounds in zeal and good works. His family has grown up under happy paternal and maternal influences, and are now reflecting the virtues and excellencies of their parents. We greatly enjoyed their Christian hospitality, and that of our brother Col. John Gilmore and his Christian lady, whose elegant residence is in the environs of the city. We had the pleasure of meeting with a number of our brethren and sisters during our stay in Columbus. Indeed, quite a collection of brethren had assembled from a considerable distance round, and among them a representation of our graduates of Bethany College. Of these we are happy to say, that all, as far as we learned, were usefully employed, some in preaching the gospel, and some in teaching select schools and academies, and some in both. Having made our sojourn for the most part with brother Williams, we had the pleasure of meeting many of our brethren from different localities, amongst whom were brethren Manire, Baxter, Usury, and Dr. Hackworth, and more than usual courtesy from the ministry of different denominations, especially the Presbyterian. We received considerable donations from the brethren and friends of Bethany College, after our lecture upon education and its claims. Brother Gilmore and lady gave each a subscription of $500; and others proportionally liberal for their means.

Our first address was on the Commission, Math. 28: 18–20. On Saturday we lectured on *Education*. On Lord's day morning on *Spiritual Influence*, at night on the *Final judgment* of the human fam-

ily, and by special request, on Monday evening, we delivered an address on Christian Baptism.

We had on this occasion, and, indeed, on all others, a very much interested auditory, and as our manner is, we discussed 1st, *the action* of Christian baptism, 2dly, the legitimate *subject* of Christian baptism, and in the 3d place, its *design*. These are logically and evangelically the attitudes in which this Divine and solemn and most significant institution is placed before us in the Christian Scriptures.—That a *penitent believer* is the only evangelical subject of this solemn and sublime institution, was demonstrated by a broad appeal to the whole Christian oracles. That immersion *in* water, *into*, and not *in*, the name of the Father, the Son, and the Holy Spirit is the *one only christian* ordinance called *baptism;* and that a *formal remission of sins was and is the end or design of it.* We exposed the calumny frequently employed by the opponents of a return to the ancient order of things, *alias* apostolic Christianity, affirming that we give to the *water* of baptism the virtue of the *blood* of Christ, as cleansing the subject from the *pollution* and *guilt* of sin. They might as truthfully charge upon us the doctrine of Roman Transubstantiation, because we quote the words "*this is my body*," "*this is my blood*," in dispensing the monumental loaf and cup of Christ's own special institution. Neither *wine* nor *water* possesses any such *inherent* purifying power; but they may be instruments *through* which to communicate, or to commemorate the blessings of pardon, or of a spiritual cleansing from the guilt, and the pollution of sin, provided only that God has so instituted and ordained them; and that we have the faith of implicit obedience to each and every Divine institution which may have been clearly propounded to us, and accredited by us, as of unquestionable Divine authority. Such views were illustrated at considerable length.

Our gifted brother Lawson spoke occasionally at night during our visit to Columbus. He is one of our most edifying, interesting, and successful preachers, as I should judge from the discourses which I myself heard from him; and of which I had ample evidence at all the points I visited in Alabama, from the brethren, who narrated to me his labors, and success in the gospel.

While at Columbus, we had also the pleasure of forming an agreeable and interesting acquaintance with many brethren and sisters in attendance from all the country round; from Aberdeen, Oakaloma, Cotton Gin, Palo Alto, Crawfordsville, and Macon. But we had soon to take the parting hand, and on Tuesday morning, April 21, we returned by stage to Marion, Ala.

After an hour or two at Mr. Massey's and an exchange of greetings

with a number of brethren and sisters, we took the cars to Selma, and there again safely arrived on the bank of the beautiful Alabama at about 3 o'clock, P. M. After a short interview with a number of brethren and sisters in Selma, we got aboard the steamer for Montgomery, at which place we found ourselves next morning. We here spent the day in writing. In the evening we took the cars for Augusta, Georgia, via Atlanta. On arriving at Atlanta, we happily fell in with our brother Dr. Hook, with whom we had formerly formed a happy acquaintance while in Augusta. He accompanied us to that city, where we safely arrived in the evening, and soon found ourselves at the residence of sister Tubman.

While in Augusta, we enjoyed much of the company and kind attentions of brother Canfield, brother and sister Lamar, brother and sister Williams, from Savannah, and a number of other brethren and sisters whose names we cannot now command. We met with our brother, President Shannon, of Missouri, on the evening of our arrival in a church in the city, and had the pleasure of hearing from him a learned lecture on Acts 11: 26. The object of which, was to prove hermeneutically and by learned authorities, that the Disciples were called Christians by Paul and Barnabas first in Antioch. In other words, that the Christian name was imposed upon the Disciples by apostolic authority first in Antioch. It was a learned and interesting discourse. His grand proposition was that Paul and Barnabas met with, and labored in the church that was at Antioch, and continued there a whole year, during which time *they met with the church, they taught a great multitude*, and they *chreematized the disciples christians*, first in Antioch. His argument was—that the structure of the sentence or its grammatical analysis constrains the conclusion that Paul and Barnabas "*gave the name christians*," to the disciples, just as certainly as "*they taught* a great multitude," and "*assembled themselves* with the church during a whole year."

It was rather to me a new *exegesis* of the passage, and as is my custom, although I had long since decided that the disciples did not call themselves Christians first in Antioch, or first anywhere else, *reported* in the New Testament, I resolved to reconsider the whole passage *de novo*.

I have since my return done so, and am yet wanting in evidence of the truth and authority of his conclusions, and of his hermeneutics. I, therefore, submit the following—"*The decision of this important question terminates upon the verb* χρηματιζω, *which we ascertain to have been used by the inhabitants of Attica in the environs as well as in the city of Athens, its capitol and chief city, as indicating res ita agere ut nomen inde*

adipiscaris hinc significatione intransitiva dici, nominari, audire, id. qd, ομομαζεσθαι Καλεισθαι *ut apud Diodorus Sic.* p. 76, B. de Antigono: διαδημα περιεθετο καὶ το λοιπον εχρηματιζε βασιλευς—diadema assumpsit, et rex in posterum appellatus est." Other authorities to the same effect may be multiplied. This settles the matter. *The Attic and Athenian use and currency of this word is intransitive and, therefore, it signifies here to be named, not to name, to be called and not to call themselves Christians.* We have other good and irrefragable proofs, but this must now suffice. This is, indeed, a very fundamental matter and gives satisfactory assurance that the Christians did not *christen themselves*, but were *christened* by the Greek Pagans. But Peter, well knowing its origin says—"Does any man suffer *as a christian*, let him not be ashamed but rather let him glorify God on this account."

We had a good hearing in Augusta. There was a Baptist Convention of Elders here, during our sojourn. We also had a similar convention in Marion during our visit there. In all places where they were held, a portion of their elders favored us with their presence.

On Wednesday morning, the 29th, we left for Richmond, and there arrived the next evening. We sojourned in Richmond till Friday evening. While there, we as usual enjoyed the hospitalities of bro. Logan Waller, and had during our short sojourn, the pleasure of meeting with a number of brethren and sisters, amongst whom were brother and sister Woolfolk, of Caroline, brother and sister Pettigrew, brother Garnett, also several others. On Friday evening at 8 o'clock, we left for home; passed through Washington City next morning, and on Lord's day morning at 4 o'clock, we found ourselves safely lodged in Wheeling. We immediately took passage for home, where we arrived in a few hours, having traveled over six thousand miles without the slightest accident, or the appearance of one. The Lord be praised for all his countless mercies! A. C.

Learning makes a man fit company for himself as well as for others.

Wisdom is to knowledge what the hand of the surgeon is to the instrument he employs.

TENNESSEE BAPTIST AND MR. GRAVES.

It is due to our brotherhood, to our Baptist brethren under his influence, because of his misrepresentations, slanders and falsehoods, published against our brotherhood and principles, that Mr. Grave's character and standing as a Baptist and as a gentleman in his own denomination, should be given to our cotemporaries as a monument of that class of preachers and editors who have for years been opposing, misrepresenting, and slandering us and the cause we plead.—The Editor of the "Southern Baptist," Charleston, is distinguished for gentlemanly deportment and an honorable port and bearing to those within and without the Baptist community. It gives us no pleasure to lay before our brotherhood and community, the enormities of any man occupying his station. His violent and flagrant misrepresentations of ourself and principles make it our duty to place on record, his character as drawn by one of his own brethren of high standing.

A. C.

THE TENNESSEE BAPTIST.

"The Tennessee Baptist of July 18th, has renewed its personal attacks apon us, in the same spirit of controversy which characterized its previous assaults upon ourselves. We need hardly say that the litigious and agitating policy of that paper is its vital element, in which it lives and moves and has its being. Even when facts and the truth are all against him, the editor of that paper thinks that he has a good cause, when he can make his paper blaze with controversy and personal contention.

To follow him through all his attacks,—to neutralize all his inuendoes,—to answer all his questions, even if we had the mind, would not be compatible with our limited space. Our paper besides is a *religious* and a *family* paper; and it would be beneath even the standard of literary dignity, —to say nothing of our mission as Christian journalists,—to claim the attention of thousands of readers, many of whom are young christians, and the tender plants of Christian families—and to make them partake of the venomous and selfish spirit of personal quarrels. Although the editor of the Tennessee Baptist has given many columns to such unseemly personalities in his late issue, as well as in former ones, against us, we shall not gratify his humor for getting the Baptist public into hot water, by giving him the contin-

ued attention which he solicits, as he notifies his readers elsewhere in his paper, that they may expect a few more of his numbers to be given to the same subject.

We have no intention to answer all the irrelevant questions which the editor of that paper chooses to "demand" of us to reply to. His interference and his dictation as to what we should put into our paper, have appeared in instances long before the present affair; but we put those things down to the score of his taste and modesty, and his self-appointed mission, and so let the matter pass. Many other editors know his devices in these respects, as well as we do. At present we think it worth our while only to notice in the briefest possible manner, some of those things, which if unanswered, might leave us in a false position. We say again, as we said in our issue of June 30, that many of the interrogations and misrepresentations of the editor of that paper we allow to remain unanswered, simply because they are not of consequence enough to any right-minded man, to follow up, in order to answer.

As to the points he has raised for us, we shall make short work in answering. Some of these he has repeated, as if their absurdity would not suggest their own answer. He asks if he would regard it "as consistent to invite a Roman Catholic into our pulpit, to preach to a Baptist church, or to assist in official rites as ministers?" "Whether we would thus invite to perform regular ministerial duties, a Campbellite or Mormon preacher?" We really have such a dread of nonsense that we cannot write down an answer, to such questions, categorically.

There are a few questions which the editor of the Tennessee Baptist puts to us, that we now answer categorically, because they affect the business standing of "Graves, Marks & Co.," and our standing as christians and men of honor. He asks, "Have you not attempted to break down the firm of Graves, Marks & Co., by circulating reports in *New York and through the South*, that it was rotten or insolvent and would soon break down, etc., or language of this import?" Answer, categorically, No.

He also asks if we have not professed our preference for the Presbyterian church government over Baptist—and also, that if we knew of an *open communion* Baptist church that was *respectable*, etc., whether we would not join it. [The editor's elegant language is, "would hook on to it."] To the above questions we answer, categorically, *No.*

We have now done with the editor's interrogations, cross-examinations, and inuendoes.

We have now to fulfil our pledge given in our issue of June 30th,

that in order to settle the charge made against us,—that we had been engaged in an underhanded course of hostility against the editor in question, sspecially by writing private letters to alienate the friends and subscribers to the Tennessee Baptist, in the State of South Carolina,—we would give him not only full liberty to publish any of our private letters of this kind which could be produced, but that if he would publish them fairly, we would reproduce them in this paper. Two of our letters have been published in the Tennessee Baptist, of the 18th inst., and as in duty bound, we here give them. As will be seen, in the writing of the party to whom our letter of Feb. 2, 1856, was addressed, this letter was offered to the editor for publication, even with the name of the person, if necessary. We here give the letter from the printed copy of the Tennessee Baptist, because that paper is responsible for its seeing the light. The original draft of the letter as copied by a patent press in our office, shows that some trifling mistakes are made in its published form; but this may be explained, as in keeping with much of the typography, as well as the grammar of the Tennessee Baptist, than which we know of no large sized paper which is more slipshod in these particulars.

While we grudge the space in this paper which this personal affair requires,—space which we would fain give to the proper purposes of a family religious paper—the following letter, in good faith, has now to be given, and we leave it to speak for itself. The paragraph before the letter is written by the party to whom the letter was addressed.

Brother Graves:—As Mr. Tustin says in his article that he has done or said anything to injure you, I have concluded to send you this epistle so that you may judge how very friendly he is to you, if it will be of assistance in your defence, use it—withholding my name—unless you are compelled to name me, then do so. I am sorry, dear brother, you have been so misrepresented by one who ought to defend you.

Charleston, Feb. 27, 1857.

* * * *—Your letter of January 28, was duly received, and I take advantage of your candor, as a Christian ———, to drop you a few lines suggested by your letter. I do this the more readily, as I have for a considerable time, known you, through some of our mutual friends; and I have wished the pleasure of a personal acquaintance. And I may say in passing, that if I come as near you in the month of May as I may now hope for, I shall be glad to turn out of my way to make you a personal visit. I have hesitated a little about attempting

to disabuse your mind of some of your strongest impressions; and anything that would give you pain I would shrink from doing as to a lady of your standing, and one who wishes to have good feelings toward your christian brethren. But still I feel that a sense of justice requires me to say a few things. You remark on "the animosity of the Southern Baptist to her sister, the Tennessee Baptist," &c. I would respectfully ask, if you have ever seen or heard of a single word in the Southern Baptist, in any way disrespectful of Mr. Graves or his paper, since I have been connected with it? (And what is true of me applies equally to my predecessor, brother Winkler.) If any body can point out or recall a single line or word which I have ever publicly written directly or indirectly against Mr. G. or have admitted anything of the kind into the paper, from any other writer, I am willing to stand condemned. If, now, you will look into this matter, you will find that the hostility is all on the other side. Mr. Graves some months ago accused me personally in his paper, of "currying favor with the Pedobaptists," &c.—(as though I could have any possible motive for such a course.) But this, and similar things, and especially his well known but long continued secret workings against the Southern Baptist Publication Society, might have called for public exposure. And now I will make free to say, (though it may distress you to find your confidence shaken,) that Mr. Graves has been for a long time, using all kinds of expedients, privately and covertly to gain a footing for himself in South Carolina, as he has long been doing in Georgia, and other States. To show that I am not giving my own opinion, I can tell you that such men as Dr. Manly, J. B. Taylor, of Richmond, and many more or our most eminent and godly men, have long seen and complained to me, of the injustice of Mr. Graves, towards our Baptist papers in several other States. He broke up the Baptist paper in Louisiana—has nearly succeeded in doing the same towards the Christian Index in Georgia—has been working secretly and steadily against the South Western Baptist in Alabama, and has had constant warfare against the Kentucky Baptist paper.—Those who know him best, and whose names if I wrote them out would fill many of these lines, and whose names would have great weight with you, assure me that it is personal ambition and vanity, together with a covetous desire to absorb all the denominational patronage upon himself, that forms his purpose in striving to supplant all the Baptist papers, and other enterprises that cross his paths.—Personally to myself, I have nothing against him, except for his occasional misrepresentation, which for peace and decency's sake, I have been willing to bear, and shall do so, unless I may be called upon by many of my brethren in other States, to expose Mr. Graves' real char-

acter and course. Men whose names are far better known to you than mine, and whose word you would not question, have told me more of the tricks and obliquities of Mr. Graves, than would be sufficient to sink the standing of any ordinary professor or minister.—And the same temper and policy that actuates his course here at the South and West, would have made him an agitator and managing freesoiler and politician, if he had remained in Vermont, whence he came. These things I set down with sorrow—and know they may jar and shock you, as concerning one for whom you have long had so much sympathy and co-operation. But the fact that you have been so candid with me, and knowing that your opinion and good will are entitled to so much respect, have led me to say to you what are my honest impressions, and which I have never before written in this way, to any living person. I hope never to have occasion to come in collision with Mr. Graves—God forbid it! His paper, except in a very few instances, has no circulation in this State, and it is not probable that he can do anything here towards supplanting our State paper, which he has so sadly succeeded in with respect to three or four other Baptist papers. His secret working by letters and by similar management, against our Publication Society, may some day call for an exposure to the denomination, and the country, but I hope not, and it will not come from me.

I am a lover of peace, and so far as I know I have no personal opponents anywhere, or in respect to any cause. With regard to asserting Baptist principles, I do not think that any body can say that this paper is materially wanting. The "Baptist" is conservative, and holds the grounds maintained by our brethren snd forefathers in this country. The doctrines advocated in the West, are not the doctrines of our churches, as understood by our best, wisest, most learned and godly ministers. It is not that our well tried brethren are untrue to their Baptist principles, but they are not to be misrepresented, nor thrown into a false position by a class of agitators, who are doing as will appear in the end, a tenfold greater damage to the Baptist cause and the cause of truth, than they ever can make amends for.

I have thus written to you freely, and at much greater length than perhaps the occasion calls for. I have said nothing to you that I would not say to Mr. Graves, if it should become necessary to address him. But as thus far I have endeavored to think and act as kindly as possible towards him, and have kept our paper clear of any controversy with him, I hope it may not be my lot to come forth before the public to make exposures, which will be a sad and painful business if it ever takes place. The brethren in Charleston, without

an exception hold to all the views I have written, and the most of them have much more feeling on the matter than I have. They have been giving lavishly of their money and efforts, to sustain our State paper, and sur Southern Denominational Society, and it is painful to them to see efforts to supplant them both, by persons having private ends to accomplish. If I have said anything you judge amiss, I crave your indulgence. I do not expect to make any use of the occasion of your letter further than this private explanation. Your suggestions about the destitution of our churches shall receive my attention.

Yours in the gospel,

J. P. Tustin.

The following letter of ours was occasioned by the one immediate-preceding it from the same person to whom our letter of Feb. 2, 1856 was written. As will be seen, the person wished us to publish an article in reference to the lawsuit against Mr. Graves for libel; but as we had given what we considered a sufficient and candid account of the case at the proper time, a year before, we declined publishing the extract or slip taken from the Tennessee Baptist.

The two letters are here placed in juxtaposition, as copied from the Tennessee Baptist of the 18th inst.

Brother Tustin:—I often meet with persons in this District and elsewhere, who firmly believe that brother Graves was guilty of publishing a Libel in the Tennessee Baptist, having never seen an explanation of the case. I dislike that such impressions should remain on the minds of the people, which has a tendency of injuring one of God's ministers. I therefore enclose a piece, requesting you to be so obliging as to let it appear in the Southern Baptist. I have seen it copied in the Religious Herald and other papers, but do not recollect to have seen it in the Southern Baptist. If you think proper, say that it appears in your paper by request of a lady.

I trust you will oblige me by publishing it, if not please return the piece, and I will endeavor to get it published in a secular paper though I should greatly prefer its appearance in a Baptist paper.

—. —. ———

South Carolina, March 10, 1857.

Dear Sister,—Your letter of the 26th ult. has remained unanswered till the conductors of this journal should be consulted with in regard to the propriety of republishing the article you sent them from the Tennessee Baptist. We are of the opinion that such a notice, so long after the event referred to, would not only be untimely, but would be greatly to the disadvantage of brother Graves. It would

seem to imply that there was something covered up which needed a great deal of care to make it right. It would also imply, by publishing the article, after a year or so, that this paper [Southern Baptist] was seeking to make amends for an act of injustice in not attending to the matter before. whereas, in the short notice given at the time of the suit, the Southern Baptist gave a true and candid account of the matter. We have looked over the whole series for two years past of our paper, and we find that brother Graves is always mentioned with respect—when mentioned at all.

We are sorry that he should find it necessary to go out of his way to criticise the Southern Baptist, and seek to limit or supplant the influence of the State paper of South Carolina. But we have nothing against brother Graves. Everybody can testify that the course of this paper has always been one of peace and christian courtesy towards him, and so we desire for the future. Yours, &c.,

J. P. Tustin.

PRIMARY RELIGIOUS EDUCATION.

One of the most solemn and impressive precepts that God ever delivered through Moses to the Israelites, had reference to the religious education of their own children. "These words," said Jehovah, "which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The same duty is also very clearly and forcibly enjoined on all Christian parents, under the present reign of favor. Paul said to the Ephesians, and through them to all Christendom, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The faithful observance of this one precept, would have done more to prevent the introduction of evil into the church and state than all the schemes which theologians and politicians have ever devised.—And until there is a reformation here, we may talk in vain about other elements of the ancient order. The minds of our children must be

cast into the mould of God's own inspired volume, before we can make any very great progress in the restoration of primitive Christianity.

But it is not my purpose, at present, to write an essay on this important subject. I merely wish to introduce to the readers of the Harbinger, the following very judicious remarks from the New York Observer. R. M.

PRIMARY RELIGIOUS EDUCATION.

If there is any evil of the present day that demands animadversion and reproof it is this prevalent neglect of family Christian education. The saddest consequences must follow it. Already in the pervading worldliness, the frequent wrecks of youthful hope, the multiplicity of all various crime and the infrequency of revivals, we are reaping its bitter fruit. A large mass of the iniquity and corruption of the age may be traced to this very source. The more extended our observation, the more deeply settled becomes our conviction that a reform in this direction is imperatively demanded. Our hope for the future of the church and the world is, and must be, necessarily centered in the faithful and religious training of our youth. The sagacity of the Jesuits now near three centuries ago taught them to discern in primary education the first round in the ladder of their ambition by which they might climb to power, and whisper their counsel in the ear of kings. Their brilliant and not altogether temporary success has taught a lesson which it is right to learn even from a foe. If we would exert that power for good which they usurped for evil, we betray our purpose in overlooking that most efficient of all human instrumentalities, wise and faithful parental training.

There is a significance in the methods of God's providence which deserves our study. He has placed the family first and foremost in the series of educational instrumentalities. The home, the schoolroom, the discipline of early life, are all steps in that progressive training which makes all our years on earth contribute to educate the soul for its future and final destiny. But the first of these is fundamental. It is the basis of all others. It is the root that feeds their life. It gives them the moulded iron which they may rasp and polish and temper, but whose shaping is beyond their sphere. Certainly there is no other school, gymnasium or college that can rival this in the importance, impressiveness and significance of its lessons. More than any of them does it merit the appellation of university from the breadth and comprehensiveness and effectiveness of its training.—These lines are traced on waxen habits, that turn to stone when the

impression has once been made. By the side of all that comes after, they are like the ripple-marks of primeval oceans on the solid sandstone, compared with the drifting grains of yesterday's tide. They are wrought into the mind's structure, and are well nigh indestructible. They are the work of life, giving it shape and strength, for which later training can only give the woof.

All this must needs be so. The infant mind is a kind of Daguerreotype plate, that takes up whatever images are first presented. None that may overlie them afterward, can ever be so distinct. They will be blurred, broken and imperfect if they vary from the first impression. Nor does any one need to be told that childhood is peculiarly susceptible. Untaught by that caution which is the fruit of experience, uninvested by those suspicions which in later years shut out sometimes the good as well as the evil—taking with an unqualified simplicity whatever offers—the real growth of character in its early years, is characterized by that rapidity which marks the shoots of the early summer. A year is an age in that first experience. A day of childhood is more than a month of manhood. It is all receptive.—Instead of giving, it only takes—and is ever taking—impressions. As the falling leaf will sometimes leave its impress on the yielding clay, so often the uttered word carelessly dropped from the lips, will sink into the soul, and each fibre of its meaning will be traced there clear and definite—and as lasting as if written with a pen of iron and the point of a diamond. A breath can cover the frosted window frame with an icy film that will reluctantly leave it, but the mirror of the young heart is far more susceptible. A breath obscures or darkens it for years. We recently met the statement of a writer now living, that for many years of his childhood the terror of a senseless apprehension excited by a reckless remark soon forgotten by the speaker, made his life bitter with unspeakable misery. It is not a solitary experience. It sadly shows the susceptibility of childhood.

It is indeed true of human nature, early as well as late, in the first as in mature years, that it is more disposed to yield to evil than to good. The lessons of depravity are quickly learned. There is an aptitude for them which there is not for purity and truth. But the lessons of virtue and religion can be taught then under circumstances least unfavorable. Passion has not grown to the inveteracy of habit. Outside associations have not thrown their claims around the heart. It is where it can be subjected to an almost constant watchfulness and supervision. It opens itself to each kindly influence like the unfolding bud to the dew and the morning beams. Such op-

portunities are beyond all price. They should be counted above gold or jewels. Yet precious as they are, God has put them into the parents' hands. Parental faith and fidelity may now put that armor of life about the young heart, which will protect it for future years, but which it will be too late to put on in the heat and strife of the conflict.

A CORRECTION.

In the July No. of the Gospel Advocate, I find the following very gross perversion of my sentiments and teaching with respect to the power and efficacy of the word of God. "We are aware," says the senior Editor, "that the system is developing itself in the two Professors with whom we have had to do, *that the Gospel means of salvation are quite inadequate*, and we are to expect much greater developments. Hence even Professor Milligan says, 'Let us not cherish the delusion, that this great moral revolution will be effected by the word of the Lord alone. The world will never be regenerated by such cold and lifeless speculations.

"*When men give up the Holy Oracles, as cold and lifeless speculations*, not adequate for the conversion of the nations, it is not to be wondered at, that they invoke other powers for help."

I now respectfully ask the courteous reader, to compare with the preceding quotation the following extracts from the same article, to which President Fanning refers in the June number of the Harbinger, and to carefully mark the contrast.

"Indeed it is very difficult to conceive how Satan, a fallen *spirit*, could be bound with a material chain, and confined in a material abyss of any kind. But he always has been a subject of moral restraints. In the case of Job, he could not go a hair's breadth beyond the word of the Lord. And since the coronation of the Messiah, and the new order and arrangements of all the powers of the moral universe under him, the chain of this arch apostate which was once long enough to embrace the whole world in its circumference, has been very much contracted. *Every Bible since published has served to limit the sphere of his influence. And when the knowledge of the Lord shall cover the earth, as the waters cover the sea, then the effect will be as if he were bound with fetters of brass; as if he were cast into the bottomless pit; and as if the world were delivered from his iron sceptre.*

"*Let us not, however, cherish the delusion, that this great moral revolution will be effected by the word of the Lord alone; or by it, sustained*

MERELY BY HUMAN OR ANGELIC POWER. *The world will never be regenerated by such cold and lifeless speculations. There is in the Holy Scriptures a higher power than that of either men or angels. The Author of the Bible has never forsaken it. It is still the sword of the Spirit—the instrument through which this Divine Agent convinces the world of sin, and of righteouness*, and of judgment. * * *

"What a commentary then is all this on the power and efficacy of God's word. The only cause that Isaiah assigns for the most wonderful moral transformation ever witnessed beneath the heavens, is, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Other collateral agencies are of course implied. The church must proclaim it; the providence of God may in a thousand ways, call attention to it; and the Holy Spirit will of course still work in and through it, on the minds and hearts of all who hear it. But where there is no vision, the people perish. The Bible is the medium of all conversion. And hence, Paul said to the Corinthians, Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus, I have begotten you through the gospel. Hence James said in his letter to the twelve tribes, Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Hence too, Peter said in his first epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love for the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever. And hence David says in still more general terms,

> God's law is perfect and converts
> The soul in sin that lies;
> God's testimony is most sure
> And makes the simple wise.

"*The man therefore who does most to make all men hear, understand, believe and obey the word of the Lord, is laboring most efficiently for the suppression of every vice, the promotion of every virtue, and the speedy introduction of that glorious era when the will of the Lord will be done on earth as it is done in heaven.*"

It will not be expected that I should offer an explanation of anything in the preceding quotations; and especially of that part which has been so unfairly presented by President Fanning. The mere novice in language, will understand that the phrase "*cold and lifeless speculations*" does not refer to "*the word of the Lord*," but to such sentiments as that the great moral revolution spoken of "*will be effected by*

the word of the Lord alone," or "*by it, sustained merely by human or angelic power;*" and that the whole tenor of my remarks is directed against that narrow sophistical philosophy which would save men by the Bible alone, or by the Spirit alone, or by faith alone, or by works alone, or by grace alone, or by the blood of Christ alone, or by any thing short of that complete system of means and instrumentalities which God has himself provided for this purpose.

I am sorry that I have so often been placed under the necessity of correcting the apparently reckless assertions of brother Fanning.—But really since his first notice of my article on the Christian Ministry, his attitude towards me, has been very much like that of a man beating the air; if indeed he has not, as some have suggested, been manufacturing a sort of semi-transparent gas, to suit his own purposes.

I yield to no man in my reverence and respect for the word of the Lord. And if brother Fanning's object is to oppose Spiritualism, Materialism, or any other species of

> "The monstrous, unbaptized phantasies,
> Imaginations fearfully absurd,
> Hob-goblin rites, and moon-struck reveries,
> Distracted creeds and visionary dreams"

that are now arrayed against the pure word of God's own inspiration, I most heartily and cordially bid him "God speed." And if he is the man for the work, I would farther respectfully suggest, that he give up all secular business and devote himself wholly to it; and with all good men, I will rejoice in his success.

The world will never be reformed by the philosophy of Locke, of Cousin, or of any other uninspired man. The gospel is the only system beneath the heavens that can save any one; and the little stone cut out of the mountain without hands, is the only power on earth, that can break into pieces the iron, the brass, the silver, and the gold, and scatter them as the chaff of the summer threshing floor.

These have long been my cherished sentiments. They are to me as dear as my life; and I am therefore the more grieved, that any man, and especially one who claims to be a co-laborer in the kingdom of Jesus Christ, should insinuate and publish to the world, that I regard *the gospel means of salvation as quite inadequate, and the Holy Oracles as cold and lifeless speculations!!*

I entertain no unkind feelings towards President Fanning. I still desire to regard and respect him as a Christian brother. But I trust, that if he should hereafter have occasion to refer to my writings, he will not render himself liable to the charge of violating the ninth precept of the Decalogue. R. M.

COMMUNICATION.

Dear Bro. Campbell:—There are not a few in *this* region who say much on the perplexing subject of the *fore-knowledge* of God. Some say that God *does not* know *all events* in the future, some say that He *could* know all things *if* He *would*, but He chooses *not* to know al things.

Say they, "If God knows *all things*, He knows who will be saved and who lost, to infinite certainty, and this would destroy the agency of man."

Say they, "If God from eternity saw all things, He from eternity *ordained all things*, for there is no difference between His fore-knowledge and fore-ordination." They say, "Bro. Campbell does not believe that Jehovah *from everlasting* certainly knew *all future* events, nor does he believe that the plan of Redemption was matured in the Divine mind before the creation of the world." Now my venerable father, it does occur to me that 10 or 15 pages on the above topics from your very able pen, would have much to do in settling the unpleasant controversies upon these questions.

Men who are *dubbed* with M. D., and wish to have it D. D., proclaiming it on mountain tops, hill and dale, highways and cities, at the entry of the gates, and coming in at the doors, are thereby leaving a *stain* and blight on the character of God and our holy religion.

It is moreover said that *you do not believe* the doctrine of Baptism, as to its *chief design*, as taught in the McCalla Debate, and endorsed in the Rice Debate. McCalla Deb, pp. 135 and 136, and Rice Deb. p. 472, it is said that you do not believe in a spiritual transition going before baptism, amounting to remission of sins *real*, *spiritual*, *mental*, by the blood of Christ, received by faith, of which *transition*, baptism into the name, &c., is but the symbol, amounting to Remission of sins *actual* or *formal*, by the water of baptism.

Beloved Bro. C., will you let us hear from you with great clearness on these questions. See McCalla Deb. 135 and 136, Rice Deb. 472 and 93, Christian Baptism, 258.

My sheet invites me to lay down my pen till I shall hear from you.

Respectfully yours,

Jas. R. Collinsworth.

Brother Collinsworth,

My Dear Sir:—There is no limit to human inquisitiveness on all subjects, and more especially on the sub

ject of man's origin, relations to the universe, and his eternal destiny in it. The Bible was not intended to gratify human curiosity, but to bestow on man such a knowledge of himself, as to his origin, relations to the past, the present, and the future of his being, in all his relations to his Creator, Redeemer, fellow creature, and the whole universe, in so far as he could use and apply it, and thereby enjoy himself, his Creator, his Redeemer, and his fellow creature.

As to the extent of the knowledge of God, past, present, and future, we are not left to our own conjectures, or *a priori* reasonings.—We are distinctly informed—"Great is our Lord and of great power; *his understanding is infinite.*" Psalm 147: 5. "There is no searching of *his understanding.*" Psalm 40: 28. Of course there can be nothing *unknown* to a being whose "knowledge is *infinite*," whose understanding is *unsearchable.*" Known to God are all his works from the beginning." Acts 15: 18. Of Jesus, his Disciples said, "Now we are sure that *thou knowest all things.*"

"*All things*," methinks, include the past, the present, and the eternal future. Of course then all *past* things, all *present* things, and all *future* things are included in *all things.* And these *are*, *were*, and *will be* forever known to him whose *understanding is infinite.*

We find, indeed, that *fore-knowledge* is distinctly named. But this is unnecessary in such enquiry, for if God be *omniscient*, the *past and the future* are to him just as the *present* knowledge. Therefore we read of the elect *according to the fore-knowledge of God*, and of the deliverance up of Jesus Christ to become a sacrifice for us "*according to*," or by "the *fore-knowledge* of God." Acts 2: 23, the *previously declared counsel*; so that "he was *from everlasting*, *from the beginning*, or *ever the earth was.*"

Our inability to apprehend, appreciate, or comprehend anything, is no proof or argument against its existence. Indeed man comprehends not himself, for that which comprehends is always greater than that which is comprehended. Therefore, no living man ever comprehended himself. Every man living is a mystery to himself, and hence the desire for immortality. Man's spirit is not manufactured out of any material existence in the universe. We believe not against philosophy or wisdom properly so called, for all true philosophy is in harmony, perfect harmony with the Holy Bible.

Nor do these views conflict with the free agency of man, nor in the least with any man's choice of his own destiny. God, be it said with all deference and reverence, forces or compels no man to perdition. He has placed death and life before him, good and evil, and sent his son into the world that whosoever believeth in him may not perish but have everlasting life. Hence he gave himself up to the

death of the cross, he took away the sin of the world and opened to him the gates of righteousness and mercy, that he may enter into everlasting life if he sincerely desire it. If men harden their own hearts against the overtures of Divine mercy and turn away from the overtures of grace, this will be the everlasting agony, the worm that shall never die, the fire that shall never be quenched. None but weak minds perverted by an empty and a deceitful philosophy can object to salvation by grace, as presented to us in God's own way and in God's own book. But I must reserve something for another epistle.

Yours in all benevolence,

A. CAMPBELL.

TO THE DISCIPLES OF CHRIST RESIDING IN KANSAS

DEAR BRO. CAMPBELL:—

Enclosed I send you a copy of the Proceedings of our late Territorial Convention, which met at this place on the 13th of June, with a request that you publish it in your Harbinber at as early a day as possible, in order that our brethren abroad may see what we desire to do. The field of labor in this quarter is very large, but the laborers are few. Very much good might be done by an able preacher of the gospel, but we are poor and not able to employ one; we have meeting houses to build, we have shelters to build for our families, and a great many things to do in this new country, as yet we have had no assistance from our brethren abroad, while our sectarian friends had thousands of dollars given to them to build churches. Can you not my dear brother, advise some plan by which we can get some aid. We have a little meeting house here, but it is entirely too small for our congregation. We must have a larger one.—The people are willing to hear the gospel, and I believe they will obey it if we can only manage to get a comfortable house and a preacher to speak to the people. This is a very important point, and it is highly necessary that we should keep up with our sectarian friends. If our brethren abroad will aid us we can do it. You know that when our sectarian friends get a good hold in a place, and the people's minds are set, that it is very difficult to remove them, and make inroad on them. We see a fair sample of this in the city of New York, and Philadelphia. A few of the disciples were thrown together in this place, and we immediately raised the banner of our Lord

and Master, and have been earnestly contending for faith once delivered to the Saints, and in our infancy we need assistance in the way of money and preaching. Let us hear from our dear and much esteemed brother. Yours affectionately in Christ Jesus,

Leavenworth City, K. T., June 27, 1857. WM. S. YOHE.

As an auxiliary and a pioneer in your new settlements, we think you might circulate the M. Harbinger largely, and thereby greatly aid your preaching and teaching Christ. A. C.

TO THE DISCIPLES OF CHRIST RESIDING IN KANSAS.

DEAR BRETHREN:—Pursuant to a call of the church of Christ, at Leavenworth City, Kansas Territory, brethren representing different parts of the Territory, met on the 13th of June, 1857, and after a discourse on the all absorbing themes—the Resurrection—the Christian's hope—by our beloved brother, S. Church, formerly of Pittsburgh, Pa., "whose praise is in all the churches," the Convention was organized by calling brother S. W. Jackson to the chair, and appointing brother N. Humber, Recording Secretary.

The object of the Convention was explained from the chair to be, consultation in reference to the best interests of Christianity and the advancement of the cause of our Redeemer in the Territory.

On motion, brother S. Church and P. L. Hudgens, were invited to participate in the deliberations of the Convention.

Information was then called for, and from the statements of brethren present, it was ascertained that many Disciples were scattered over the Territory without organization, without preaching, and without any concert of action for the furtherance of the gospel of our blessed Lord and Master—in fact without any efficient means of Christian growth in the knowledge of truth. We are happy to learn, however, that there are a few points that form exceptions to this general statement. Near Ocena, in Atchison county, the brethren have the labors of brother Pardee Butler. The brethren at this point meet regularly.

Brother Duke Young preaches for a congregation meeting 3 miles south of Mt. Pleasant, in Atchison county.

The congregation at Leavenworth is organized and regular in attending to all the ordinances of the Lord's house. Brother Jackson, the Elder, teaches and exhorts the brethren, and brother Marshall preaches occasionally.

A Committee of three was appointed to prepare a short address to the brethren of the Territory.

The following brethren, S. W. Jackson, T. F. Campbell, W. S.

Yohe, S. A. Marshall, Anderson Hyde, Duke Young, Archibald Elliott, Eli Mason, N. Humber, were constituted a permanent Committee to correspond with preaching brethren abroad, on the subject of evangelizing in the Territory, also to correspond with brethren throughout the Territory, as to the amount of money they can furnish to aid the good cause, and with the Missionary Societies of the States, asking them to respond favorably to our Macedonian call. The committee was requested to report at the adjourned meeting, to be held on the Friday before second Lord's day in September. The brethren at Leavenworth City, in the absence of others, shall constitute a quorum to transact business. Brethren S. W. Jackson, and S. A. Marshall were made Corresponding Secretaries of said Committee.

On motion, Brethren, Duke Young, Pardee Butler, T. F. Campbell, S. A. Marshall, S. W. Jackson, W. S. Yohe, and N. Humber were made a committee to prepare a Constitution and Bye-Laws for a Territorial Missionary Society, and requested to report to the adjourned meeting at this place, 2nd Lord's day in September A majority of these constitute a quorum to do business.

On motion it was ordered that 500 copies of the address and proceedings of this Convention be printed, also, that copies be forwarded to the Millennial Harbinger and Christian Age for publication.

On motion a committee of three was appointed to raise funds to pay for the printing of the proceedings, and for other expenses of the convention.

T. F. Campbell, S. A. Marshall, W. S. Yohe, and S. W. Jackson were made said committee.

On motion the Convention adjourned to meet at this place on the Friday before the second Lord's day in September.

S. W. Jackson, Chairman.

N. Humber, Secretary.

Many Christians have come and located in various parts of this Territory. Hitherto we have been living generally without meetings, without church organization and without the ordinances of the Lord's house. The fatal consequence of such a state of things are seen in the fact that many have apostatized, and all have experienced, to a greater or less extent, a decline in faith, love and zeal.

A meeting was appointed for the second Lord's day in June, in the city of Leavenworth, to deliberate on these matters. A number of neighborhoods were represented, but many localities where disciples of Christ are, were not heard from. We publish the proceedings below.

The Convention adjourned to meet again on the Friday before the

second Lord's day in September, at the city of Leavenworth, that the brethren generally might be heard from more fully.

All the brotherhood in the Territory are invited and affectionately requested attend as far as practicable—churches and neighborhoods, where there are brethren, but where churches have not been formed, are requested to send delegates. Report the location of your respective churches, the neighborhoods where churches may be organized, state whether you meet regularly, whether you break the loaf every Lord's day, whether you have a speaker in your midst, and whether you have a Sunday School. It is desirable also to know what amount of funds can be raised in the Territory for sustaining Evangelists; you will therefore please report the probable amount that will be contributed in your respective localities.

Brethren, much, very much depends on our energy and zeal under the blessings of God.

We wish preachers to visit every place where brethren may be found, and to this end we desire to hear from you. Under the providence of our Heavenly Father, we are made responsible for the diffusion of the knowledge of the original and apostolic gospel through this Territory. Shall we prove ourselves worthy of so great a trust? Will we make ourselves. our families and our churches to be conformable to that primitive and apostolic model that we have taken as our pattern?

If you desire to be visted by preaching brethren, you will please address our corresponding secretaries, brother S. W. Jackson and S. A. Marshall· at the city of Leavenworth, K. T.

PARDEE BUTLER,
N. HUMBER,
T. F. CAMPBELL, } Com.

STUDENTS ON HYMN BOOK AVAILS.

A number of Students have been boarded as well as educated gratuitously at Bethany College on the pledge that they devote their lives to the Christian ministry. It is not understood, nor on our part assented to, that they alienate their attention from the work of the Christian ministry to any secular employment, not even to teaching schools, or becoming professors in colleges, or any other business or calling, but the entire devotion of their lives to the Christian ministry and the work of the Lord. Any that have done so, or purpose

doing so, are morally bound by every principle of Christian justice and honor to refund the amounts due on board and tuition. This is neither more nor less than simple honor *alias* honesty. The avails annually accruing on hymn book sales, gratuitously given to aid such, are, as a matter of course, annually diminishing, so many having been supplied. And we are sorry to learn that not unfrequently one or two bibles and hymn books supply a whole family, and that too for a long time. Such books, too, are usually so tough and hardy, that they are a long time in wearing out. Our funds, therefore, annually diminish as a matter of course. We are, therefore, constrained to modify our expenditures in this department, and must henceforth select those from our own judgment and knowledge, whom we shall aid, and upon whom we shall feel ourselves justified in contributing more or less according to our means, and according to their promise and prospects of future usefulness. Indeed our own horizon is more than large enough for all that we can do in this particular field of Christian benevolence. Besides this, there are those now laboring in the field who have never been within the walls of a college, full as worthy objects of Christian charity and benevolence as those who have. We shall, therefore, henceforth, exercise the right of private judgment until we have made as full an experiment on this basis as will fully satisfy us that we cannot succeed better than we have hitherto done. Our business, *commercially* contemplated, like all such business, has its profit and loss accounts, and we presume to think that we have about as much experience in this department as generally obtains in any similar transactions; so much at least, as in all reason should admonish us of the necessity of the contemplated change.—We trust then, that henceforth, we shall be allowed, without any offence to Jew or Gentile, or to the church of God, to act in harmony with our own convictions, till we have made another experiment, on which we may some day report progress, and ask leave to sit again.

A. C.

AMERICAN BIBLE UNION ANNIVERSARY.

The next Anniversary of the American Bible Union will be held in New York, commencing Wednesday, October 7th, 1857, at 9 o'clock, A. M. The Sessions will be held, as usual, in the Meeting-House of the First Baptist Church, Corner of Broome and Elizabeth Streets.

Some of the most prominent advocates of the Revision Enterprise

will be present and address the Union. It will be an occasion of unusual interest. Much time will be occupied in Free Conference Meetings, in which brief addresses are expected from all our friends. These meetings have hitherto been seasons of great joy. Words of cheer, of exhortation and encouragement, have been spoken by multitudes, and made our Anniversaries rich feasts to every pious heart.

We hear of large numbers who intend to be with us on this occasion. Those who purpose attending the Anniversary will greatly oblige us by giving early information of their intention, as it will greatly aid us in making arrangements for their accommodation.

A Committee of the Board will be in attendance at the Bible Rooms, No. 350 Broome Street, on Wednesday morning, to assign to delegates places of accommodation during the Anniversary meetings, which will probably extend through two days.

C. A. Buckbee, Rec. Sec.

My Dear Brother Campbell:—Above I send you an announcement of our approaching Anniversary. I hope you will be with us.

Dr. Shepard left us on Saturday for the Old World. He is to be absent one or two years. Bro. Bullit and friends were his companions.

Bro. Armitage finds much sympathy for the B. U. in Great Britain. Spurgeon is fully with us.

Bro. Wyckoff is absent for a few days.

Affectionately,

C. A. Buckbee, Asst. Treas.

We congratulate our brotherhood with the bright prospects of the Bible Union cause in the accession of such allies in Great Britain.—It would afford me great pleasure to attend the approaching Anniversary of the Bible Union; but I fear that the multiplicity of engagements about that time will conflict with my attendance. Still, I will not say that I will not be present. But if it be possible I will avail myself of the great privilege of being present, participating in the grateful remembrances of the past and in rejoicing in the continually brightening prospects of the future career of the Bible Union.

A. C.

A COMMUNICATION RECEIVED SOME TIME SINCE FROM AN ENGLISH BROTHER IN NEW JERSEY.

Bro. Campbell:—You will recollect a person in the Disciples New Church at Philadelphia, handing you a letter at the close of the

service containing 15 dollars. I think it was for the Jerusalem Mission. That was a gift from us. I now send you 10 dollars to assist a little the New Translation of the Holy Scriptures. This money is not contributions from others. But I would just state, that I am a small farmer, I have kept a few sheep amongst other stock for the space of 7 years, during this period not any have been torn or killed by dogs; and as I have sold them all, I dedicate the above small sum as an offering unto the Great Ruler and Governor of all things in heaven and earth, for his care and kindness to me.

Please to acknowledge the receipt of this sum in the Millennial Harbinger. I have now subscribed unto this book for 13 years that I have been here.

I was formerly instructed by the Conversations in the Carlton House. I think if it could be continued it would be as it has been, profitable to many.

I expect to forward a better gift before the close of the year. I likewise intend bequeathing something to Bethany College when I make my will.

I remain dear brother in Christ, yours in expectation of a joyful Resurrection. J. M. G.

We thank our brother J. M. G. for this communication. We are also much gratified with the interest he takes in the Bible Union, the greatest enterprise of the present generation. His kind intentions to remember, *practically*, the wants of Bethany College, ought to suggest to others who have much, or even comparatively little in their power. We should all observe and remember how God works in na, ture and providence, in creating the mighty rivers by small rivulets-in replenishing lakes and seas and oceans by gentle showers composed of drops of water. It is the noblest aim of sanctified humanity to work with God and for God. But can we work for God? What a sublime thought! He has even conferred this honor upon ransomed humanity. Jesus said, my Father works with me in this work of man's redemption, and may not all true and faithful Christians say the Lord works with us in every work that glorifies God andblesses man! A. C.

PRESENTATION OF A BELL.

St. Louis, Mo., May 3, 1857.

W. P. Marmon, Esq.,

Dear Sir:—Please accept this Bell on behalf of the Church with which you are connected, hoping that its solemn

peals may cause many wayward ones to hesitate in their course, turn and enter the doors of sanctuary which may prove to them the gate of Heaven.

Wishing your church all success, and that it may be as a fountain of living water, purifying and giving spiritual health to the people.

Hoping that you are possessing health and prosperity, we remain yours truly, FIELDS, BEARDSLEE & Co.

Honor to whom honor is due, is a precept of our religion. And I must say that such a token of respect from any gentleman out of our community is indeed worthy of our grateful acknowledgment. There is a case of this class reported in the Christian Scriptures. and will be read to the end of the world, and not forgotten then, "he loveth our city and hath built us a synagogue." But this bell in all its tones will remind all that know its donors, that though not of us, they claim for us a hearing which may redound to their praise and the good of many when the great trumpet shall announce the fact that time shall be no more. A. C.

MISSIONARY CIRCULAR.

DEAR BROTHER:—The Anniversary of the American Christian Missionary Society will be held in this city, commencing on Tuesday, October 20th. Matters of the dearest and most momentous interest to us all, as a religious body, are to come before this meeting, and it is hoped that brethren and churches throughout the country will be represented, either by messengers or by letter, with their advices and donations for the great and good work of missions. For this purpose, we aim to address every brother, elder or preacher to whom this is sent, or who may read it, in any of our publications, to induce him to bring the matter before his congregation, read it to them and ask them to make a contribution for the general missionary fund. No matter how small the contribution, send it to us; or if any congregation cannot send anything, write to us, and pray for our missions.

From all we can learn, we expect a great and good meeting. How cheering and gratifying to think of meeting our fellow-laborers in the work of the Lord, to take sweet counsel in our Master's great and good work!

The President of the Society, Elder A. Campbell, has been invited by the Board, and is expected to be in attendance and deliver his an-

nual address. What a gratification to the friends of missions to anticipate an address from one who has made the spread of the gospel his study, and devoted his life to the work of advancing its interests, for almost a half century; especially one who has made such impression upon his race as he!

Bro. Jas. T. Barclay, our Missionary to Jerusalem, will also be present, if he does not sail for the City of the great King before that time,

Bro. J. O. Beardslee, the contemplated Missionary to Jamaica, has promised to be present and do his utmost to give interest to the meeting.

The Board has invited the following brethren to be present and deliver addresses for the edification of the meeting, in reference to the great work of missions: Prof. W. K. Pendleton, of Va.; Elder Isaac Errett, of Michigan; Prof. C. L. Loos, of Ill. These have agreed to be present and deliver addresses, and many other distinguished brethren are confidently expected, who will contribute to the interests of the meeting.

Brethren, the Lord has gently laid his hand on this country twice, in withholding seasonable rains, by which means we have been made to feel sensibly our dependence. This year the face of the ground groans under the rich bounty from the hand of God, as if to afford us another opportunity for liberality and good works. Shall we forget the hand that gave it?—or shall we not remember the Lord, in a mighty effort for spreading the word of life throughout the world?—Will not every brother, elder and preacher see to it, that something be presented for the missionary work in this meeting? Let us make one report that we shall not be ashamed of "Know ye not the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Seeing he has given himself to make us rich, let us also give our substance to make others rich. The Lord dispose the hearts of his people to do something noble and liberal for his cause!

Abundant arrangements will be made for the entertainment of all who may attend.

Arrangements, as far as possible, will be made with railroads and boats for all who attend, to come at half fare.

Come, brethren, again, we say—come with the greatest and best work on earth in your hearts.

B. Franklin,
W. P. Statton,
R. M. Bishop,
C. H. Gould,
} Committee.

Cincinnati, Aug. 1, 1857.

From the Christian Age.

TEMPORAY SUSPENSION OF THE KENTUCKY FEMALE ORPHAN SCHOOL.

More than two years ago a malignant inflammation of the eyes made its appearance in the school. At times since then, twelve or fifteen of our pupils have been affected with the disease at once. The amount of trouble thus caused to the Faculty and to the Board of Trustees is incalculable. In the hope of finally eradicating the distemper we have held the school together and continued all the exercises of the Institution, although under the greatest disadvantages. The best medical advice has been obtained and followed, and many irregular methods of cure have been persistently tried without success. Had we looked only to the trouble occasioned by the malady the school would not have been suspended, but the welfare of the orphan girls decided the measure. We have found that in some instances, the disease, though seemingly cured, leaves the power of sight permanently weakened, while in many cases the countenance is marred. From our experience, surely ample and painful enough, we are satisfied that the removal of the distemper is wholly impossible on any plan heretofore pursued. We have, therefore, after frequent and prayerful deliberations, decided upon suspension.

All the pupils who are regarded as perfectly cured, as well as those who have not been afflicted, will be provided for among their relations, or placed with benevolent families who may be found willing to aid us in the present emergency. Those not cured will be placed in circumstances judged most favorable to their speedy recovery.—Meanwhile the house will be thoroughly cleansed and repainted—the furniture and all dry goods, material of every kind will be washed and renovated as far as possible. We cannot foresee how long it may be necessary to have our girls dispersed, but we are certain it would be madness in us to reassemble them until the assurance is complete that the malady which has caused so much trouble and grief would not return with them.

We look to a generous public for sympathy and support in the attempt to overcome this first serious check to the prosperity of a cherished Institution. The undersigned was appointed by the Board of Trustees to prepare this announcement and secure its publication in the Millennial Harbinger, Christian Age, and Christian Review.

Midway, Ky., July 29, 1857. L. L. PINKERTON.

THE CITY OF THE GREAT KING.

James Challen & Sons, Bulletin Building, Philadelphia, will publish, October, 1857, *The City of the Great King; or, Jerusalem as it was, as it is, and as it is to be*, by Dr. J. T. Barclay, late Missionary to Jerusalem, highly embellished with Chromographic Illuminations, Steel Engravings by the best Artists, Periscopia Panorama of the entire Circuit of the City and Environs, Explanatory Diagrams and Maps, and fine Wood Engravings.

The Engravings will be executed in the highest style of art, from Photographs and original designs illustrating the various phases of the City, Ancient Medieval, Modern, and Millennial.

Also, Restoration of the Temple and City as invested by Titus—Notices of its Jewish, Christian, and Heathen Antiquities—Its present Political and Moral Condition—Future Prospects, &c., &c.

This work is the result of investigations made during three and a half years residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the Works of Josephus, the Crusaders, and Pilgrim Chroniclers. The many valuable discoveries made in the Temple Enclosure, and other sacred localities, to which Dr. Barclay was admitted by *special* Firman, with permission to explore those hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred Topography. The profound interest attaching to every inch of the Temple grounds, from the Tower of Antonia down to its lowest substructures, invest his explorations of that sacred enclosure with great importance. The Mysteries of the Mosque of Omar, the Tomb of David, the great Quarry Cavern beneath the hill Bezetha, the Subterranean Temple Lake (both discovered by the author), and neither Jerusalem in general, hitherto but little known, together with other features of interest, are amply disclosed. It is not intended merely as the vehicle of these matters, however interesting and important they may be, but as a most comprehensive and accurate work on the Topography and Archæology of the Holy City. No portion of the world is attracting so much attention at this time as that of Palestine, and the interest will continue to increase. The Publishers do not hesitate in announcing this work as the most accurate, reliable, and interesting on Jerusalem, Ancient, Medieval, and Modern, ever published in this or

any other country. The splendid Chromographs (printed in eight rich colors), fine Steel and Wood Engravings, Diagrams, Maps, and Panoramic Views, impart to it an interest and value no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in the highest degree.

It is only in anticipation of the liberal patronage, always bestowed by a discerning public upon works of this character, that an original work, so extensively and *expensively* illustrated, can be published.

It will be printed on superior paper, from new type, and handsomely bound in embossed cloth, with gilt emblematic back and sides.—Over 500 large 8vo. pages.

Price $3,50. Morocco, full gilt, $5,00. *By mail postpaid.*

As this work will be sold chiefly by subscription, and be universally popular, we wish Agents in every town and county in the Union. Liberal per centage allowed.

Orders for the work must be accompanied with cash.

Agents applying must furnish testimonials of character. The work will be sold to them on liberal terms. All orders are filled in rotation. Send on immediately.

CHURCH ORGANIZATION AND CO-OPERATION.

Documents have been on hands for some months on these topics. We have been so engrossed in other matters of paramount importance that we have not had command of our time to give to this very important subject that concentrated attention which it demands, and which it merits. We have had some valuable documents on our shelf for some moons, but could not attend to them. We shall commence next number by laying Bro. D. Ayres, and probably one or more communications from a very highly appreciated brother of the West, who also has bestowed much attention to this subject, and from whom also, we have communications upon our table worthy of the most grave consideration. There is a general interest felt on this subject, and the time is come when a liberal, unprejudiced, and earnest attention to this subject is demanded. Experience we have had, and experience we must have in order to a discreet and salutary investigation of certain accidents, contingencies and attitudes incident to all communities in a transition state. Independency is with us an ambiguous term.

A. C.

A GOOD WORK IN GEORGIA.

We have had the pleasure to learn that there has been recently a great accession to our brotherhood in Washington county, Georgia, effected by the conversion of Mr. Thomas M. Harris, a Protestant Methodist preacher of high standing and of good gifts natural and acquired, a fluent speaker, and greatly devoted to the gospel. He was immersed by brother Dr. Daniel Hook. My correspondent says:—

"Brother Harris is a gentleman of good education, high character, fine talents. and most respectable and influential connexions, the son of a wealthy planter, himself a wealthy planter and the son-in-law of a very influential planter, a preacher of considerable reputation for one so young, being not more than some 27 or 28 years old. A relative of mine having married his sister, by conversation, and by giving him your writings to read, induced him to examine God's word anew, and the result was, that himself and several of his congregation were immersed, and many others made the good confession, but were not ready for immersion owing to having the measles, his father-in-law amongst the rest. Owing to these circumstances, there arose a considerable excitement in the county, and an Episcopal Methodist succeeded in getting Dr. Hook into a debate on the subject of religion, evidently with the design of convincing his people that while baptism was necessary to the Jews, it was clearly not so to the Gentiles; because they were baptized by the Holy Ghost before being baptized in water. But he did not satisfy, and the work goes forward gloriously.

Nothing, so like a revolution, among this people has ever transpired here, on the whole subject of religion. We know not where it may terminate.

I will only add, that after a church was formed, brother Harris was unanimously constituted Elder." D.

CO-OPERATION MEETING AT BETHANY, VA.

According to a previous announcement, the delegates from the Churches of Ohio, Brooke, Hancock, and Marshall counties, Va., Washington county, Pa., and Belmont county, Ohio, will meet at Bethany, Va., on the first Friday in October next.

It is hoped there will be a large representation from all the churches as there is much business of importance to the brotherhood to be transacted. And, in order to secure an end so desirable, we would suggest that *all* the churches appoint their messengers as soon as possible.

Now brethren, you have an opportunity to help the cause of our Lord and Master by your counsel and your means. Will you do it? Will you come up to the work as one man? May the good Lord incline your hearts so to do. W. T. Moore, Rec. Sec.

Since our remittance to Sister Williams, of $350, February last, the following contributions have been received:

Sister Lawson,	$2,00
Mrs. O. B. Beauchamp, Ky.	5,00
Mrs. W. B. Kenner,	5,00
By Bro. Frame, for a sister,	1,00
Miss Mary B. Tomlinson, Moundsville, Va.	2,00
Sister McLamart,	1'00
" J. M. Thompson, Eagle Bend, Miss.	2,50
" S. H. Campbell,	16,00
Sister Baker, Princeton, Ill.	1,00
Bro. John Naylor, Halifax, N. S.,	5,00
J J Smith,	2,00
	$42,50

S. H. Campbell.

PROGRESS OF REFORM.

Virginia.—Bro. Coleman writes July 23d, "I am now on a tour through Caroline, Essex, Louisa, and Albermarle, with brother Bullard. There have been 15 additions by immersion and one from the Baptists."

After some three weeks, they expect to attend a Co-operation meeting at South Weston, Va. In that region the laborers seem to be few, but the success indeed is encouraging, considering the opposition, which we regret the more as it seems to be on the part of many, sinning against light and knowledge.

Texas.—Bro. H. C. Barnes' favors of the 7th and 22d of July, impart to us some good news from Clarkesville and surrounding country. Many brethren have lately removed to that region and are endeavoring to organize churches.

Brother B. removed thither last spring, and does all that time will permit in the good cause, preaches on Lord's days, under circumstances not the most propitious, yet has had some success, having immersed three in his vicinity.

Brother H. Marshall, formerly of West Middletown, Pa., since of Kentucky, has lately visited Texas. Having had his acquaintance formerly, we are pleased to learn that he has been aiding the cause of Truth in the Far West.

If brother M. could consent to remain and mind the one thing, he would doubtless be useful both to himself and others.

Brother B. reports 4 additions by the labors of brother Marshall, as also the removal of much prejudice against the Truth.

Ohio.—Bro. N. A. Walker, of Holmes county, July 30, reports some four hundred brethren in his county, connected with some seven congregations, and three evangelists. And for the last two years the increase has been about 30 per cent. A neat commodious house of worship is now being built in Millersburg, the county seat.

Brother Dibble, of Canton, under date of August 3, gives us a cheering account of his late missionary visit to Indiana, Illinois and Kentucky.

Having reached Bruceville, Knox county, Indiana, he there commenced a meeting of 10 days, the immediate result of which was 36 additions to the church, 33 of which were by confession and immersion.

Thence he visited Xenia, Clay county, Illinois, where he commenced preaching on the 26th of July, and continued meeting 12 days. Twenty persons made the good confession and turned to the Lord. This was the first attempt to preach the ancient gospel to the citizens of Xenia. Besides these, 7 were reclaimed, 9 received by letter, one from the Baptists and two who had been immersed, from the Methodists, in all 39 accessions.

These were set in order by the appointment of brother J. W. Bradley elder, and brothers Hiram and A. Gibson, deacons.

Thence returned to Indiana, visited Vincennes, continued there five days and added 3 to the church. One by baptism and 2 by letter.

Thence revisited Bruceville and received one more confession, which being made, the individual was buried with the Lord in baptism.

After visiting New Albany, where he made a feew addresses, set out for Liberty, Casey county, Kentucky, where he arrived on the 23d of July, and continued meeting through some four days. Here six persons confessed the Lord and bowed to his authority. Thence left for home and arrived on the 29th, inst.

Mo.—Brother B. H. Smith, writing from Milton, August 5, says:—

"I held a meeting in Clarkesville, Pike county, assisted by brethren Haley, and Grandfield, which resulted in sixteen additions to the church. Brother Wiles closed a meeting at Painsville with fifteen additions. We (brother Haley and myself) have been laboring at this place for several days, and have had the pleasure of seeing fifteen introduced into the kingdom and patience of our Lord Jesus Christ. Brothers Grandfield and Haley came up nobly to the work, and are doing good service.

From this place we go to Trenton, (my home) from thence over on the Missouri river."

Brother J. J. Errett, writing from Clarkesville under date of July 31, says: —We have just closed a meeting at this place, and the adjoining town of Paynesville. The meeting here was conducted by brethren Smith, Grandfield and Haley, all students of Bethany College, and resultnd in 16 additions. At Paynesville, brother Wiles, also a student of Bethany, conducted the meeting, with 11 additions. We had at a previous meeting 5 others. On the first Lord's day in this mouth, we commenced a meeting in Middletown, brother T. Ford assisting; result 40 additions. Subsequently, brother Ford was with me on Indian creek, where 8 more were added, making in all within the past five weeks, 80 accessions. To the Lord be all the praise.

OBITUARY NOTICES.

Died in Perryville, Kentucky, on the 10th day of June, 1857, our venerable sister Fulkerson, consort of Major Abram Fulkerson, Senior, long known as sister Margaret Briscoe. She was in the constitution of the church at Perryville, and ever proved herself a zealous and devoted disciple of our blessed Lord and Saviour. Her house was the home of the wayfarer, whom she always cheered on his pilgrimage. This community will long feel its loss. Who will fill her place?

O Lord, remember Zion, and look upon us all!

She was in her 65th year. Born in King George county, Virginia, the 4th of September, 1792. The mother of ten children; eight of whom—with her aged companion—she left to mourn her departure. We truly sympathize with them, and pray that these afflictions may be sanctified to their eternal good.

Sister F. was for two months deprived of speech from paralysis, but we hope she is now praising the Lamb. "Blessed are the dead who die in the Lord: they rest from their labors, and their works do follow them."

Your brother in Christ,
E. A. Smith.

Can you not weep with those that weep? Can you not sympathize with me in this my sad affliction? My dear wife is gone. She departed this life on the night of the 28th June. while the clock was striking the hour of twelve! How significant! It is the midnight of my life! She has been my bosom companion and well tried friend for nineteen years and twenty-two days. When dark clouds gathered thick over my path, she was ever present to comfort and encourage me. If friends were few and prospects dark, she bid me be the stronger! But she is gone, and gone, I trust, to that world where affliction never comes. She was a great sufferer. For twelve months previous to her death she never knew the enjoyment of good health. Her little infant daughter, Rosa Antoinette, five weeks old, died on the 6th of June, the very day of our nuptials in 1838, and on the 30th of the same month we laid her by her infant's side in the cold, cold grave. My ever dear brother, I have been deeply afflicted. Eight of my immediate family now sleep in the dust. Pray for me. My soul is exceedingly sorrowful. But there is one great consolation, which is, I hope to meet them all in heaven? The Lord grant it, is my living and dying prayer. Yours in deep affliction, John T. Walsh.

Departed this life at the Beiling Springs, Barnwell District, South Carolina, on the 14th June, 1857. Mrs. Almedia Ann Cater, wife of brother John J. Cater, and daughter of Major W. Peyton.

Our sister was in her 30th year, and has left behind a large family of nine little children, a devoted husband, and a numerous circle of relatives and friends to mourn their loss.

For about 4 months prior to her death she suffered much. Having expressed a hope well founded upon the promises of the Savior, she quietly fell asleep in Jesus. J S H

Died of Consumption, at the residence of her husband, brother P. Benjamin White, near Garrittsburg, Christian county, Kentucky, in March last, sister Kitty White, about 34 years of age. She was aware of her approaching end, and entirely resigned to death, retaining her senses to the last, calling upon her mother, brother, and all the family to meet her in heaven. We had been long and well acquainted with sister White, and knew her to be a zealous, intelligent, and consistent disciple of the Lord; a kind, affectionate, devoted wife and mother; and a friend and sister indeed, faithful in the discharge of all her duties in the various relations of life. Sister White was a member of the Baptist church for several years, but being a lover of divine truth, and determined to follow wherever that might lead, she united with the disciples of Christ, and at the time of her death was a member of the congregation at Lafayette, Christian county, Ky. JOHN R. HOWARD.

Died in Bath, Summit county, Ohio, on the 4th of July, 1857, our much esteemed sister Belinda Duryer, in the 28d year of her age, leaving a kind husband, an affectionate mother and sister, along with all the church of which she was a member, to mourn her early death. The deceased was the daughter of our brother Alexander Martin, whose death was caused by the falling of a tree two years ago this month. But we trust our loss is their gain, and we have committed their bodies to the grave to await the coming of him who saved them from their sins to raise them from the dead and to crown them with glory, honor and immortality.

"Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal." P. GREEN.

Departed this life on the 1st of April, 1857, at his residence in Madison co., Kentucky, brother Michael Faris, Senior, in the 69th year of his age.

His parents having emigrated from Virginia at an early date he was among the first male children born on Silver Creek, near where he resided to the day of his death, and where, also, by a just, honorable and upright course of dealing with all, he won a reputation among his neighbors, his fellow citizens and all with whom he had intercourse through life, rarely if ever equalled. He was an amiable gentleman, a devoted friend and lover of his country, which he demonstrated by his willingness to endure the hardships and fatigue of a campaign in the late war with Great Britain, and was one of those gallant soldiers that were taken prisoner at Fort Meigs. But best of all, brother Faris was a christian, having been a member of the christian church for a number of years. To form a just estimate of brother Faris is no easy task, neither his talents nor his virtues were of the showy kind. This was the rare merit to be eminent in the discharge of all the duties of private, social and domestic life to God and to man; it is this which makes the remembrance of him so painfully pleasing. The memory of his dignified and respectful demeanor; his gentleness and urbanity of manners; these were marked traits in his character. He left an affectionate and christian companion, several affectionate and doting children, with a large circle of friends and brethren in Christ to mourn his loss. But they sorrow not as those that have no hope.

He manifested during his illness the most perfect composure and resignation to the Divine will.

Truly we think it may be said of him, he lived the life, and died the death of the righteous.

Whilst we sympathize with his bereaved family, we pray that they may sorrow not as others who have no hope—that the terrors of separation may be abated by the strong and brilliant hope of meeting beyond the grave, to part no more.

He rests from the toils of a long pilgrimage on earth, in the old family burying ground but a few hundred yards from where he was born.

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore. W. B. S.

Sister Sarah W. Burns, wife of brother A. Burns long and extensively known in Central and Northern Ohio in the evangelical field, fell asleep in Jesus on the morning of Friday, 18th inst, and left a stricken and sorrowing husband and seven children to mourn their irreparable loss, together with a large circle of relatives, among whom is her aged mother, who has laid her entire family in the grave except one daughter.

"But they mourn not as those that have no hope."

Sister Burns united shortly after her marriage, which occurred March 1835, with the Baptists, but with her husband she soon became dissatisfied, and shortly after her husband and she united with the Disciples, in whose fellowship she still remained until her death.

She was the eldest daughter of the late E' E Williams, was born in Richland county, Ohio, July 18, 1819, and was consequently just 38 years old.

As a daughter she was most affectionate and kind, as a wife she was ever constant and faithful, as a mother she was most affectionate, as a friend she was constant and true, as a Christian she wes benevolent and mild, but her chief excellence was in the bosom of her family, where her excellence and goodness were never surpassed and seldom equaled.

May the consolations of His grace who tempers the wind to the shorn lamb, comfort the sad and bereft in their great sorrow. "For earth has no sorrows that Heaven cannot cure."

Mrs. Bettie F. Coffey departed this life in Camden Point, Missouri, on the 6th of April, 1857. Bettie F. James, (her maiden name) was born in Mercer county, Kentucky, November 6th, 1832. Losing her mother during her infancy, she was adopted and educated by her aunt, now Mrs Anthony Minter, of Platte county, Mo. From a child she was piously inclined, and at the early age of ten became a member of the Christian church, from whose faith she never departed.

She was married to brother Dr. E. M'D. Coffey, in Platte county, Missouri, June 28, 1854, who is now left to mourn the loss of a faithful Christian wife.

About 18 months previous to her death, sister Coffey was attacked with Pulmonary Consumption.

It was the privilege of the writer to be with her frequently for several months prior to her death.

Her confidence in the Savior seemed to increase as she approached the dark and lonesome valley, and she was enabled to contemplate the long sleep in the grave with great tranquility.

She died as only the Christian can die, with a full assurance that she had a habitation with God, a house not made with hands, eternal in the heavens.

S. R. W.

☞ Several Obituary Notices we have been compelled to lay over till next month.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VII.] BETHANY, VA., *OCTOBER*, 1857. [No. XIX.

SPIRITUAL INFLUENCE.—*No. 1.*

EVERY Christian age hitherto has had its special conflicts, agitations and discussions in philosophy, politics, and religion. The last most engrossing, exciting, and acrimonious, because it involves more of the destiny, the happiness or the misery of man than any other theme submitted to the human understanding. There is, indeed, an eternal antagonism between light and darkness—truth and error—good and evil, and it must continue until the curtain falls on the stage of time or until the offspring of Eve shall have crushed the serpent's head. The enmity displayed in the seduction of our common mother by a fallen Seraph, continues as rife as ever, and will continue with unabated malignity to war against the true dignity, honor, and happiness of man until the present drama on this theatre shall have closed in crushing the serpent's head.

It has been the policy of this antagonist, ever since his personal rencounter with the hero of man's redemption, to vitiate the taste of man for angel's food, or, if possible, to poison the very stream of life which issues from the very throne of God and the Lamb. Hence his temptations addressed to the Messiah, in person, while as a prophet sent from God he was opening to his contemporaries the secrets of his great errand to this our sin-polluted earth, in behalf of the rescue of man. Hence his instigation of the murder of the Lord our Redeemer. Hence the fiery persecutions carried on during the despotism of Pagan Rome—hence the discords of Protestantism, and hence the empty and deceitful philosophies so rife at the present hour in all

the distractions and antagonisms of conflicting sects and belligerent parties.

Of these devices none are more insinuating than spiritual mysticisms, and speculative orthodoxies that minister to the pride of fallen reason, and keep in perpetual conflict the advocates of these sectarian orthodoxies, the mere dogmata of the prominent guides of public opinion. We have two perennial fountains of antipathies and sympathies whence issue all the commotions and strifes, agitations and enmities of sectarian christendom, and which paralize all its efforts to war against paganism and mahometanism—these giant enormities whose sable sceptres are extended over a slumbering world, "dead in trespasses and in sins." These are all comprehended in church *philosophies* and church *policies*. properly so called. We may talk and write to doomsday, on church orthodoxies and heterodoxies, and fight over and over, again and again, the old battles; of the *five points*—of Popery and Prelacy—of Presbytry and Independency—of my abstractions and your abstractions, of our secretions and concretions, and die with our armour on in the last ditch, and leave both the church and the world in no respect better, holier, or happier, than we found it. These are stern realities and no vague idealities. What, then, is to be done? Something or nothing! Live without hope and die in despair!! Do not all the promises and prophecies of Holy Writ warrant an effort to unfurl the ancient banner—unsheath the sword of the Spirit—fight the good fight of faith, and lay hold on eternal life!!

What say the Christian Oracles? The answer to this question is all that we *would* propose, all that we *could*, all that we *dare* propose, against all theories, speculations and philosophies of uninspired man. Let us for a moment analize their teachings.

We find in the Greek Testament the word διδαχὴ *didachee*, *thirty* times. *With a single exception it is always found in the singular number*, and with one exception, represented by the word *doctrine*. When once in the plural number it is associated with the word *demons*.—Christ has but one *doctrine*,—demons a plurality of *doctrines*.

But we have another word διδασκαλια—didaskalia *twenty-one* times. It is also found in the plural *four* times—but, never in the plural applied to Christian doctrine—but the *doctrines* of men and of *demons! Christian doctrine* is, *without an exception*, always singular—and is neither more nor less than *Christian teaching*—or that which is taught by the Holy Spirit. Sects and parties, one and all, have their *doctrines* and their *teachings*, *but the church that Christ founded had but one doctrine and one teaching*. This is a startling and momentous, as well as a most suggestive fact.

Be it, therefore, emphatically noted that *there is but one Christian*

doctrine—and many Demon doctrines. One Christian teaching and many *philosophic, speculative, and schismatic* teachings. Of these we shall take some notices in due time. We have an appetite for philosophy *falsely so called*, more or less rabid, *in the inverse ratio of our faith. The more faith the less philosophy. The more philosophy the less faith, so far as Christianity or the Christian religion is concerned*, has long since been abundantly and lamentably developed and demonstrated to the entire satisfaction of every well balanced and inquisitive mind. Young men, with few exceptions, especially those whom we regard, and those who regard themselves, peculiarly rational and highly gifted, are especially fond of philosophy. With the great Roman Orator, they exclaim, "*O philosophia dux vitæ, mater omnium bonarum artium.*" Yes! Marcus Tullius Cicero. To you, *without the Bible, without the gospel*, your Roman philosophy was, indeed, your guide of life! But your most logical conclusion on your own philosophy was a *slippery perhaps, perchance, my soul is immortal!!* And as for your body it was merely a banquet for worms! No resurrection—no rational hope of immortality! No "day spring from on high." No "sun of righteousness," with its healing rays ever gilded the canopy of your horizon, or warmed your heart with gratitude to God!

They are *philosophists* and not philosophers who would seek to teach Christ or preach his gospel with Plato, Locke, or Cousin in their heads or hearts, and expound regeneration, spiritual influence, remission of sins, and the consolations and inspirations of the Holy Spirit according to the reasonings and speculations of such uninspired guides.

We have two schools in our modern christendom the poles apart—the Materialists and the Spiritualists, as much opposed to the Bible as they are to one another. And what have we to do with them? Preach to them, teach them, debate with them, *formally as such?* Not at all. We are to *preach* and *teach* Jesus Christ. We may not be understood in our acceptation of the word *spiritualists.* We do not mean a party of fanatics usually called *spiritualists*, who consult the spirits of dead men around shuffling tables and by "peeping and mut tering" to ghosts and fallen angels, seek after forbidden knowledge—through *omnipresent demons!* We have a more respectable class of spiritualists who dwell on metaphysical theories of spiritual influences. Who are ever and anon seeking by pen and tongue to convert sinners by a *theory* of *abstract* influences, of contact and impact, upon the naked incarnate spirit of man. A new species of super-oxygenated Calvinism. Not the genuine and pure Calvinism of the great Genevan reformer who, at times at least, taught that the Holy

Spirit employed the word spoken and written by plenary inspiration, to enlighten, convert, and sanctify fallen humanity. It did not, however, occur to him that regeneration, and generation were uniformly the result of instrumentalities,—that "*where no vision is the people perish*,"—that "there is not another name given under the whole heavens, amongst mankind by which any man can be saved but that of *the Lord Jesus Christ*." It does not say that of the Father, nor that of the Holy Spirit—but that of the Son—*our Lord* and *Saviour* Jesus Christ. The commission given by the author and founder of the Christian Institution is in purport—Go into all the world, and preach the gospel—not the Father nor the Spirit, but the Lord Jesus —the Christ. Hence in all the apostolic preachings reported in the Acts of the Apostles, there is not an allusion to a *previous work of the Holy Spirit* upon the naked soul, or spirit, or conscience of man by any impact or impression of the Holy Spirit. He was, indeed, appealed to as a *witness bearing testimony* to the auditors of the glad tidings of great joy unto all people by the miracles with which the labors of the primitive preachers were accompanied. So that no man could call Jesus *Lord*, but by the Holy Spirit's attestations of their testimony; which, indeed, he gloriously manifested to Jew and Gentile, on the annunciation of the glad tidings of great joy to all people—when presented to them, not before nor after, but *when*, at the time, of the annunciation of *who* Jesus was and of what he had done.

All true converts received the spirit of adoption and as new born babes desired the pure milk of the word; and like them are soon enabled to say *Abba*—Father. Which *Abba* is the first articulation of every child born, in all the languages of the green earth; and is, therefore, poetically and truthfully the first oracle of a new born babe, in its first attempt to utter sounds expressive of its wants or of its feelings. A physical *impact* of spirit upon spirit, or of *contact* of one spirit with another spirit, is extra-metaphysical and as unphilosophic as any other phantom, in the categories of Aristotle, Socrates, or Plato. The communication of a new idea to a human mind without some symbol no living man has ever been able to demonstrate. But we enter not upon the discussion of such metaphysical speculations.—We have no use for them.

We are authoritatively commanded and admonished to preach *the Word, to announce the Gospel* to every human being to whom we may have access, but never taught by precept or example to preach metaphysical or speculative regeneration as a means of conversion. Direct me to a speech made by any one of the Apostles under Christ's commission that ever preached any abstraction upon regeneration.—*The word is not once used---not once found in the four gospels, nor in*

the Acts of the Apostles, except once in Matthew xix : 28, and then used with regard to *the resurrection;* and never found in the New Testament epistles in reference to any work of the Spirit of God upon the spirit of any man!! Our Lord himself in a private interview with Nicodemus, taught him in a bold figure that he must be born from above—of *water* and of spirit—indeed, that every man must *be born of water and of the Spirit* before he can enter into his kingdom. These are not to be separated by any man who will do honor to the great teacher sent from God. It is the Spirit of God that *quickens*—and hence *the word* which is the garb—the clothing of the Spirit is to be preached to every man under heaven in order to his spiritual illumination, conversion, and regeneration.

And here let us for a moment, and with great brevity, scan the apostolic teachings on the whole subject of Spiritual influence.

We have in the Christian Bible, not in the Jewish Bible, a development of Jehovah in *three impersonations,—The Father, the Word and the Holy Spirit or Guest.* These are, in the full orbed majesty and grandeur of JEHOVAH ELOHIM, in special reference to human salvation. JEHOVAH ELOHIM IS ONE JEHOVAH.

In the Hebrew Bible we have the awful name JEHOVAH but *nine* times. It is not found in the New Testament. We have Jehovah, *Jehovah Jrieh the name of a place. Jehovah Nissi*, tha name of an Altar, *Jehovah Shalom*, the name of an Altar, *Jehovah Shammah*, the name of a city, and *Jehovah Tsidkenu*, the Lord our righteousness, or Jehovah our righteousness.

In the New Testament, Acts iv : 36, we have *Joses, Joshua* called *Jehoshua*, and *Oshea.* But many manuscripts read this differently—Joses, Joseph, &c. But the great majority of Jewish and Christian Rabbis, regard Jesus, as tantamount to Joshua, and analytically find in this all that is comprehended in Jehovah Tsidkenu—*The Lord our righteousness*, and, therefore, the Lord our peace.

It suffices to our present purpose that in our baptism we are immersed into three names of Jehovah—the name of the Father, of the Son, and the name of the Holy Spirit. There was, in the rescue of man, a need in the Divine wisdom of the three personal manifestations of Jehovah, consummated in the personality of the Father, the Son, or Word incarnate, and in the Holy Spirit. Each of these three mysterious and sublime names has its own specific value developed—as far as we can apprehend it—in the Scriptures of the New Institution;—God the Father, so loved the world as to send Jehovah or Jesus our righteousness. Jesus so loved the world as to give himself a ransom for it, and Jehovah the Holy Spirit so loved the church as to dwell in it, to make it an habitation of God, and to plead for its pros-

perity and perfection in righteousness, and real or true happinsss—not adumbrative as in the tabernacle or temple—but positive, real and personal.

In the preaching of the Gospel we proclaim the *Love* of the Father, the *grace* of the Son, and the *sanctification* and *consolation* of the Holy Spirit. Hence we pray *to* the Father *through* the Lord Jesus and *by* the Holy Spirit, in and through his breathings in us.—We don't preach the gospel of the Spirit—the gospel of the Father, but the gospel of the Lord Jesus Christ, who has become the Lord—Jehovah *our righteousness*, in whom dwells all the fulness of the Godhead body. We preach no abstract Spirit—no abstract Son, no abstract Father. We have no human philosophy of spiritual operations in us, or spiritual operations by us, or spiritual operations for us. We preach the gospel not of the Father nor of the Holy Spirit, but the gospel of our Lord Jesus Christ.

We are informed from a very high source that the Holy Spirit is *promised only to them that believe.* We have no oracle that he is first given to the world to convert it—and then a *second* time to the converted, to comfort them, and then a third time to sanctify them. Such philosophies are of the earth and are earthy. And those who preach such philosophies are not to be patronized and fostered by the Christian church. The Christian ministry is to preach Christ to the world, and to pray for the spirit to sanctify and comfort them that believe in and obey the Lord Jesus. The Word alone, the Spirit alone, faith alone, repentance alone—and good works alone, are of mystic Babylon and not of Christ. We have seen some very strange indications of a philosophy, falsely so called, to which, if they are continued we shall pay a more special attention. We have nothing to learn or to teach on these premises, that is not taught us, and taught by us, in harmony with the whole area of God's own inspiration, as developed in the holy apostolic records, A word to the wise is as good as a volume to a simpleton. A. C.

FAITH *versus* PHILOSOPHY.—*No. VII.*

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Colossians.

If human philosophy has in some respects delayed the progress of the present reformation, we need not wonder that the philosophy of some of our friends should have delayed our progress in these essays:

We have been obliged to pause in order to correct the misconceptions of some who have had neither the prudence to examine what we have already said, nor the patience to allow to us a full exposition of our subject. It is, perhaps, however, just as well that we have been thus led to dwell more particularly upon the relations which Faith sustains to philosophy, as there are really no questions of more permanent and practical importance than those involved in this discussion.

This is certainly to us a most legitimate subject. It is not only a *Scriptural* subject, but it is the very purpose—the original and most praiseworthy purpose of this religious reformation to set up faith against human philosophy in religion, and to establish the claims of Holy Scripture as the sole standard of faith. By human philosophy in religion we simply mean, as we have formerly clearly explained, the admixture of human opinions, theories, or speculations with the simple gospel or revealed truth of the Bible. In the "Declaration and Address," written by our venerated and departed Father Campbell, and published in 1809, it is expressly stated to be the purpose of this religious movement, then in its inception, "to promote simple evangelical Christianity, free from all mixture of human opinions and inventions of men," or what we briefly designate as human philosophy. It is declared to be its most desirable object to lead the "professing subject" of religion "to learn everything respecting his faith and duty, at the mouth of God, without any reference to human authority—to the judgment and opinions of men." This regard to the Divine teaching "would," it is further declared, "at once free the great majority of professing Christians from that perplexing uncertainty and implicit faith to which so many of them are unhappily subjected by the interposition of human definitions and opinions between them and the Bible, many of which are erroneous, and also many of which they are unable to understand so as to determine certainly whether they be just and Scriptural, or not. By such an exhibition, [viz, that of the simple Scripture as proposed,] would professed Christians be delivered not only from these perplexing and dangerous evils, (their faith by this means no longer standing in the wisdom of men but in the power of God: not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth,) but they would also become better acquainted with the Scriptures of truth—with that all important Word which shall judge them at the last day; and at the same time would come to possess a much more ample and enlarged view of the alone sufficiency and perfection of the Scriptures themselves." The revered author in another place, says, "Our desire for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority or as having

any place in the church of God, we might forever cease from further contention about such things; returning to, and holding fast by, the original standard: taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the Word for our salvation." "To all those then," he says further, "that are disposed to see and think for themselves, to form their judgment by the Divine Word itself, and not by any human explication of it—humbly relying upon and looking for the promised assistance of Divine teaching; and not barely trusting to their own understanding—to all such do we gladly commit our cause."

The reader will now clearly perceive how pertinent and legitimate it is, in view of the original purposes of this reformatory movement, that we should oppose faith to human philosophy in religion, and how proper it is that we should sedulously guard against the admixture of any human theories or speculations with the precious Divine truths which have been developed during its progress.

But the antagonism between faith and philosophy is distinctly asserted in the apostolic epistles, and we are, therefore, justified in maintaining it, not only upon our own avowed principles as shown above, but upon the authority of the Word of God itself. How often does Paul oppose the faith or "the wisdom of God" to the "wisdom of men." How emphatically does he declare that "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe!" How truly does he assert that none of the "princes of this world," however they might be skilled in all the learning of the age, knew that Divine wisdom then revealed in the Gospel, and how earnestly does he preach and teach Christ as the wisdom and power of God!

Objection has been, however incidentally offered to the *title* of my essays, because the word philosophy is not qualified. As well might Paul's language be objected to when he says without qualification that "the world by wisdom knew not God." And as well might the objector proceed to misrepresent him as setting the preaching of the Gospel in direct opposition to *all* truth and wisdom both human and divine, as thus to misrepresent me. No one reasonably expects to find either an essay or a volume in its title merely, for a title is often fanciful and still oftener indefinite from its appropriate brevity. Because we have the announcement of the case in court, of "Clayton *versus* Smith," is it to be taken for granted that every one in the world of the name of Smith is to be a defendant? When we make proper examination we shall find that in the body of the indictment a particular Smith is meant and named, and we shall find further that the

charge against him is not that of being a universal evil doer, but that in a particular case he did unlawfully enter and establish himself upon another man's premises, and hence a writ of ejectment is demanded against him. Just so it is in the present case. Faith is *versus* philosophy, but not *versus all* philosophy, nor even *versus* any particular philosophy *in all respects*, but against it only in so far as it is an intruder upon premises where it has no right to be. If there be an opposition or an antagonism between Faith and *any sort* of Philosophy *in any sense* whatever, this is quite sufficient to justify what I must continue to regard as a very fortunate and appropriate title to my essays—to wit, "Faith *versus* Philosophy. After all, however, a mere title is a small matter, and people are at liberty to amend it to please their fancy. For my part, I am happy to find, that the only objection worthy of notice, which has been raised, is to the *title* of my essays, since from this, it may reasonably be inferred that to the positions taken *in the essays themselves* there can be no valid objection offered. The reader will remark that I have in them no where propounded any human philosophy for his acceptance, but that my appeal has in all cases been directly to the express language of Holy Scripture.

I affirm it as my deliberate conviction that the mixing up of human philosophy with the Gospel is one of the greatest obstacles in the world to the spread of the truth, to Christian union, and to Christian progress. It spoils Christians. It spoils Christianity. It perverts the simplicity of truth; it arrests spiritual improvement; it converts humility into pride, and charity into bigotry and intolerant opinionism.—What are all the creeds and platforms of the various sects against which we have been contending for so many years, but so many systems of opinions blended with more or less religious truth? What is Calvinism, what Arminianism—but ingenious systems of religious philosophy which are really proposed as substitutes for the Christian faith. What is our Reformation but a plea for the simple Christian faith? and obedience, in opposition to the claims of these systems—in fact, the case of Faith *vs.* Philosophy? Can we, then, too diligently guard against so fatal an error as the insidious introduction of any of the principles of human philosophy into the teachings of this religious movement, which was expressly intended to call men away from these speculations to the pure Word of God? And should any real friend of the present reformation object to have its teachings and methods of procedure subjected to a candid scrutiny to see if there be any departure from the original principles? Is the mystical philosophy which obtains so extensively among the modern religious parties to be continually a theme of censure, while the sensualistic phi-

losophy is to be quietly suffered to establish itself amongst us as a part of our religious teaching? Shall we arraign the sects for introducing philosophy into religion and in the course of the controversy silently adopt a latent scheme of philosophy, the opposite, indeed, of theirs, but not on that account a whit less fatal to truth and union? However unpleasant the task, I, for one, at least, must protest against such a departure from our own principles and from the simplicity of the gospel, on the part of any individual or number of individuals who have enrolled themselves amongst us. And I shall be most happy if this discussion be the means of arousing any who are "at ease in Zion," who have "settled upon their lees," and subsided into an apathetic stupor under the benumbing influences of a vain and deceitful philosophy, which leads men to content themselves with the mere elements and forms of religion and to oppose themselves to all spiritual progress or growth in grace and knowledge. May each one of them hearken to the apostolic warning, "Awake, thou that sleepest and rise from the dead, that Christ may give thee light."

For my own part I avow an unwavering attachment to the principles of this reformatory movement. Of this my present effort to remove some of the obstacles which impede its progress may be regarded as a proof. If it has paused for a time, or has not yet succeeded in accomplishing fully its original design, it by no means follows from this that it is a failure. *It is a failure with those only who imagine it to be complete.* To those who comprehend it aright, it is a *great success.* Never before since Christianity was first corrupted, have so many of the perversions of the gospel and its institutions been, within so short a period, detected and exposed. Never before since the apostacy, has so much of Christianity been restored, in its original purity, as in this present effort. Where shall we find in any party, now existing, or in any reported in ecclesiastical history, such a return from creeds and traditions to the pure Word of God? Where have we elsewhere the practical restoration of the ordinance of baptism to its primitive character and design as the assurance of pardon to the penitent believer? And above all, in what denomination do we find the Messiahship of Jesus recognized as the true element of the Christian faith—as the rock on which our Saviour builds his church and as the bond of Christian fraternity and regard? Compared with the noble principles and truths which have been already developed, how insignificant appear the petty policies, the human expedients and the narrow bigotries of even the most liberal of the religious parties? How rapidly do these principles diffuse themselves amongst them and how prophetic is the consciousness which we feel that their most strenuous efforts to maintain themselves against the influence of the truths

we teach will prove abortive? Let us then thank God and take courage! Great things have been accomplished. The reformation, so far as it has advanced, has proved to be a most successful effort. Let us cherish its principles as the only means of reconstructing and regenerating religious society, and of "restoring pure primitive apostolic Christianity in letter and spirit, in principle and practice." Let us strive to correct all aberrations from the true path to this most desirable object, and seek to remove all obstacles to successful progress. We may rest assured that no partial advance will be sufficient; no partial preaching of the gospel will accomplish God's work. It will not do to stop with baptism for remission of sins and leave the convert deprived by false philosophy of all true faith in the actual indwelling of the Holy Spirit, the impartation of which is the great end of the gospel ministration, and which is the true source of spiritual life and power, both in the individual Christian and in the church itself. The wants of the human soul must be satisfied. The Gospel of Christ preached and received in its FULNESS and its purity, is fully adequate to supply all its wants, and to sustain it gloriously amidst the conflicts of life. Let us then see to it that the whole gospel is preached to sinners—that the whole truth is believed by saints, and that no empty philosophy be allowed to foster a latent scepticism which robs prayer of its efficacy and renders the great and precious promises of the gospel nugatory and vain. R. R.

PRAYER.—*No. I.*

Prayer is the spontaneous utterance of every grateful and pious heart. It flows from a sense of our dependence on God for blessings internal, as well as for things eternal. Any man who looks into the deep recesses of his own nature, will see and feel that there are there wants which he has no power to supply. He may not fully comprehend what these wants are; whence they are; and what will satisfy them. But this very uncertainty, if he knows the Father and Jesus Christ whom he has sent, will only prompt him to exclaim with a more profound and realizing sense of his own dependence, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

This feeling of dependence is very greatly strengthened by a survey of our relations to the universe. Not only our happiness, but our very existence is suspended on a thousand objective realities, over which we have no control. Without the heat, and light, and other genial influences of the Sun, we would all very soon perish.—But what mortal can guide the chariot of the king of Day? What sage or potentate can hasten the rising splendors of his coming, or stay for a moment the waning glories of his departure? Job once exulted in his own greatness and wisdom; but when interrogated on the laws, the operations, the ordinances, and the dependencies of nature, he was dumb. When asked, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the Earth? Canst thou lift up thy voice to the clouds that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?" —to all such questions, he could only say, "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no farther."

The study of nature, therefore, as well as the study of Divine Revelation, causes us to feel our dependence on something beyond ourselves for life and happiness. And hence it is just as natural to pray as it is to sigh, or as it is to moan. The very atheist is often heard to utter exclamations which indicate the wants of his soul; the weakness of his nature; his longing after something which he has never been able to realize; and his dependence on that God whom he has proudly and theoretically discarded.

But to whom shall we pray? for what shall we pray? and how shall we pray? These are questions of paramount interest to every humble penitent who feels his need of help from some superior power; but they are questions to which the book of nature gives no satisfactory answer. "The world by wisdom knew not God," said the greatest of all the apostles. And a greater than he has said, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

To look up through nature to nature s God; to prove that the visible creation is but an index of the infinite power, and wisdom, and goodness of Jehovah; that it is, in fact, but the medium through which God pours out on all mankind, the oceans of his love, and the rich streams of his benevolence, seems to have been a problem entirely

too profound for the unassisted powers of man's erring reason. The proximate causes of life and happiness were more easily seen and comprehended. The Sun diffused its light and heat upon the world, and therefore it was deified. The Nile poured its flood of annual blessings upon Egypt, and hence it too became an object of worship. This principle of deification was extended until, in some countries, the gods became almost as numerous as the objects of nature. At one time the Greeks worshipped thirty thousand legalized divinities; and the Hindoos, adored three hundred and thirty three millions.

It is true, that the idea of Jehovah's existence, first communicated to Adam in Paradise, and afterwards transmitted, by tradition, to his posterity, was never wholly forgotten. The ancient philosophers often spoke familiarly of the Supreme God. But they did not generally regard him as a proper object of worship. They supposed that he was too far above them to feel any concern for their welfare.

How strongly does this contrast with the doctrine of Divine Revelation! We are there taught that God sits upon a throne of mercy. That he has opened up a new and living way through which all men may come to him, and find grace to help in every time of need. Nay more, we there learn not only that this is our privilege, but that Jehovah, the Almighty Maker, Preserver, and Upholder of this vast universe, condescends even to entreat us to come to him; and in the name of his own dear Son, whom he has set forth as a propitiation for our sins, to ask any and everything that can, in any way contribute to our real enjoyment, with the assurance that whatever we ask in faith, will be certainly granted. "Ask," says he, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh, findeth: and to him that knocketh, it shall be opened. For what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is Heaven, give good things to them that ask him."—"Come now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though be red like crimson, they shall be as wool." "If," says John, "we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Is it not strange then—passing strange, that all men do not pray? that they do not pray always? that they do not pray without ceasing? that they do not in everything give thanks, knowing that this is good, and acceptible unto God? If an audience even infinitely less gra-

cious than this, were offered to the whole world by the Autocrat of all the Russians, how soon would the Court of St. Petersburgh be thronged with humble suppliants from the remotest parts of the Earth! Why then do not all men press to the mercy seat of the King of kings and the Lord of lords? Why do they not participate in an honor, than which there is none greater enjoyed even by Gabriel who stands in the presence of God? Surely there is nothing more reasonable than that fallen, sinful, perishing mortals should worship, serve, and adore their Creator, Preserver, and Redeemer.

But it may be asked what is the use of prayer? All must admit, that it is a most reasonable service; but in this utilitarian age, it is also a matter of the first importance to illustrate its great practical value. And to do this properly, we must consider the different kinds of prayer: or at least the prayer of the closet; of the family; and of the public congregation. Each of these has its peculiar advantages, as we will endeavor to show. But for the present we will only add in the words of the pious Montgomery,

"Prayer is the Christian's vital breath,
The Christian's native air,
His watch-word at the gates of death,
He enters Heaven by prayer.
Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold he prays!
The saints in prayer appear as one,
In word, in deed, in mind,
When with the Father and the Son,
Their fellowship they find.
Nor prayer is made on Earth alone,
The Holy Spirit pleads,
And Jesus on the eternal throne
For sinners intercedes.
O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

R. M.

Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.

The sting of death is sin, and the strength of sin is the law.

GOD'S PART OF THE WORK.

It is a little remarkable that much of the controversy that now agitates the Christian world, is about God's part of the work in human redemption, and especially as to the mode by which he does it.—Some persons, it is true, do not admit of any co-operation in this matter. They cannot consent that man and God, are, in any sense, co-workers together, though there is express Scriptural authority for the fact.* Of this class there are two parties,—the one ascribing everything to God; the other devolving everything upon man. The one, makes man a simple machine, moving only under the divine influence, without freedom of self-determining energy of any kind, and yet responsible for his actions. The absolute sovereignty of God is regarded as a satisfactory justification against every knotty and restless question of the reason, and, in worse than idiot impotency, we are asked to sit down and *wait till our time shall come*, if, perchance, we may be found among the elect at all! In perfect harmony with this *mechanical theory*, the Spirit of God is introduced as a sort of mechanical force, an etherealized steam power to overcome the moral inertness of our souls, and by impulse of impact set them a whirling in the predestinal and changeless orbits of a sovereign grace. Man has no part to perform in this wonderful transformation, but sits as the passive clay in the hands of the potter. The work is all of God, unconditional and without justification, save upon the ground of the absolute and sovereign power of the worker. This is not the philosophic Calvinism of Geneva, but the stupid dogmatism of modern fatalists. It nullifies the law of God, it stultifies the wisdom of God:—It mocks the reason of man and paralizes the springs of human hope. It lays its icy finger upon the aspiring powers of the soul, and chills the glowing warmth with which it burns under the hopeful words of Christ. It presses back with a heavy hand the anxious heart, who, when listening to the call to *come*, rises to go, and binds as with a new chain, the convicted sinner struggling to be free. O, we thank thee blessed Saviour, that it is not thus, thou hast declared liberty to the captive! In breaking the fetters in which sin had bound us, and calling upon us to come forth from our Slavery, thou didst not paralize our powers to obey the glad summons, nor mock us with a promised joy beyond our reach. The fruit of the tree

* We then, as workers together *with him*, beseech you also that ye receive not the grace of God in vain.

of life is not handed down to tantalize us, but that we may stretch forth our hands, pluck, eat and live forever.

An equally impious extreme denies all divine agency in man's salvation, save what is chronologically past. God is not *now*,—at the time and during the process of the work, in any sense of the present agency, at all concerned or operative in the new birth. Man is both the subject and the cause of the new creation. He quickens his own heart, and nurses and developes it through the whole process of regeneration, with no concurring agency from God. He is, at once, his own spiritual father, mother, and child—and thus self-originated, he goes forth the sole and unaided architect of his own fortune, and climbs onward and upward to the rest of the perfect. True he is furnished with a verbal directory, telling him the way, but with this no aid is given strengthening him to follow it. He must walk alone and in his own strength, amid its perils and over its wearisome, heights and experiencing nothing, but the triumphs of his own power, and enjoying nothing but the self-gratulation of his self-saving victories, and hoping for nothing save the ultimate attainment of the promised reward, as meet achievement of his own meritorious struggles, he must *work out* as a glorious and mighty hero, unaided and alone, *his own salvation!*

We trust there are but very few who hold, even spiritually, this impious and godless theory of human deliverance. Sure we are, that no one can practically walk by it, and be a Christian at all. His heart is not, cannot he in any vital union with Christ. As well might we expect a branch to furnish the juices of its own growth, or a stream to feed its own fountains, as that a Christian can live and grow in all spiritual graces, without constant and perpetual union with Christ, the everflowing fountain opened in the house of David for sin and uncleanness, in whom dwelleth all the goodness of the Godhead bodily, and in whom alone, as the head of all principality and power, we are complete.* Of such it must be truly said, that being puffed up by their fleshly mind they do not hold the Head, from whom the whole body, by the joints which bind it, draws full supplies for all its needs, and is knit together, and increases in godly growth.†

We know of no one thought more prominent and vital in the Christian scheme than this of actual, real, abiding living union with Christ and his people. The writings of the Apostles abound with the overflowings of their faith in and experience of this ever-present and sustaining power. They describe it as *Christ being in us*, and as *our being in Christ;* John the beloved Apostle, speaks of it as a matter

* Col. ii: 9–10. † Col. ii: 18–19, and Eph. iv: 15–16.

of *knowledge;* "Hereby we know that he abideth in us, by the Spirit which he hath given us;" and again, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.* Our Saviour himself says, "at that day ye shall know that I am in my Father, and ye in me, and I in you."†

It is illustrated by a *vine and its branches;* by a *foundation and the building resting upon it;* by *a body and its members;* and with great force and beauty by the mysterious union and oneness of *husband and wife.*

Its beneficial results include all the peculiar privileges and blessings of the Christian,—for without Christ we are nothing. It is because we are in him that his righteousness is imparted to us,—Phil. iii: 9; that we are made free from condemnation, Rom. viii: 1; that we are delivered from the dominion of sin, John iii: 6; that we are created anew, 2 Cor. v: 17; that the Holy Spirit dwelleth in us, Rom. viii: 10; that our prayers are answered, Jno. xv: 7; and that we shall have confidence at his coming, 1 John, ii: 28; and surely the man who lacketh all these things, not being in Christ, not holding the Head, is no Christian. False teachers are all such, who would beguile us of our reward ond keep us still subject to ordinances. Well might the Apostle, filled with the sublime contemplation of this glorious union exclaim, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and heighth; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.†

But whilst this is so manifestly a doctrine, we might almost say the sum total of practical Christianity, we are not content to receive it as such. We must push our speculations beyond the declared fact, and the experienced blessing, into the inquiry as to the possible *manner* in which the union is effected and enjoyed. We must have a philosophic answer to the *how* of this revealed doctrine, and if in these inquiries we cannot agree, the next step is to erect our speculative defences into grounds of fellowship, and tests of orthodoxy. So far as this inquiry relates to *our part* in entering into and enjoying this union, the inquiry is not only legitimate but necessary.—What he must do,—his faith and his works are, indeed, man's great and appropriate concern. About these he must diligently search the

* 1 Jno. iii: 24, and iv: 13. † Jno. xiv: 20. ‡ Eph. iii: 14--19.

Scriptures, and examine his own heart. Every means placed within his power must be known and employed; every instrumentality appointed to help him must be called into requisition, and diligently and faithfully used; no precept, and no example should be ignored or neglected. His faith must be commensurate with the truth as it is revealed, and his practice, the living exponent, and legitimate fruit of his faith. On these points he may, and it is his imperious duty, constantly and prayerfully to search the Scriptures.

But suppose that in this search he finds some *promise*, the performance of which rests with God. Suppose he meets with declarations respecting spiritual aids and influences, which, upon the condition of his faith and obedience, the heavenly Father, in the simplest, most literal and positive language, assures us he will render to his frail and erring children to help them in their endeavor to work out in fear and trembling their everlasting salvation;—shall he falter to receive such because he cannot penetrate into the mystery of the *manner* in which it may be done? Because his speculative talent is weak, too weak to untangle the mystic maze of spiritual intercommunication, shall his faith be staggered and his prayers hindered? Or, if by long and vexing thinking, and reflection he has at length constructed a cunningly devised theory, which, to his own satisfaction, at least, he can solve the mystery, shall he next propound this as God's revelation and set it up as a standard of other men's thinking and believing! Should he not rather humbly and meekly say, God's ways are not as our ways. These are the deep things of God. Let us receive them in faith and practice, work and pray for the *blessing*, rather than dispute and divide about the *philosophy*. The promise is of God; the gift to be conferred is of his grace; the means, instrumentalities and conditions of its reception, so far as our action is involved, are clearly and positively revealed, and now, what have we to do to reply against God! Let us believe and obey---and the truth of the doctrine shall be demonstrated by the trial, in the sweet and blissful experience of every true and loyal hearted disciple who sits as a child at the feet of Jesus and his inspired teachers,—"If any man will do his will, he shall know of the doctrine, whether it be of God."*

Brethren let us take care that we be not beguiled of our reward, by these vain, and in some instances, impious attempts to prescribe laws to the divine agency, and to set limits to the working of his wondrous will. It is enough for us to attend to our own part in the working out of our salvation, and to leave the part of God to himself. Our speculations cannot make or unmake one principle or law, nor add to nor subtract from one element of agency or power that our Cre-

* John vii. 17.

ator has reserved in his own hands, and we but waste our time and injure the peace of Zion when we presume to *intrude into things which we have not seen*, and which are revealed to us as facts, the philosophy of which is not given, and which, it may be, is too high for our present power ever to reach. W. K. P.

FAITH *versus* PHILOSOPHY.—*No.* 8.

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." —Paul to the Colossians.

It has been my sincere desire, in these essays, to call the attention of certain brethren away from empty and dangerous philosophical speculations, and to maintain the authority and sufficiency of the Holy Scriptures, which are "able to make us wise unto salvation through faith in Jesus Christ." This is the great fundamental position of this religious reformation, from which we have noticed, with regret, that some have been disposed to depart, and which we have therefore repeatedly brought into view, as the only ground on which there can ever be established a true religious reformation, and Christian union. I have, in the very beginning, expressed my entire conviction that no error or defect can be found in the principles of this reformation, and that any failure, any check to growth in grace and knowledge, any want of conformity to the Divine standard, must be attributed to a departure from the principles we advocate, or to a neglect of carrying them out to their proper issues.

In pursuing our subject, it has been shown that such a departure has occurred, in certain quarters, in mixing up human philosophy with the teachings of scripture; or, in other words, in interpreting the scripture so as to make it conform to certain philosophical dogmas previously adopted. As a striking illustration how completely and yet unconsciously this error may be committed, I was induced, for reasons given, to select the case of Prest. Fanning, who had made himself so conspicuous by his extravagant denunciations of all philosophy, and of "schools generally" as having infidel tendencies because they used books of philosophy, while he himself was, all the while, full of the philosophy of Locke, by which his teaching and his belief of scripture, as I have shown, are regulated. I took occasion to particularize sundry important subjects in regard to which the teachings of the scriptures were perverted by the influence of this

sensuistic philosophy, as, for instance, the position occupied by the word of God, the indwelling of the Holy Spirit, and the Christian faith itself. I showed that the word was exalted against the Spirit so as to render the promise of the Spirit absolutely nugatory, and that, in like manner, facts were exalted against faith so as really to nullify even this fundamental principle of the religious life. In doing all this, the reader will have perceived that, for myself, I have neither advocated nor opposed any system of human philosophy *as such*, and that I have introduced no human theories or dogmas whatever, either philosophical or unphilosophical, but that I have labored to exhibit the evils which arise from blending human philosophy with Bible teachings, and to urge the importance of taking the express declarations of the inspired word, in their full and proper meaning, as the only reliable authority in Divine things.

Meanwhile, though I utterly repudiate all revelations except those of the inspired scriptures, I have been diligently misrepresented by Prest. Fanning as being, or as about to be, an advocate of the profane imposture called "modern spiritualism," which pretends to supply new revelations from "the spirit world." The intelligent reader will be at no loss to discover both the motive and the object of this misrepresentation, which, I am confident, can impose upon no one who is in the slightest degree acquainted with what I have written on these subjects. I can, therefore, well afford to treat with indifference so questionable a manifestation of the charity that "thinketh no evil," and most assuredly speaketh none, and to place it, along with many other things of the same sort from various quarters, to the account of that sensuistic philosophy under the influence of which the understanding becomes so blinded and bigoted as to be totally incapable of comprehending anything beyond a mere verbal and formal religion, or of distinguishing between the falsity and grossness of "modern spiritualism" and the truth and purity of *ancient* SPIRITUALITY.

After this brief recapitulation, I now remark that it was my intention to dwell upon certain other unhappy effects of this philosophy, and especially upon its influence in nullifying belief in *special providence* and in the *efficacy of prayer*. Some hindrances have, however, interposed, and I shall, for the present, forbear to notice further the evil tendencies and results of this particular system, constrained by want of space in the Harbinger, for the full and free discussion of the whole subject, especially as I desire to close the matter, at farthest, with the end of the present volume, with which my engagement as co-editor terminates. I shall now, therefore, proceed at once to notice a departure from our principles in a direction just the opposite of that pointed out by John Locke's chart of human nature.

The system of speculation which, in the present case, assumes the government of the thoughts, and the determination of the sense of scripture, is known as MYSTICISM. Of this, there are various forms and degrees on which it is unnecessary to dwell, as it is characteristic of them all to emancipate reflection from all ties of authority, so that it undertakes the search for truth, relying only upon itself—to long for enthusiastic ardor, for personal and private revelations and inspirations, and to depend upon the primitive and spontaneous operations of the soul for light and guidance. It will indeed accept written Divine revelation, but this is quite insufficient to satisfy the voracity of its faith. It reads without eyes and hears without ears. It mistakes the general conclusions of reason for direct and personal revelations, and while it cherishes a sentiment of love for the primitive source of every inspiration, it subordinates the ordinary means of communication to the extraordinary, and thinking to draw truth from its most elevated source, neglects its external manifestations for interior remembrance, intuitive perception, and idle contemplations.

As the sensuistic philosopher believes too little, so the mystic believes too much. As the former resolves spirit into word, the latter resolves word into spirit. As the first virtually rejects, by explaining it away, every passage of scripture that tends to spirituality; so the last regards the Christian ordinances and the written word itself as mere preliminary and temporary expedients—scaffoldings for spiritual truth, useless when that truth itself is reached.

The sensualistic system is not compatible with that deep and fervent piety which, in most cases, characterizes the individual who is imbued with mysticism. The sensualist occupies himself with what is outward and formal in religion,—with its logic and its ritual. He is superficial in mind and generally so in education, and is naturally disposed to controversy. The mystic, on the contrary, dwells upon the interior things of religion, upon the "inner man," and the "deep things of God." His mind is usually cast in a fine metaphysical mould, and he loves to trace out nice distinctions, and to investigate profound mysteries. He is often found amongst the highly educated, or those who are most sensitive and imaginative, and he prefers quiet contemplation to debate. Each, in a word, adopts an opposite extreme, and each rejects an important part of Christianity; for the one will have the "form of godliness" merely, without its "power," while the other, indifferent to the forms of religion, seeks its "power" alone. Both are errorists and extremists, equidistant from the true equator of Christianity, and equally intruders in the present reformation, the true nature of which, neither comprehends. Each one, if he aspires to be a leader, will gather around him a very different class of adhe-

rents, resembling respectively, the teacher they have chosen; while the truly intelligent who have minds *well balanced*, will be disgusted and repelled, as well by the blundering ignorance of the sensuistic dogmatist, as by the daring and visionary speculations of the mystic.

Such is the general idea—such are the usual results of mysticism. We notice its influence to some extent in modifying the views of several of the religious denominations, and it appears most especially in their theories of conversion. We have not, heretofore, been troubled with it in this reformation, for the opposition constantly waged; by our writers and speakers, against the mystical views of conversion, so popular with most of the religious parties, has tended rather to lead to the opposite extreme, and we have had accordingly, during this controversy, the sensuistic theory gradually and slily introduced in certain quarters, and regularly installed as of Divine authority, so that, as we have seen, one of its most conspicuous *advocates*, has come actually to imagine that it is "his belief through the word."! I regret, however, to say that I perceive, of late, certain indications of a disposition on tke part of some young brethren to introduce the mystical philosophy amongst us, and it is this very circumstance which induced me to commence this series of articles to put the brethren upon their guard against such innovations upon our principles, and to urge the importance of adhering steadfastly to the original purpose of the reformation—viz: "to restore pure, primitive apostolical Christianity in letter and spirit, in principle and practice." I wish to enter my protest against the introduction of either of these philosophies, which are both equally adverse to this original purpose just stated,—the sensuistic system, because it seeks to confine us to the mere letter of Christianity, and to nullify everything spiritual about it; and the mystical, because it would resolve everything into spiritual contemplations and misty reveries. We want to have nothing to do with either of these systems, but we want to have Christianity itself—to have it both "in LETTER and SPIRIT, in *principle* and *practice*." Hence, being well aware that comparatively few are sufficiently familiar with these systems to detect their presence, and that, as they are not openly, but *covertly* and insidiously introduced by specious reasonings, much injury might be done to the cause before the brethren were aware of it, I have felt it my duty to expose these philosophies by defining them and tracing out some of the unhappy results which have arisen or are likely to arise from them. The seeming piety, or rather *pietism* which attends the mystic, captivates those who are truly religious and spiritually minded among the brethren, and gives great influence to the views which he presents. On the other hand,

the dogmatism of the sensuistic philosopher imposes upon many who are too indolent to think or to examine, and the apparently simple, but most *superficial* views which he takes of Christianity are relished by superficial and unspiritual minds. In this world of sensation and outward show, it is not difficult to decide which of the two will have the greater number of adherents, and I will add, that the opposition and misrepresentation to which my recent exposure of the sensuistic system has given rise, lead me to think that it has gained a much more extended influence amongst us than is commonly supposed.— There is truth undoubtedly in both systems, but neither presents the whole truth. Both are mere human speculations without any Divine authority, and should not be suffered to have any place in our religion. But I fear neither them nor their advocates, knowing that the truth is mighty and will ultimately prevail. He who is "clothed with a vesture dipped in blood" and "whose name is called the Word of God," shall gloriously overthrow his enemies and make known those that are truly his disciples.

I will not say that the young brethren to whom I have already referred, who are conspicuous for their intelligence and piety, and for whom I have the most sincere regard, are mystics, or that they have formed any deliberate design to introduce the mystical philosophy, in its proper sense, into the reformation. This system, like the sensuistic, embracing some truth, diverges from truth by almost insensible degrees. I merely say, at present, that I perceive indications of a tendency in that direction, upon their part, and that it seems necessary under the circumstances, to offer in all Christian kindness, a word or two of caution. In adverting to this matter, I have especial reference to some essays entitled 'The doctrine of the Holy Spirit,' from the pen of our highly esteemed brother W. S. Russell, which have recently appeared in "The Sentinel," a very neat and ably conducted monthly in Illinois, edited by several graduates of Bethany College. In one of these articles which I have seen, Bro. Russell seems to maintain the position that miraculous power would now exist, and would have existed to this day, in the church, if "that lofty spiritual elevation which signalized the first implantation of the Divine life of Christianity in the human heart had been maintained." I do not know that this view in itself, should be characterized as anything more than a harmless opinion, for it has been held without injury, by many good and pious men amongst the orthodox.* But, taken in connection

*This was, however, the rock on which the eminent orator and preacher, Edward Irving, made shipwreck. He possessed great natural gifts, was remarkable for piety and reverence for the Bible, but, in the midst of his fame and usefulness, was led away by the delusion that miraculous powers should

with the theory on which it is made to rest, I must certainly regard it as indicating a tendency to go beyond safe and prudent landmarks.—I will not here enter upon a discussion of this subject, for I have not seen all Bro R's essays and may misapprehend his meaning. I will merely remark that it does not appear to have been the object of miracles, as he states, "to demonstrate citizenship" or discipleship, at any time. This was, and is to be evinced by keeping the commandments of Jesus. I have not the least objection, however, that our zealous young brethren should perform miracles. And should any of them attain to this power, I most sincerely hope that the very first miracle they perform will be to cast out of the church the demon of *philosophical speculation*, for I really begin to fear that nothing less than a miracle will accomplish it. I trust that if they attempt to exorcise him in the name of Jesus, they will receive from the evil spirit more gentle treatment, and a more favorable answer than was given to the sons of Sceva—"Jesus I know and Paul I know, but who are ye?"

Leaving this matter, however, and speaking with all seriousness and candor, I must say that I am constrained to object most decidedly to a principle which seems to me (if I understand him aright) to underlie Bro. R's. reasonings. It is briefly this, that we are to look at Scripture through the medium of some system of human philosophy, or, in other words, that "philosophical views" are to furnish "the guiding laws for Scripture interpretation." This principle I entirely repudiate, as the chief cause of the errors, strifes, and divisions of the religious world, and as being diametrically opposed to the principle which constitutes the basis and the glory of this reformation.—I admit that what Brother R. says in his No. 4, viz: "Learn the doctrine of mind of an age, and you learn the principles of its theology," is true of most ages of the world. But it is the greater shame for the world that it should be true. And in learning that this is true of any age, do we not also learn that its theology is *false*? I should be glad to know what "doctrine of mind" was to be learned by those in the apostolic "age," in order that they might comprehend the "leading principles" of the doctrine of Christ. Was it to be found in Jewry? or was it to be sought in Greece? But I forbear—indulg-

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be restored to the church. While occupied by such reveries, he made as he thought, the grand discovery that *certain women could speak with tongues*, and the picture gallery of Mr. West, in Newman street, London, was fitted up for the display of these "manifestations of the Spirit." Deposedfrom the ministry by the Scottish church, and gradually losing his influence and reputation, he died in Dec. 1834, with all the marks of old age, though only in his 42d year. Notwithstanding the delusions of which he had been the victim, he seemed to have retained a firm hold of the great saving truths of the gospel, and died in great happiness and composure, repeating, in the original Hebrew, the Psalms of David.

ing the hope that our good Bro. R. who, I am well assured, sincerely desires to promote the cause of truth, will "give no occasion to them who desire occasion" to reproach it, and suggesting that if he desire to exercise himself in philosophical disquisitions for his improvement, he will do well to lay all his essays and sermons of this character safely away for a period of at least *ten years*, to see if time will not either mellow their thoughts into ripeness, or show them to be unsound. Meanwhile, so far as the public ministry is concerned, it will be his duty, as I trust it will be his happiness also, to "preach the Word," to "teach and preach Christ," to seek not after refinements of speech or of wisdom, but to make known to sinners a crucified Redeemer and bind up precious souls "in the bundle of life with the Lord."*

Just here, before closing, I would notice another indication of a departure from the principles of the reformation, viz, *the substitution of the language of philosophy for that of Scripture, while treating scriptu-*

* From various credible statements which I have seen, I do not doubt that Bro. Russell, in the ardor of his zeal to awaken the brethren to a higher degree of spirituality, has been betrayed into some imprudent utterances. The sentiments he has expressed, have been, it appears, exaggerated and misrepresented by those who are unfriendly or prejudiced, or who do not properly understand his true position. A considerable excitement has consequently arisen in certain quarters in reference to the "doctrines" he is supposed to hold, and various false rumors have been put into circulation, such as that said "doctrines," if they have any real existence except in the imaginations of the reporters, have been taught to Bro. Russell at Bethany College, and the attempt is made by the enemies of Bethany to misrepresent the institution as teaching German philosophy, and indoctrinating its students with transcendentalism, &c. I trust the brethren will not allow themselves to be imposed upon by such calumnies. The motive which dictates them is sufficiently obvious.

Let me say that B. College gives the full course of literary instruction, usual in the best Colleges in our country. In addition, the Bible is made a text-book, and its facts, precepts, and promises are daily presented by Bro. Campbell, through the entire course. *No German philosophy—no transcendentalism forms any part of the course.* No student can say that such things have been ever taught him in our text-books. If, out of the large number educated at Bethany and now filling important posts, with honor to themselves and the cause, some two or three students, from their *private reading*, and some of these even *after they have left college*, have been, in any degree, carried away by the fascinations of philosophy, is it just, is it Christian, to defame and slander the Institution or its Faculty, on such a foundation as this?

As to Bro. Russell, he is, in like manner, doubtless misrepresented by many persons. If he has looked at certain religious subjects through the medium of philosophy, it is to be hoped he may be induced to change this method for a better one. As an argury of this, I quote, with pleasure, a few sentences from a letter recently received from him: "And now let me say that the prime conviction in my mind, resulting from my inquiries, is that we must adhere more rigidly than ever to the Bible; that its numerous facts must be calmly consulted, and induction from them firmly adhered to. I have frequently felt that mere textuary arguments did not afford the means of conveying truth to others that I wished, but I am now convinced that this deficiency is supplied, by a greater use being made of the historical scriptures. * * * Oh! that there was a return to the Bible in deed and in truth, and not so much in empty pretension." To all which, I am sure, the brethren will say Amen!

ral subjects. Now, it is a rule, justly regarded as worthy of all acceptation, and, indeed, indispensable to the success of this religious movement, that *we should "speak of Bible things in Bible words."*— We are not at liberty to use "the words which man's wisdom teacheth, but which the Holy Spirit teacheth." It is "the words of Christ" that should "dwell in us richly," and we should be careful "to hold fast that form of sound words," which we have received, as the true, and only true expression of the mind of the Spirit, so far as this can be expressed in human language. Surely we have every reason to be content with the diction of the Holy Spirit, and it is most certain that we can have neither a knowledge of the truth nor Christian union amongst us, unless we steadfastly adhere to it. There can be no real union except in the truth, and our Lord has said "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." Christ is our teacher, and his words are "to abide in us." The inspired Scripture is "able to make us perfect and thoroughly furnished to every good work," and we need desire no more.

How important then it is that we should all continue steadfast in the truth as we have been taught, and strive together for the faith of the gospel! How important that we should maintain inviolate those approved principles of action which have heretofore secured to this reformation such unexampled success, and which, if adhered to, cannot fail to complete the glorious work of restoring Christianity in all its fulness to the world. This we should do as we revere the memory of those beloved and departed ones who have lived and labored for the cause we plead—as we prize fellowship with that noble band of living preachers who have so long borne the brunt of the battle in this conflict for truth, and have toiled, and prayed, and wept together, amidst the griefs of our common humanity, in the service of our Lord and the advocacy of his blessed word—and, more especially, as we desire communion with the Father, and with his Son Jesus Christ, through the things which the Apostles have declared to us concerning the "Word of life." Let me, then, appeal to all who comprehend the real principles of this religious movement, not to suffer it to be 'run into the ground,' by the dead weight of the sensuistic philosophy with its word-alone theories, which have been too long suffered to pass unchallenged, nor carried away into the clouds by a dreamy mysticism, with bat-like wings, delighting in the dim twilight of human opinionism. Let it not be carried into the ground, for the abodes of the dead are there. Let it not be carried beyond the clouds, for the further we retire from the earth the colder and the darker it becomes. Christianity is designed for man upon the earth. It

is adapted to him as he is, in body, soul and spirit. In its purity, simplicity, and fulness, it is abundantly sufficient to satisfy all the wants of his nature—to redeem him from sin, to guide his life, to renovate his soul, to fill him with joy and peace and love and hope, and render him fit to be "a partaker of the inheritance of the saints in light." The systems of men shall come to naught, but "the counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." R. R.

THE KNOWLEDGE OF THE HUMAN HEART IN THE STUDY OF THE BIBLE.

The following very judicious remarks from the London Christian Observer, will be read with interest by all who properly appreciate the great value of the Holy Oracles. The prejudice of education often prevents us from seeing our own moral likeness in the Bible narrative. We fully endorse the sentiments of Moses, Isaiah, Jeremiah, Ezekiel, Hosea, and other prophets, respecting the Jews. We all concede, that they were a stiff-necked, perverse, and rebellious people. But many of us never seem to think that their history is the history of human nature; that what they did, we would also do under similar circumstances; and that we may therefore learn more of ourselves from the Old and New Testaments than from the philosophy of Locke, Reid, Steward, Brown, Hamilton, Kant, Cousin, and all the other uninspired metaphysicians of the past and of the present.

The Bible is in fact the only book in the world, that presents to us a perfect picture of the human heart as it is, without any exaggeration or extenuation. And therefore all who desire to understand its lusts and passions, its biasses, proclivities, and indeed all its powers and susceptibilities for good or for evil, should often examine its various phases as they are clearly reflected from the pages of the Living Oracles. R. M.

"The connexion between the study of the Scriptures and the knowledge of the heart is of a double kind; for it is a knowledge which that study may be said both to impart and to require. And first I will speak of it as *taught* in those holy pages.

Whatever teaching of this kind it is competent to a book to give,

this the Bible affords as no other book can do. "Put me," says Cecil, "into the deepest dungeon, and give me a Bible and a candle, and I will tell you all that is going on in the world." He felt, and felt truly, that man is so perfectly depicted there in his motives and his movements, his inward and his outward life, that, making allowance for the difference of names and circumstances, the world presents only a reproduction of the characters, and a repetition of the transactions, which pass before us in the Scriptures. Let us observe with thankfulness the adorable wisdom of God in this characteristic of his Word. It was intended to communicate to man the mind of God, and to embody that communication in a written record. Who could have anticipated the form into which it has been cast? We might have imagined that the revelation would have been brought direct from heaven, passing through some few selected channels, and those as pure as might be from the contamination of earthly passions, and as separate as might be from the coarse strife and common circumstances of the world. It might have been preached by angels, and indited by holy recluses. But, in fact, the revelation was born and grew up in the heart of the crowd. The words were not spoken in secret, and the deeds were not done in a corner. The writers were men of movement and action—rulers, warriors, kings, founders or restorers of nations; or if not clothed with secular office, still living in closest contact with the events of their successive ages, keen observers of the spirit, and sorrowful descanters upon the state of the world. While conducting the Lord's controversy, they encountered all forms of human error, and stood as opponents of mankind. The sterner prophets felt what the more tender uttered: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole world!" (Jer. 15: 10.)

Nowhere in these pages are we in the region of abstractions; but everywhere in contact with real events and living characters. It is obvious to remark how large a portion consists of actual history, and how wonderfully that history accomplishes the revealing of men's hearts by the biographical character which it continually assumes.—Even in compositions of another kind we have still the historic tinge. We catch glimpses of the passing occasions to which the greatest prophecies attach themselves, and of the state of mind to which they were originally addressed; and perceive that the song of the Psalmist glows with the reflection of a history which is itself unseen. In the New Testament, the Son of God moves through the throng of human characters; and in the Epistles we perceive the circumstances which drew them forth, the living errors at which they were aimed, and the various states of mind which awoke the anxieties or the

thanksgivings of the keenly observant writers. Thus it comes to pass, that we have in this book, not only the mind of God, but the mind of God in its collision with the mind of man; not only Divine truth, but Divine truth in its controversy with human error; not only a revelation from heaven, but a revelation fighting its way through all the oppositions which it meets in the state of human society and the condition of the human heart.

These combined disclosures of God and of man have a reciprocal effect upon each other. Each throws out the other into fuller light. It is plain that the revelation of human heart brings out the necessity the suitableness, and the living power of the Word as no verbal statements could have done. It is no less plain, that it is the revelation of the mind of God, present through the whole volume, and increasing in clearness from its beginning to its close, which acts as the touchstone to the human heart, unlocks its recesses, and exposes its condition.

But I must hasten to the New Testament. What has been said of the Old is still more strikingly true of this, for here the true Light is himself come into the world. The effect of this appearing is told by Simeon—"that the thoughts of many hearts may be revealed;" and the Gospel narratives are continuous illustrations of the saying.—Those who come in contact with the Lord Jesus are, to our eye, like figures which pass suddenly from dusky shadow into vivid light.—They have their reputations and appearances, but in a moment they are seen as they are. The truth of their spiritual state is either betrayed by their treatment of Him, or unveiled by his dealings with them.

I will but ask the reader to consider the finely discriminated varieties of spiritual state which are seen in Nathanael, Nicodemus, Martha, and Mary, the weeping penitent, and Simon the Pharisee, the young ruler who lacked one thing, the people of Nazareth who wondered at his gracious words, and would have cast him down headlong the multitude who ate of the loaves, and would have made him a king, but were offended at his "hard sayings." These are but instances, culled at random out of those which every page supplies. As the crisis of the narrative approaches, the discoveries of men's hearts become quite wonderful, and the cross of Christ is set up in the midst of a scene, where the condition of human nature is unveiled, and all its passions are let loose. But it is enough. The shortest suggestions in detail would soon accumulate too largely. Of the Epistles, therefore, I will say no more, than that they deal with the human heart in the highest developments of its spiritual life. We

have here the truth expanded and completed, and, at the same time, find ourselves almost in a new world of experience; for these writings, while they disclose the erroneous tendencies by which that Truth is evaded or distorted, more fully represent the happy processes and glorious effects which attend its spiritual reception."

COMMUNICATION.

Jaffa, July 31st, 1851.

Beloved Sister Campbell:—It is a long time since I wrote down any of the many thoughts in connexion with you and dear Bethany, and America at large, which often pass through my mind. In much weariness, I have closed my little work for the hot weather, under a complete necessity for rest. In the gathering of some dear Hebrew Christians around us, an opening seems to be presented for usefulness, which may be of large extent. In addition to a moderate amount of land purchased by the brethren of the seed of Abraham, in England, is the plan of their first dwelling-house, which will contain the members of their missionary operations, the foundation stone of which was laid a week ago on the 23d of the month, by Mr, Coleman, of Jerusalem, a Christian Jew, late superintendant of the hospital there, and esteemed for his piety, integrity, and ability. The site of the house, is a commanding one, facing the West, in view of the Mediterranean, the city of Jaffa, and a small foreground of sandy hillocks on the shore. The Eastern side overlooks beautiful gardens, like vases in the plain, which terminate beyond a picturesque ridge in the richest lowland, with the vale of Sharon stretching away beyond to the mountains of Judea. For healthiness and purity of atmosphere, it excels most other sites around. On the occasion above alluded to, a hymn was first sung: "Come thou glorious day of praise," after which Mr. Hershon, the superintendant of operations in this land, and agent of his brethren in England, read the 127th psalm, "Except the Lord build the house," &c. He had been a Polish, Mr. Coleman, a Russian Jew. During the reading, the Arabs had performed a ceremony of their own, always used by them in laying foundations. They brought a sheep to the edge of the excavation, in which had been deposited a coin and a bottle containing a parchment, notifying the occasion, with the words added from Is. lviii: 12th, "They that be of thee, shall build thy waste places."—There they cut its throat, and mixed some of the blood with the soil.

In another excavation they buried the head with a sprig of an orange tree in its mouth. Mr. Coleman then addressed the bystanders on the subject of the dawning-day of mercy to Israel, manifested by the gathering one by one of a few faithful followers of the Lord Jesus in Jerusalem, and in other places of their exile up to the time when they had gathered sufficient strength to put forth their an independent movement from their own brotherhood, for the furnishing of a house, a rallying ground for others of their scattered people, seekers of the truth, needing a resting place with a permanent subsistence in the land of their fathers. Mr. Hershon spoke after Mr. Coleman, with stirring details of Jewish experience past, and prospects for the future. Mr. Graham, late secretary of the Jews Society in Jerusalem, and in heart and fact devoted to the promotion of their best interests, prayed and commended the new effort to the guidance and blessing of Him who said, "As ye have been a curse, O house of Judah and house of Israel, so will I bless you, and ye shall be a blessing." A day or two since was received by Mr. Hershon, a letter from a Jewish missionary at Kestch, in the Crimea, who is teaching that company of Jews who fled thither during the late war, and were cared for spiritually and temporarily by the officers of the army and their wives.—Lady de Redcliffe and Lady Blockertone being at present employed in attending to them. Mr. Cohen, the missionary, with his son, is teaching upwards of 50 of their children in his school; but they have written to enquire whether and on what terms they can be received into the new agricultural community here. It is a part of the plan of the establishment here that its members shall, in addition to husbandry, exercise the various trades with which they are acquainted, having dwellings provided for them, and a piece of land on a nominal rent for gardens, and it is intended to have schools and free unsectarian Christian instruction given. Mr. Hershon being empowered as an unordained brother, to conduct the public worship of the community, while many of the converted Jews in England, are ministers of the church of England, many are also ministers out of it, and if they as a body, do not express sympathy for the framework of an established state church? Ridley Herschel is the most influential of the non-episcopal and is quite free in his views.

Another phase of Jewish Christian history at the present moment, is an assertion of independence by the proselytes in Jerusalem, which is likely more fully to free their minds from lets and hindrances in the way of a fuller knowledge of the truth of the blessed Gospel, and of the way to walk therein. The Jewish converts have long desired instruction for their children through the medium of the English language, in a school where the native wicked Arab boys should not be

admitted. Some have for a long time declined aiding the school already in operation, on account of evil companionship and other causes, and now, a well accredited young Jewish convert from the first of the Queen's normal schools in England, who is a Jewish scholar, having been brought to Jerusalem for a teacher in the former school, and dismissed on account of his desire to reform it, has been claimed especially by his Jewish brethren for their school. Mr. Graham has been empowered by them to lead their Committee of six parents with himself, with the addition of a corresponding member in Scotland, and one in Ireland. The school has gone nicely into work, but does provoke hostility. I pray that they may be kept together as a little band on the way to opening for intellectual and spiritual freedom of a more important character.

Yesterday, July 30th, was the day kept by the Jews in commemmoration of the taking of Jerusalem by Titus, as also for the practice of mourning for their dead, and prayed *to the departed* for the use of their intercessions with God on their behalf. A day of fasting and weeping, yet how incontrite, how unmelted in heart in their prolonged rejection of the only grounds of returning mercy! To day, the Mahomedans commemorate Abraham's sacrifice of his son, by killing in every house a sheep for the use of the poor among them. This is called "code el habir," or "cade el carbaan." The great feast or the feast of gifts. Every Mahomedan salutes every other brother whom he meets by an embrace, and kiss on both cheeks and a universal sending of gifts is practised, even the poorest give a few nuts or apples, not being able to afford more. And now, dearest Sister Campbell, I must thank you for helping me in your kind remembrance. I cannot see it to be right to leave the young ones here who claim help from me, having no other to minister to those who are above the poor class. I have great pleasure in teaching them, and they profit nicely. I trust I may dwell where the Lord would have me, and move when he would have me. You are ever in my love and remembrance. I seem to see you ever busy with your overflowing heart and and active hands, the near and the far off, alike sharing your loving aid. I cannot say how I long for teachers to be sent with dear Dr. Barkley, and for the time of his return. I have been looking for John for some time past. I rejoice to think that dear brother Campbell weathers his toils through all his campaigns so well. Rest, I fear he will have none in this world of strife, but how sweet will be his repose under the approving award of our blessed Lord's "well done thou good and faithful servant," in that holy place where the wicked cease from troubling and the weary are at rest, and the fulness of joy shall reign forevermore, through rich grace, the glorious future, how would any of us raise our

heads amid the wearinesses and discouragements that beset the Christian life. How are dear Virginia, Decima, and Willie? If the two former feel like writing to me, I can assure them that their letters would be very acceptable.

We are thinking of going a little time to stay at Mt. Carmel during the heat to recruit for fresh labor in September. How I should like to pass some of that leisure with you in this land, talking over the hopes and prospects of the future age. I think brother Campbell might come and write some proclamations on Mount Troas, and you and your children of course, with him. They may be ready there by the time he comes for something as novel as the old truths concerning the old paths of apostolic casting up. Dearest Sister Campbell cease not to pray for me, and ever believe me most affectionately yours in Jesus our Lord, MARY R. WILLIAMS.

THE RELIGIOUS HERALD AND PROF. RICHARDSON.

"The sinners' hands do weave the snares in which themselves are caught."—David.

We have not in our horizon a more unfair, uncandid, assiduous traducer of our brotherhood and our positions in behalf of original Christianity than Mr. Sands, the editor of the Religious Herald, published in Richmond, Va.

In his issue of August 20th; he publishes as follows:

ON WHICH SIDE IS A. CAMPBELL?

"Our readers will remember the quotations we made, several numbers back, from an article by Prof. Richardson, in the Millennial Harbinger for July, on the subject of Faith. These quotations showed that two distinct and irreconcible views of the nature of Faith, are held among Reformers. It is a matter of some interest to ascertain how Mr. Campbell stands affected towards the discussion. On this subject the Millennial Harbinger for August sheds some (dubious) light.

Mr. Campbell says, with reference to the ground assumed by Prof. Richardson:

"It is an *unfortunate position* that the belief of the facts that Jesus died for our sins, was buried and rose again on the third day, is not the faith of the gospel, or the faith that saves the soul—and this *in direct contradiction of the Oracle of Paul*; who solemnly affirms, 'If

thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved.' 'He that believes that Jesus is the Christ, is born of God.'—'He that believes the gospel, and is immersed, shall be saved.' 'He that believeth in the Son, hath everlasting life.' Of course the spirit that attested and still attests Christ's person and mission meant what he said, and said what he intended to say."

This language is susceptible of no fair interpretation, which will relieve Mr. Campbell from the charge of espousing the view, with respect to the nature of faith, denounced by Prof. Richardson as "divesting Christianity of its energizing life, its beautiful trust, and its saving power." So, he is on that side.

Not so fast, if you please. Mr. Campbell says, also:

"That our faith, our Christian faith, our evangelical faith, terminates upon no theory, upon no philosophy, upon no isolated fact, but upon the person, the mission, the offices, and the consummated work of the Great Messiah—the Christ Jesus of the gospel, has been our favorite theme, our central idea, for five and forty years."

Here the wind seems to blow from the opposite quarter. It looks as though Mr. Campbell were avowing as his own, the view advocated by Prof. Richardson. Can not this paragraph be fitly translated into the language of the latter writer—that "faith is a trusting in Christ, based upon the gospel facts?"

Mr. Campbell, then, with his usual perspicuity, gets on both sides of the dispute. Will he explain? He says, moreover:

"Upon the belief of the facts, as contra-distinguished from the belief of a person, or in a person, we have neither time nor taste at present to enter. We presume, at least, to know what can be said *pro* and *con* on these distinctions. But there is a time and place for such discussions, and we happen to have neither at present."

We fear that Mr. Campbell will "happen" to be so tardy in finding a "place," and "time," and "taste," for such "distinctions," as will prevent him from being quotable as both "*pro* and *con*" in this debate—that the debate, (though, "like a wounded snake," it should "drag its slow length along,") will terminate, leaving men to ask, On which side *was* A. Campbell?"

"On which side?"—! I have not noticed "in the several numbers back" of the Herald, (for I do not file them) the two sides to which he refers: for in fact, I never knew that there were two sides in our whole community' and much less two sides among our public men on any question touching faith, piety, or humanity, vulgarly called "religion and morality."

However delectable to the religious taste of Editor Sands or to his intense appetite for two sides amongst our brotherhood, we cannot furnish him with such a dainty feast at present, nor even with any fragments or crumbs of any table ever spread within our sanctuary; nor have we any prospective opportunity of even giving him a crumb from our social board to stay the cravings of his insatiate and voracious appetite.

These "two distinct and irreconcilable views of the nature of faith held amongst Reformers," are wholly the cherished figments of his dreams and longings for such a rich banquet, We have in all communities a variety of forms and philosophies introduced into the pulpits and sometimes printed, published, and read in the periodical products of the press of all professing communities; the terms and phrases of which may not be in the best taste, nor in exact keeping with the words which the Holy Spirit spake, or what the Apostles used in communicating the mind of the Spirit to the communities which they addressed. There is now, and there has always been, a proness to philosophize and speculate on the facts, the precepts, and the promises recorded in the Christian Scriptures, and hence we have always contended for the words and direct teachings of the apostles and prophets of the Christian Scriptures, as most apposite and safe, and, therefore, to be preferred to the technical and speculative diction of any philosophy or theory of the Evangelical dispensation ever propounded by our ancestors or cotemporaries.

We, therefore, persistently adhere to our first principles and views of the gospel and its institutions. We correct our diction and philosophies by the inspired oracles, and not the inspired oracles by our own or any philosophy whatsoever—expressing spiritual ideas and conceptions, not in the phraseologies of any schools ancient or modern, Calvinian, Arminian, Trinitarian, Unitarian, Athanasian, or Arian, Noetian or Sabellian, "but in the words which the Holy Spirit teaches," *expressing spiritual things in spiritual words*— in words chosen and appropriated by the Holy Spirit.

In the development of faith and *the faith*, there is much more than the definition of a word or phrase. A cold assent to a speculative proposition, however orthodox or metaphysically true, never warmed the heart with love, never inspired the soul of a fellow man with the power of faith and hope, never transformed nor renovated his moral or spirirual nature into the image of him whom we love and adore as "God manifest in the flesh."

The definition of a word is not the development of a fact or of an event. For faith is the *confidence*—the *substantive existence* in the Soul of things hoped for, as well as the conviction and assurance of

things unseen and unapprehended; and consequently, unenjoyed by the mere speculative or the sensuous and animal man.

Ours is not a *theory*, a philosophy, such as old quaint Calvinism or Arminianism. It is a living, active, and effective faith or confidence in the person, office, and work of the Lord Jesus Christ, a firm reliance on his person and offices and work as competent to our eternal redemption from the guilt, the pollution, and the power of sin.

When we speak of *faith* grammatically, it is the belief of testimony, neither more nor less. When we speak of it philosophically, it is confidence in a person, in an oracle, in a fact, or event, fully certified. When we speak of it religiously, it is confidence in God, in Christ, in the Holy Spirit as presented to us in the well attested, and fully substantiated facts, precepts, promises, threatenings, uttered, developed, confirmed by prophets, apostles, evangelists, preachers, Divinely commissioned, authenticated, recommended, and sustained by the Lord Jesus Christ through the Holy Spirit sent down from heaven. Whether our faith apprehends a person official or unofficial; a fact good or evil, an event felicitous or disastrous, a precept, a promise, or a threatening, it is one and the same reality and necessity; differing nothing in nature, but in its degrees of power, activities, energies and fruits. Its power and efficacy being not in itself but *in that which it apprehends, comprehends* and *appropriates.*

Faith in the Lord Jesus Christ is *confidence* in him, in his nature, person, office, character, word, work, and will. In the gospel these are naturally, necessarily, and, therefore, immutably implied, promised, and guarantied to each and every one who cheerfully, cordially, and devotedly gives himself up to his guidance and direction.

So we have believed and taught, do believe, and teach, and hope to believe and teach till faith shall be converted into sight, and hope into fruition.

We are, and have been, and expect to be, slandered, defamed, misrepresented by all the genuine and sincere sectaries around us such as the editor of the Richmond Herald, the Tennessee Baptist, the St. Louis Watchman, *et id omne pecus.*

We have no controversy with *Baptists, as such*:—but we cannot avoid controversy with those who like the editors of those purely sectarian organs, are now, have been, and are likely to be, our blasphemers* till called to give an account to him that judges righteously, who knows the secrets of all hearts, and has promised to reward every man not according to his theory, but according to his works.

But whether felicitous or infelicitous in expressing himself, Dr. Richardson does not now, nor ever did, differ from our views on this subject. There are not a few men who like Mr. Sands, cannot dis

tinguish between a planet and a fixed star, with or without a telescope. I am very doubtful at this moment whether he could, without the aid of Webster, distinguish between *meteoric*, and *meteorite!* But did he state the truth, the whole truth, and nothing but the truth, concerning us or our teachings, we should not trouble ourselves or our readers with a single stricture upon any thing which he may dispense to his readers. He is a much better judge of their appetite and taste than we.

We hold ourself at liberty to make what strictures, or notes we think due to our readers on any communication from a co-editor or a contributor. But these do not, by any necessity, imply error or heterodoxy on their part. That may or may not be the case. We think that brother Richardson has been infelicitous in two respects—first in the choice of a subject, and again in his manner of treating it. We think he did both himself and his subject injustice. But Mr. Sands has only shown the disordered state of his left hypocondrium in the manner in which he has digested it. A few grains of Æthiop's mineral indicated, by *Kalos* and *Melas*, a *black white*, (as the word *calomel* etymologically imports) might, in his case, be happily administered. It is, however, I confess, doubtful in such a *chronic case*, as his, now some five and twenty years old.

Perhaps some of my readers may think that I am too much in that anomalous mood which Paul indicates, 2d Cor. 11–19. But at present I know nothing more *appropos*. I will, however, again exegetically develop the words *faith* and *the faith*. They are not identical. Faith is confidence in testimony, or confidence in a person, or in a work. *The faith* is *the confirmed truth or facts* of the gospel. "The faith formerly delivered to the saints" is the well attested facts concerning *the person*, *the mission*, and *the work* of the Lord Jesus Christ, witnessed by apostles and prophets, and attested by the Holy Spirit visibly sent down from heaven. Saving faith is not indeed a cold or formal assent to the historic records concerning the Messiah, the Lord Jesus Christ; but an implicit confidence in the person, offices, and works of the Lord Jesus Christ, his work on earth and his work in heaven.

The inspired writings of the Christian record are the periphery, or the circumference of the Christian faith, *objectively* contemplated; while the saving faith of the gospel age *subjectively* contemplated, is the firm conviction of the claims of Jesus of Nazareth as the true Messiah, as the only person and the only name promulged on earth by whom any man can be saved. All true Christian faith, therefore, centres in the Divine *person*, *office*, and *work* of the Lord Jesus Christ.

We reiterate these statements because of the too apparently malignant disposition and efforts of the *Richmond* Herald, I cannot truthfully say the "*Religious* Herald," for to myself and brotherhood it has merited the title of the *Irreligious* Herald of that city. Mr. Sands knows better, else he is the dullest editor in Virginia. He knows that so far as any doctrine has been inculcated by me, that I am just as sound in *Christian doctrine* as ever was Bishop Semple, or Bishop Broaddus, or Bishop Meredith. They have all conceded my orthodoxy, as the pages of the Millennial Harbinger abundantly attest. They had *theories* which I never approved and never can, while I read the Sacred Scriptures. But theories are never called *faith* by any well informed, well educated, teacher or writer. Has not Dr. Wayland become as radical in his exegetical developments of Christianity as I was thirty years ago? If then he is orthodox so am I.—At the same time I am just as well pleased to be called heterodox. I might indeed say better pleased to be called *heterodox* than orthodox by Dr. Sands.

As to "*the faith* formerly delivered to the saints" concerning the person, offices, and works of Jesus of Nazareth—the Lord Messiah—whether in the facts of his person, mission, offices, death as a sin offering, resurrection, ascension, glorification, and second coming to judge the world, editor Sands knows, if he knows any thing in theology or christology, that I hold not one error in any fact, precept. promise or threatening, in the whole area of the Christian Scriptures. I challenge him to name it and to give me line for line in his Herald, and I will give him page for page in the Harbinger. Let him do this, or ever after hold his peace.

To some of our readers I must add a few words:—When we speak of the "*sayings*" and "*doings*" of Jesus Christ we present them as *facts*. It is as much a *fact* that Jesus *said* "you must be born again" as it is that "he died" *as a sin offering*, "was buried and rose from the dead." There is no separating between the facts of his life, and his life, his sermon on the mount, his oracle "you must be born of water and of the Spirit," his death, burial, resurrection, ascension, and his second coming. Nor is there any separation between his person, offices, words, works—his obedience active and passive. His *person* and *works* may be *grammatically* and *logically* distinguished; but in Divinity and Humanity they are in faith, equally potent, spiritual and Divine—the appropriate objects of a Divine faith. Whosoever believes the fact that *Jesus died for our sins*, believes in his personal Divinity and humanity. Hence they who separate and distinguish between the person, mission, life, death, resurrection, ascension of Jesus Christ, &c., &c., in the matters of regeneration, reconcilia-

tion, justification, sanctification, adoption, and glorification, giving a special place or part to this or that, have not a full orbed conception of the Christian gospel and religion. They are entangled in the perplexities of some human philosophy and "science falsely so called."

The inspired apostle to the Gentiles feared not to say to the Romans, in unfolding the elements of the gospel, chap. 10: 9–10, "If thou confess with thy mouth the Lord Jesus"—and "believe in thy heart that God raised him from the dead, thou shalt be saved." Here with apostolic propriety, it is perspicuously and emphatically declared that *faith in one single fact* is competent to the salvation of a sinner. But it is not an *abstract* fact. Yet it is one simple and single fact.—But does it not imply the life and death and the burial of Christ? And does it not imply his human and Divine personality? So dangerous is it to isolate a special case, or fact, to prove a dogma or a doctrine?

We have labored and toiled for years to simplify and disencumber the Christian gospel and institution—and yet the work is not fully appreciated by many even of the better informed amongst us and our cotemporaries. The inspired preachers and teachers of original Christianity were not afraid to say—"Whosoever shall call upon the name of the Lord shall be saved." Acts 2; 21 Rom. 10: 13. "We believe that through grace we shall be saved." Acts 15: 11. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31. "If you will confess with your mouth the Lord Jesus and shall believe in your heart" (or sincerely) "that God raised him from the dead, you shall be saved." Rom. 10: 9.

The Divine person, and mission, and work of the Lord Jesus are severally set forth single and alone, as the consideration on which salvation depends. Nor were the apostles either ashamed or afraid to avow it, without a qualifying condition.

But our modern orthodoxies require every *would-be*-esteemed *orthodox* preacher, scribe, rabbi, or Christian philosopher, occasionally to repeat, not the Lord's prayer, the apostles creed, and the ten commandments only—or sometimes at all; but he must either relate his Christian experience, his conversion, his theory of the new birth, or dwell upon the differential dogma, or doctrines, which he makes essential to salvation, in contradistinction from all forms of reputed heterodoxy living or dead, and most especially that nearest to his own parish.

It is said to be impossible to live in Rome and war against the Pope. And equally impossible, it seems to be, to contend for the faith once delivered to the saints, and not to arouse the indignation of

all the orthodox scribes and orators in the vicinity of such an effort.

By the extrinsic force of such opposition we must not be deterred from earnestly opening and alleging the competency of the Christian Scriptures, nor seek by any accommodation of the gospel and its institutions, to propitiate the ears of the ephemeral advocates of sectarian tenets and philosophies; which, like their predecessors, will soon pass into desuetude, and give place to a more rational, scriptural, and Christian exhibition of the original gospel, as presented to us by the Lord himself, through the ministry of his holy, well attested, and approved apostles and prophets.

Our mission is to advocate and restore, as far as in us lies, the original platform of Christian union, communion, and co-operation, in all that pertains to the conversion of sinners, the advancement of the church to her original simplicity and power, and the spread of the primitive gospel by missionary exertions, domestic and foreign, throughout the whole area of our fallen humanity. And while doing this, let us take good heed to make our own calling and election sure, by the work of faith, the labors of love, and the patience and perseverance of hope unto the end. A. C.

MODERN SPIRITUALISM.

Dear Brother:—With much anxiety of mind I write you a few lines, to inform you that we are much troubled with what is called Modern Spiritualism. July 4th and 5th the Spiritualists had a large gathering on the Fair Grounds, Ravenna. Our son, H. S. Robbins, and wife attended, and became confirmed Spiritualists on the 6th of July. A man by the name of Rogers produced them a picture of their son Arthur, who died Sep. 19, 1849, nearly 3 years old, which they recognized to be a good likeness, in which no one else can discover one single family likeness. Since that, Mr. Rogers has been at our house and taken two more pictures, one purporting to be Mrs. Robbins' grandfather, whom she never saw, the other to be her uncle, whom they both recognized. These above named pictures are taken from the Spirit's land, as they call it, and no one is permitted to see him take them, which by the by, we consider to be one of the greatest deceptions practised on the community. * * *

Many of our neighbors are Spiritualists, and many at Newton Falls, (where we meet every Lord's day) that have had, and still have great influence over our son and wife. The last Lord's day, the brethren at Newton Falls withdrew their fellowship from them, after giving them a fair chance of defending themselves, and which is a great trial to us. None of the family can have any sympathy for Spiritualism whatever.

The same day that our son and wife were cut off, we had 5 additions, 4 by letter and one immersed from the Methodists, which was encouraging and very gratifying.

The congregation are walking in love and harmony, steadfast in the faith of the gospel. How we would rejoice if you could make us a visit under our present circumstances; it would bring fresh to mind former days.

The Spiritualists are in possesion of all the infidel works. They attempt to strike a death blow to Moses' account of the Creation in the first chapter of Genesis, that it does not harmonize with Geology, &c. Also, that God would place the destiny of the human race in the hands of one pair, and make the future weal or woe of unborn millions to depend upon their eating or abstaining from the fruit of a certain tree in a garden. What had I to do with the eating of that fruit? &c. Also, the account of the Deluge is unreasonable throughout, and bears on its face all the marks of a fable. Instead of requiring an ark 300 cubits long, it would have been more likely to require one 300 miles long, &c. What is your best argument to meet this?

We will not trouble you farther on this subject at present, hoping you will answer this at your earliest convenience. Our love to your companion and all our friends in Bethany, especially brother Mendel, wife, and family.

Mrs. Calender was buried last Tuesday. She died a Spiritualist, at the upper Lakes. Our friends all well, general time of health.

Yours in Christian love,

SAMUEL ROBBINS.

BETHANY, Aug. 26, 1857.

DEAR BROTHER ROBBINS:—

I regret very much to learn by your letter of the 10th inst., that the wretched delusion called "Spiritualism" infests your neighborhood, and that it has overthrown the faith of your son and daughter-in-law, and of others who professed to serve the Lord Jesus Christ. Alas! alas! poor erring human nature! What a

deplorable thing it is that any should be moved away from their stedfastness in the only living and true Saviour! I sympathize deeply with you in this affliction which is far more grievous than the natural death of those we love. This is but the death of the body—that alas! is the death of the soul.

This "Spiritualism" is one of the most bald and silly infidel schemes that has ever been broached to deceive man. Such, however, is the "deceiveableness" of mankind, that delusions seem to be successful almost in the ratio of their absurdity. Think of Joe Smith and his golden plates and his stone spectacles, and look at Mormonism. Oh! my dear brother Robbins, what poor weak erring creatures we are, and how dependent we are on God for strength to resist and to escape from the wiles of the devil! In him alone is our strength and our hope, and He alone is able to keep our souls which we are exhorted to commit to Him "in well doing as unto a faithful Creator." 1 Peter, iv: 19. When men begin to lean on their own understanding and to cease to hold fast that "form of sound words," that pure and precious divine wisdom which God has graciously vouchsafed to us in the Scriptures, and to "seek after wizards that peep and that mutter," after oracles that come from beneath out of the dust, or from the Prince of the power of the air, what can we expect but the ruin of the soul?

All these are schemes of infidelity, and hence it is natural that those engaged in them should seek to discredit the Bible by their silly and ignorant cavils about Moses' history of the creation and of the deluge, as you state.

As to the account of creation, the simple fact that such eminent geologists and men of science as Hitchcock, Hugh Miller, Buckland Smith, &c., &c., find no difficulty in reconciling all the discoveries of Geology with the account given by Moses, ought to be sufficient to satisfy any man of sense and reason that there is no real contradiction or incompatibility between them. All such cavils are just as silly as the objection urged against the discovery of the movement of the planets around the sun. This, it was said, contradicted the Scriptures, which speak of the sun rising and setting, &c., &c. The astronomer Galileo, was compelled to abjure the doctrine by the Church of Rome. But who doubts the doctrine now? Or who thinks that the Scriptures are false because they speak of the sun rising and setting, or standing still at the command of Joshua? Does not every one on the contrary, believing that the sun is fixed in the centre of the system, and that the earth revolves, nevertheless, in common conversation, speak still of the sun rising and setting. Just so the Bible, addressing itself to mankind at large, adopts the language with

which they are familiar, and speaks of things according to the natural and ordinary apprehension which the masses of mankind have of the world in which they live. It does not use the language of science, as it does not treat of the facts of science, but of matters far more important to man—of matters which are above and beyond all human science—things which no human science could possibly discover, and without a knowledge of which, man, with all his science, is but an ignorant and miserable wretch, without hope and without God in the world. While, therefore, it is not only absurd but wicked to cavil at the Bible for not doing that which it never was designed to do, and does not profess to do, it is worthy of remark that no one of the numerous and wonderful discoveries of science up to the present date, is in the least inconsistent with its statements; but that, on the contrary, the tendency of all true science is to illustrate and confirm sacred history so far as it can legitimately have any bearing upon it at all. I cannot here enter into a formal defence of the Mosaic account of the creation, and show how Geology confirms it, but would refer you to Hitchcock's Geology, in the latter part of which you will find the matter discussed.

As to the cavils about the origin of evil, the eating of the forbidden fruit, &c., I do not think it necessary to say a word. These infidel objectors cannot deny that evil *exists*, and that man *exists*. Let them give a *better* account of the origin of man and of evil if they can. It is but fair that they should furnish us with *their* account of these matters, and when we get it, we will then *compare* it with that of Moses, and see which is the more rational, the more credible, and the more probable of the two. Till then, let us hold fast to Moses, and never even dream of throwing away a plain, truthful narrative of facts, confirmed by Divine power, and accredited by the Miltons, the Newtons,—by the purest men and all the noblest minds of the noblest and most enlightened race of men, on account of the stupid cavils of mere smatterers in science and libertines in morals. They need not trouble themselves about *Adam's* sin. They would do better to repent of *their own*. If they do not, they will find it a "condemnation" quite sufficient "that light has come into the world," and that they "love darkness rather than light, because their deeds are evil." Neither is it at all necessary for them to exhaust their scanty stock of mathematics in trying to calculate the dimensions of Noah's Ark. They could find this done to their hand by Bishop Wilkins, by Buteo, by Kircher and others, whose calculations show that it is really more difficult to assign a sufficient number of animals and other things, to answer the capacity of the Ark, than to find sufficient room for what is known to have been there. It would be far

better for these deluded sceptics, if, instead of trying to discover how many or how few were saved from destruction by water in the days of Noah, they would in humility and penitence enter upon the inquiry whether they themselves will be among the number saved in the day of the Lord Jesus from that "everlasting *fire* prepared for the devil and his angels."

I am happy to learn that the brethren at Newton Falls are "walking in love and harmony, steadfast in the faith of the gospel." May the Lord sustain them amidst the trials they are called to undergo in the midst of the many dangers and delusions which encompass them! And may we all be enabled, through divine grace, to cast down imaginations and everything that exalts itself against the knowledge of our Lord Jesus Christ, and to continue to walk in the truth as we have been taught, and to abound in the work of the Lord!

Oh! what a silly thing it is for any one to forsake the gospel of Christ for any scheme or system devised by men. The gospel secures to us the pardon of our sins and the indwelling of the Spirit of God "to help our infirmities." It bestows upon us "wisdom, righteousness, sanctification and redemption." It gives us joy and peace and love and hope to comfort and sustain us in this world of disappointment and sorrow, and provides the means by which we may be fitted for mansions in the skies, and by which we are rendered heirs of an undefiled and incorruptible inheritance.

What more can man desire? What good thing is there that God will withhold from those who walk uprightly? "He that spared not his own Son, how shall he not with him freely give us all things?" What madness it is for men to reject God's grace which seeks to redeem them from all their ignorance and sin and sorrow, and to crown them with glory and eternal life, for miserable and empty delusions which can only plunge them in destruction and perdition,—delusions which promise nothing but the gratification at best of a childish curiosity, the indulgence of which is forbidden by common sense and common prudence, no less than by Scripture admonition.

Alas! alas! we may again say, poor human nature! May the good Lord strengthen our hearts, and ever lead us to be mindful of the words which have been spoken to us by the holy apostles and prophets, and to turn away from all the "idols" whether sensuistic or mystic, that men devise to "serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come." May we be enabled to "fulfil the good pleasure of his goodness and the work of faith with power," that the name of our Lord Jesus Christ may be "glorified in us and we in him, according to the grace of our God and the Lord Jesus Christ!"

We are all well at Bethany. Bro. E. A. Smith is with us at present, and has greatly refreshed the hearts of the faithful in Christ Jesus by his earnest and faithful inculcation of Christian duties and obligations. It would give me great pleasure to visit you all, but I fear it will not be in my power this season. With kindest Christian regards to Sister Robbins and all old acquaintances and to the brethren

I remain yours in gospel bonds, R. RICHARDSON.

RESPONSE, SECTION I.

I HAVE laid before my readers the foregoing communication from Bro. Dr. S. Ayres, of Danville, Ky., having promised to do it in our last issue; and because I presume it is due to him and to our brotherhood, that he should be heard. I do not anticipate any serious misunderstanding, difference, or difficulty in such prudential matters; and from our stand-point and horizon I presume, that at this time it is more expedient to express than not to express our views more fully, and perhaps, more conspicuously than before, without special or exclusive reference to to the case before us, which, I have understood, has been, and is likely to be, a precedent in other cases, generically, though not specially the same.

Christianity, as every institution given to man, has, in its history and career, contingencies and circumstances, which in their nature and character must necessarily be subject to human wisdom and discretion; and more or less regulated by sanctified reason and prudence. None of these, however, entrench in the least upon Christian faith, piety, or morality. These enter into its constitution, and are not to be changed, modified, or accommodated to caprice, fancy, or imagination of man.

In its outward condition and circumstances there is scope, because there is need, for human wisdom and human instrumentalities. The outward conditions of the church of Christ call for these, as they are more or less subjected to the involutions and evolutions of different orators, movements and conditions of worldly or political society.—Christ's kingdom is an organized community *in* the kingdoms of this world, though not *of* it, and so far as its present or worldly dispensation is contemplated, it must be subjected to a variety of circumstances, as are the political or worldly families,—the tribes or nations, of this earth.

The families or congregations of God are equally independent of

one another, and equally dependent of one another, as are the States of the American Union and confederacy, or as are the courts and chartered or incorporated cities of Great Britain, or those of any other civilized nation or empire. And, as the parables of the Great Teacher shew, the Kingdom or Reign of Heaven, may be exhibited, "likened" and set forth most clearly in analogies—or in such resemblances as to indicate very clearly its internal or external duties, privileges and honors. Every State in this Union, and every county and incorporated city in every State is, in some sense, independent of, and in some sense, dependent on, another; not, indeed, or perhaps, in the same particulars or respects; but in some particulars and respects without which it could not secure to itself the same amount of good, or avert from itself the same amount of evil.

Express it as we may, there is, in all societies and associations on earth—Literary, Moral, Political or religious—Jewish or Christian, a homogeneousness—a similarity most striking, apposite and congruous—a homogeneousness as perfect and as parallel as there is in human bodies.

There are two spirits—very dissimilar, possessing all incorporations—the Spirit of Christianity and the Spirit of this world. There is an illustration of these in every true worldling and in every true Christian. But in organization or embodiment they are more fully developed. They alike need their respective lawgivers, judges, and executives. They alike need their conventions—or general assemblies—their missions commissions, and reports.

Order in all its catagories is identical and immutable. The human body has one sensorium to which its five senses constantly report progress and ask leave to sit again. And leave is always granted on a shew of good reasons. And good reasons are always forthcoming, and, therefore, *leave* is always granted when requested, during the whole pilgrimage of human life on this theatre of time.

We have had not only volumes but libraries to satiety, on order and organization both in Church and in State. We have had dependencies and independencies, both ecclesiastic and political, to satiety. And still Church order, State order, and Family order, are by the multitude in perpetual debate, and with very many they yet continue undecided questions.

There are, however, by common consent, as already hinted, *three* departments, and only three, in all governments on earth. And these are, and must of necessity be, the same in all organized communities. I need scarcely again state that these are what are usually called:—the *Legislative*, the *Judiciary*, and the *Executive*. These are not *factitious* nor *factious*, but natural, necessary, and beneficial to so-

ciety—to human society as mankind are now constituted. Society was not made—neither political nor religious society—was constituted—for the sake of law-giners, Law-expounders, Law-executors, but these were created and constituted for man. Just as the Great Teacher once said—to the too ceremonious *Pharisees*—"The Sabbath was made for man—not man for the Sabbath," Mark ii: 27. So we say—Law-givers, Law-interpreters, Law-executors were created and are sustained, not for themselves or their own sake, but for the State. They are *public* servants of the *sovereign* people confederated. So precisely are Christian *Ministers*, Christian *Teachers*, and Christian *Evangelists*. They are all *deacons* in the unappropriated sense of that word. *Diakonos*, or *deacon*, is found *thirty times* in the Christian Scriptures. It is in the Com. Version, represented by *minister* and *servant*, and only three times retained or transferred—*deacon*. It is com. gender—applied to *male* and *female*, Rom. xvi: 1. Phœbe—was a *minister* or *servant* of the church at Canchrea. Apostles—civil magistrates and household *servants* (not slaves) are in the Christian Scriptures crlled *deacons*. They are never called *douloi* or *slaves;* but only *servants voluntary servants*; *ministers* sometimes of high, and sometimes of low commission.

There are, indeed, in the Christian church all the elements of what was, and what is, a *kingdom*. We say a *kingdom*, not a republic, not an aristocracy, not a democracy—not an oligarchy—but a *monarchy*, and that, too, an absolute monarchy. This, we conceive, is the best, the most natural, the most potent, the most effective, as well as the least expensive government in the area of human reason and human experience.

Strike, but hear me ye rabid politicians! It is the vices of man invested with a little brief authority, that has made our form of government the very best in this world of vices and vicious men. We from by-gone experiences in the written drama of earth's autocrats, and autocratic encroachments, tyrannies, oppressions, and *malfeasance*, have been constrained to adopt and cherish in our hearts our republican institutions. And, although we do not adopt nor entertain the maxim of Alexander Pope, who affirms,—"*that which is best administered is best*," we choose in our wisdom, based upon human experience, reported in the annals of fallen empires; I say we choose a *democratic* or *republican* form of government, because we can thus hold in abeyance the avarice and ambition of a tyrant "clothed with a little brief authority." But had we in every king a David or a Solomon, we should all be monarchists. As it is, we are all democrats or republicans, because we, the people, can best govern our governors, and rule our rulers out of place and power of encroachment upon our reserved rights and privileges.

God gave, to his ancient people, "a king in his anger" and sore displeasure. Many such tyrants have become insupportable, and we, profiting from by-gone human experience, have, in our wisdom, repudiated all aristocracies and monarchies, and despotisms, however canonized in by-gone years.

But we, as a *Christian* people, have been most benignantly placed under a *christocracy*. Our king is *God incarnate*, EMANUEL. The Son of Mary—the "*by law established*" Son of Joseph. God was his father, Mary was his mother, and the Holy Spirit was, in all his Divine equality with the Father, his *Holy Guest*. Without measure the whole Divinity—Jehovah, dwelt in him. So that in the literal truth "all the fulness of the Θεότητος"—"the God-head," The Divinity dwelt in him, and still dwells in him: for, as the Son of God, and the son of man, he will raise the dead, judge the world, and pronounce on the throne of final judgment the irrevocable destiny of every human being and every fallen angel—in the great final convention of the universe.

He was not, however, fully *christed* until his ascension and glorification in Heaven. He was, on earth, first a *Prophet*—then a *Priest*—a *High Priest*—and, finally, a *King*. Here his type, Melchisedek, happily appears fully exhibited—King of Righteousness, King of Salem, or Prince of Peace. His coronation immediately preceded his reign. The Holy Spirit in great grandeur on the first Pentecost descended with the glad tidings of great joy to all people, † that *Jesus was constituted the Lord, even the Christ, the annointed monarch of all creation.*

His kingdom, or church, was formally inaugurated in Jerusalem, immediately after his coronation. It was not a kingdom of this world, but a kingdom in this world. According to prophecy, his reign and kingdom were first to assume a local habitation and a name in the capital of Judea. It is a kingdom of *kyrkes—kurioiks*, or small cities or communities, called *kyrkes* or churches—seperate *from* the world—*in* the world—but not *of* the world. Each one is independent of another so far as faith, hope and love are concerned. Still, all the congregations or churches located on this earth constitute *the church*, not *a* church, but *the church* of Jesus Christ. The churches of any one city, while independent of the churches of any other city, are, nevertheless, being spiritual cantons, to co-operate as well as to commune with all christian institutions or churches over the whole earth in all the public interests of that kingdom or church of churches over which the Lord presides. A. C.

† To many of our old readers these thoughts are as familiar as house-hold words. They are, however, necessary to our new readers, in order to their appreciation of the position of the Christian Church and the topic now under consideration.

We have had two communications on church organization and co-operation from Bro. Dr. Ayers, of Kentucky, one of them was published some months since. The other we promised in this number. We sent to the office, as we supposed, the 2nd Letter. It was set up and came to us in proof. On reading it over, Dr. Richardson stated that this document had already appeared in the Harbinger. We found it to be a fact. But on search for the other we found it wanting. And the conclusion was that the unpublished letter had been placed amongst the published documents, which generally are used as waste paper; and while we regret this unfortunate event we could do no more than what we have done. The response published in this number is intended as a part of our response to his position.—We shall, therefore, hear from him gladly, as soon as we shall have fully expressed our views on this subject, indicated in the present article, which may extend through one or more subsequent numbers.

A. C.

PERSONAL REMARKS.

The chaplain of the Surrey County jail communicates to the London Times certain criminal statistics, which show several instructive facts, and one of rather unexpected character. It appears that of 2,357 prisoners only 370 were married, and these had an average of less than three children each, showing at once the humanizing tendency of the married relation, and also that its responsibilities deter, far more than its burdens and difficulties provoke, the criminal inclinations of the middle classes. A remarkable evidence is also presented, in opposition to the ordinary opinion that want is a leading cause of crime. The committals in July and August, when the days are longest, employment most plentiful, weather most favorable, and food cheapest, actually outnumber those of the severe and distressing months of December and January.

A gentleman who has traveled much in New England, says that the great inquiry there is for an *educated* ministry, while little seems to be thought of a pious ministry. He says:

"In all my peregrinations, I have never heard a pious, godly minister, exeept in one solitary instance, inquired for. The demand for pious, godly ministers is, at present, below par."

Prof. Caldwell, of Dickinson College, a short time before his death, said to his wife:

"You will not, I am sure, lie down upon your bed and weep when

I am gone. You will not mourn when God has been so good to me. And when you visit where I lie, do not choose a sad and mournful time; do not go in the shade of the evening or in the dark night.—These are no time to visit the graves of one who hopes and trusts in a risen redeemer; but come in the morning, in the bright sunshine, and when the birds are singing."

DISCIPLINE OF CHILDHOOD.

"Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them; and consequently will, in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And, therefore, I am firmly persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character."

ORIGIN OF "CANT."

"In 'Things not generally Known,' we find this word, now applied to fanaticism and hypocritical conduct, is derived from two Scotch Presbyterian ministers of the reign of Charles II. They were father and son, both named Andrew Cant; and Whitlock, in his 'Memoirs,' after narrating the defeat at Worcester, in 1651, says: Divers Scotch ministers were permitted to keep a day of humiliation, as they pretended for their too much correspondence with the king; and in the same month, when Lord Argyll had called a Parliament, Mr. Andrew Cant, a minister, said in the pulpit that "God was bound to hold this Parliament; for that all other Parliaments were called by man, but this was brought about by his own hand."

HAPPY *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

VISIT TO MARIETTA.

We have seen it noticed in the "Christian Age," of Cincinnati, that we had rather a cold reception on the part of the popular sects in Marietta. This is true in part, but not true in the whole premises. Soon after our arrival we were called on by Mr. Ward, of that city, and by him tendered the use of the Unitarian house on the Lord's day; it was not in a condition for immediate use, some preparations going on and could not be used before Lord's day. The other churches, were, we believe, refused. We, therefore occupied the Court House several times during the week, and twice on Lord's day addressed a large audience of the citizens and brethren assembled from the country. The Unitarian Chapel, a very elegant structure, erected by Mr. Ward at the cost of $25,000, was, by him, conveyed to the Unitarian church for ever, for one dollar. We have seldom, in any Meeting-house in the West, addressed a fuller house, or a more attentive auditory than that present on this occasion. The self-styled orthodox exhibited a very exclusive spirit—and Papal-like, assuming their genuine and exclusive orthodoxy—refused their houses when solicited, even upon working days. But expecting little from them, we were not much disappointed. Baptists, Congregationalists, Presbyterians, and Methodists, have, on sundry occasions, tendered to us their houses. Our community, every where dispersed over this Union, never, so far as known to me, refuse their houses to any denomination of professed Christians, when not employed by themselves. But error, more or less conscious of its imbecility, fears the conflicting influence of the light, has both it ears on the left side, and can hear with regard only its own intonations. A. C.

PREMIUMS FOR 1858.

Having waited for the full development of the clubs obtained for the current volume of the Harbinger, we are now prepared to make the following announcement:

The three extra premiums were obtained—

The 1st by W. T. Haley, of Illinois—No. of subscribers, 428—Premium $75 in books.

2nd by J. J. Errett, of Missouri--234 subscribers--Premium, $50 in books.

3d by G. C. Slaughter, of Kentucky--159 subscribers--Premiun $25 in books.

Many other clubs were received from *sixteen* to *one hundred and fifty* each.

for which the Harbinger has been forwarded at very reduced rates, and an extra copy sent to the Agent. So that in the final and full distribution of premiums, we have sent out, with *postage pre-paid and at our cost*, between *five* and *six hundred* volumes of premiums.

The premiums sent to these brethren, however, are no compensation to them, indeed, they are but a subordinate consideration, compared with the good they may have done in distributing light and knowledge amongst the people. We feel that their aid and co-operation have been a free-will offering, and we are encouraged to find that there are so many co-laborers, ready and willing, from the love of the truth and a desire to aid in its circulation, to give us their disinterested assistance in procuring readers for the Harbinger.

The character of the Harbinger as an efficient and useful advocate of religious reformation; of the claims of the Bible, and of true education, is well known and appreciated; and it would require but a little exertion on the part of each subscriber, to double its circulation and its power of usefulness. The art of printing has thus put it into the power of the humblest disciple, by the distribution and circulation of periodicals, to assist in the great work of human enlightenment and renovation. These silent preachers and teachers can go where the prejudices of partyism and the hindrances of distance or of position would forever debar the living evangelist; and in the quiet town of solitude and reflection, can often speak to the heart and conscience with a power of conviction which no other human agency could command. How important, then, that all should be alive to their duties and responsibilities as it respects these agencies and contribute a little personal effort to sustain and extend the circulation of our most approved and influential publications! We bespeak this effort on behalf of the Harbinger.

Our Agents, with but a very few exceptions, have sent on the subscriptions according to our conditions. These few may not have remembered, that payment in advance is an *essential condition*, and the *only basis* on which we could furnish so large an amount of printed information on such terms. We would especially remind them also of the importance of sending in their lists as soon as possible, that we may know how many copies to print in order to supply the demand.

The Millennial Harbinger is, in our whole horizon, the cheapest periodical in the United States, giving 768 printed pages per volume, for $1 to our large club subscribers; of which, at least some nine-tenths is original matter, and for much of which we pay a considerable sum per annum. Clubs for the present volume are still in season, though our files are getting low. We hope our agents, to whom we are so much indebted for our success, will commence at an earlier date this fall to renew subscriptions and to increase our usefulness, should we be enabled to add another volume to our labors. Will they not help us to raise our circulation for 1858 to 20,000? They can if they will. For terms for 1858, see cover.

A. C.

THE fruit of the righteous *is* a tree of life: and he that winneth souls *is* wise.

COMPLAINTS OF SUBSCRIBERS.

We would remind the readers of the Harbinger that, according to the Club system of subscribing, the subscriptions terminate with the December issue. It is necessary, therefore, in all these cases to renew them. We have received frequent complaints from old friends and subscribers, that their Harbinger has been stopped. This must be so, as long as they are Club subscribers, unless the Club be renewed. We would say to all such, if they do not like the trouble of the Club system, to send on their names as regular subscribers, and this will insure their continuance from year to year, until ordered to be stopped by themselves.

It will be observed in the notice for "Extra Premiums" on the cover, that no resident of Bethany will be admitted as a competitor for them. This will give a fair chance to all competitors, and we trust, will incite them to renewed vigor. W. K. P.

CHRISTIAN UNIVERSITY.

We have received the advertisement of this Institution for the next session, with the request to publish it on the cover of the Harbinger. But the space is pre-occupied, and we find room here to state that it is partially officered, and commenced operations on the 21st of Sept. The Faculty, at present, consists of Bro. Jas. Shannon, LLD., already widely known to our brotherhood; B. A. Grant, formerly of Missouri University, and John H. Neville, a graduate of Bethany College, and formerly of Eureka College, Ill. "The Trustees of the University have also secured the services of Dr. S. E. Sheppard, of New York City, who has gone to Egypt, Nubia, Syria, Palestine &c., for the purpose of collecting an Oriental Museum, Library, Apparatus, &c."

"Parents and guardians who have not selected an institution for the education of their sons, will do well to examine the claims of Christian University, which, as we have said, opened on the 3d Monday of September." W. K. P.

Judgments are prepared for scorners, and stripes for the back of fools.

BROTHER W. S. RUSSELL.

We have heard some strange reports concerning our much beloved Bro. Russell. We were sorry to hear them. We have entertained for him much esteem and affection. We have respected his intellectual powers and highly appreciated his Christian suavity and spirit.—We, therefore, heard with much surprize and regret, that he had given offence in his preachings and teachings to many of our brethren, as being speculative and philosophical, rather than evangelical and practical. These were as strange and as unexpected as though he had renounced the faith and turned away into an empty and deceitful philosophy. We had heard that he had published in "the Sentinel" some essays, indicative of his philosophizings on the Christian religion, in his public addresses. We immediately sought them out and gave them a careful reading. Without at present expressing an opinion of them, we will only say that we intend a brief review of them. At present, we have only to say, that they are in good keeping with pure Calvinism in its hale and undegenerate days. Meantime, we can only add, that his commission was, and is, *to preach the gospel*, and not old Calvinism in a new dress—nor any other philosophy. By discussing these with tongue or pen, he can give us nothing new nor interesting. His theory is as familiar as household words to most of us, and we have long since placed it, and all such speculations on the shelf. We will only at present say—preach Christ Bro. Russell.

A. C.

ROSS' FIFTH READER;

Embracing copious and elegant extracts, both in Prose and Poetry, with a treatise on Rhetorical Figures, and the Principles of Elocution, by D. Barton Ross, Am., Ne., Ex-Superintendant of Public Schools. Published by J. B. Lippincott & Co., Philadelphia.

This is a valuable School Book, and merits a place in all the Primary Schools of our country. Its selections are characterized by good sense and good taste. It is, indeed, a volume of much merit, because of much valuable information on many themes interesting to youth. We do not mean mere beginners, but those also, who have already made considerable advances in elementary Literature.

A. C.

APPOINTMENTS.

It is my intention, the Lord willing, to visit the brethren in Cincinnati during the Convention of the A. C. M. Society, and afterwards, to fill certain appointments in Illinois, which were omitted in 1853, for want of time. Also, to visit Abingdon, Friday before the 1st Lord's day in November.

The precise time for holding these meetings, I cannot now mention, but they will be published in the Christian Age and in the County papers.

A. C.

For the Millennial Harbinger.

SELFISHNESS.

BY JAMES CHALLEN.

To be selfish, is to be sorrowful;
He who seeks his own and not another's
Finds not but dross and emptiness within;—
This is the desolation of a hungry heart
That feeds upon itself, and feeding dies!
That drinks the blood, filling the purple veins
Of life, and paints with its exhaustion.
It is the last deep sorrow of the heart,—
The flood that sweeps away all hope and joy;
It is the agony of helplessness and woes,
When the last prop is broken, and the staff
On which we lean gives way upon the verge
Of dizzy heights,—o'er yawning oceans deep.
Love, never is so opulent, as when it gives
Its only mite to feed the destitute;
This is the heart's rich joy, its life and solace;
It then becomes all radiant with light,
In looking on the heart, it learns to bless;
It borrows from the object of its care
A joy, more full and deep, than what it gives,
Like the last dying beams of the Sun's light
Gilding the cloud that pillows on its breast,
It is the generous sap sending its virtues
Heavenward, to be rewarded by the
Flowers and fruits of Spring and Autumn.

QUERY.

Is it required of the Christian Preacher, that he should while presenting the Gospel to sinners, present also his theory of the *modus operandi* of the Holy Spirit upon the heart of the sinner in the work of conversion?

The Gospel of Christ is fully and fairly presented when its facts are fully and fairly exhibited in the light of their evidence. And when such a presentation is made, followed by suitable exhortations deduced from the divine love therein exhibited, the Christian Preacher has honored his office and ministry and has presented that grand system of divine truth which the Apostle emphatically styles "the wisdom of God and the power of God," for the salvation of a ruined world.

A theory he may have logically, as he conceives, deduced from the

premises of man's fall and redemption, which harmonizes in his view, all the divine perfections in this wonderful procedure of grace towards a world of rebels. But as he knows his theory to have been the result of much after-thought and to have been in no way connected with his own salvation, he would not surely preach it to save others. Nor would he be guilty of adding it to the Gospel of Christ, to give it, as it were, greater effect. He could not, methinks, so far forget himself, as thus to dishonor his office and the ministry with which he has been entrusted. A. W. C.

PROGRESS OF REFORM.

Beloved Brethren.—Since I last addressed you through the pages of the Millennial Harbinger, I have made a tour through a portion of the Southern States, for the proclamation of the Gospel, in which I found things, in a religious point of view, in a better condition than I had anticipated. The cause of primitive Christianity, is, wherever it is fairly presented to the people, onward and upward; and a more general feeling of confidence in the position, which we, as a religious people, have taken, has never before pervaded the heart of the brotherhood. Some two or three years since, under the constant attacks from the Presbyterian ranks, headed by N. L. Rice; the violent assaults and misrepresentations by the Baptists, headed by Graves, Jeter & Co.; together with an under current constantly forced along by the clergy of almost every religious party in our country; and last, but not least, with the deflection of a few of our own bre hren, and an apparent uneasiness on the part of some others, on the subjects of church organization, missionary efforts, &c., our brethren seemed for a moment to slack their efforts in order to a re-examination of our position, and the whole of the premises on which the effort rests. And we thank God that after this re-examination the whole brotherhood, with here and there an isolated exception, are settling down on the same great principles suggested and urged by our more venerable brethren, when they, near half a century since, began to urge their fellow-citizens and religionists of all classes to take their stand upon the Bible alone, as a rule of faith and practice, to take a Bible name—in short, to unite and worship together, as the first Christians did, under the guidance of the holy apostles of the Lamb.

Under this settled feeling, that our position is impregnable, our brethren have again entered the field with renewed energy, and victory already begins to perch upon the banner of peace. No season since the commencement of the effort to return to the ancient order of things, has given the Christian heart more just cause for rejoicing than the present; from the accounts thus far, a much larger number has been added to the church than for many years past, during the same season. In fact the news is cheering from almost all quarters.

The Evangelist's work is being better understood and appreciated by both teacher and taught, and hence the local ministry of the congregations is being elevated by a more Scripturally qualified class of persons being placed in these

offices. Thus we are, by the help of the Lord, approximating that state of perfection that will secure success to the cause of our Master. Hence we thank God and take courage.

During my tour I formed a very pleasant acquaintance with many most excellent brethren, and was permitted to labor with them in the common vineyard of the Lord. The most pleasant, and I think, the most profitable meetings I had the pleasure of attending, were held at Newtonia, Miss., and Cheyneyville, La. At the former place, our brethren have a very good Female Seminary, under the direction of Dr. Phares, and a College for young gentlemen, under the direction of Alex. Ellitt, Wm. Baxter, Jno. H. McKay, and Wm Low—all formerly of Bethany College—which bids fair to be an excellent auxiliary for spreading the Gospel through that portion of the country.

On my return I felt strengthened and encouraged for the duties that lie before me, with my horizon and field for usefulness enlarged. Since that time, I have been almost constantly engaged in the proclamation of the Gospel in this region of country, and have witnessed many signal triumphs of the cross of Christ; the most noted of which were during a series of meetings held at Belle Air and Barnesville, Ohio, in company with our much esteemed and very energetic Bro. W. T. Moore. At the former place we labored in connexion with the brethren there, day and night, for some ten days; during which time eleven souls were added to the saved. Amongst whom was a son of Abraham as to the flesh, who, after listening to the Gospel for several days, was entirely broken down, and willing to sacrifice all earthly ties for the excellency of the knowledge of Christ Jesus his Lord. And, notwithstanding his kindred dismissed him from business, and threw him out to shift amongst the Gentiles as best he could, yet he stands firm in the begun confidence, and I hope and pray that he may continue so to do to the end of life, that he may receive a crown that fadeth not away.

At the latter place we commenced a series of religious meetings something over three weeks since, apparently, under rather unfavorable circumstances.—The interest, however, increased, and we secured a fine hearing. When I left, four days ago, there had been forty-six added to the congregation, with a prospect of others. Amongst those added was a Lydia and her household, recently from England. In the midst of these meetings we endeavored to set in order what was wanting in the congregation, ordaining elders, as the Lord appointed. These brethren have a heavy charge committed to them, of watching over so many tender lambs of the fold; I am happy, however, to know that the proper steps are being taken to have them trained for happiness here and hereafter. This is as it should be in all the congregations of the saints.

Aug. 4, 1857. A. E. Myers.

I have since made a visit to the Barnesville Ohio, Congregation and remained one week, preaching every night; the result was 16 more additions, making in all 67. During my last visit the Methodists had a Camp-Meeting in progress a few miles from town; but, notwithstanding this, my congregations were as large as I could wish, and a better interest I never saw manifested. During both meetings the opposition, upon the part of the "called and sent" of the Methodist denomination, was of the most virulent kind. Their speeches both in public and orivate abounded in the grossest misrepresentations; but truth is

mighty and will prevail. A goodly number of the Methodists came out upon the Lord's side, and were immersed *into* the name of the Father, Son and Holy Spirit. May they with all the faithful followers of our Lord and Saviour Jesus Christ, be preserved blameless to the end, and at last receive the crown of life which shall never fade away. W. T. Moore.

Vermont.—Bro. W. W. Clayton writing from West Rupert, under date Aug. 21st, '57, says.—Bro. Campbell.—The interest in the Ancient Gospel seems to be steadily increasing in this place. Our hearing is large and attentive; and we have had three additions by immersion during the last 3 weeks—one on each Lord's day.

Mississippi.—Bro. W. E. Matthews writing from Black Hawk, Carrol co., under date Sept. 7th, says—Bro. Campbell:—We have just closed an interesting meeting in this neighborhood, with sixty accessions. Bro. Usery, of Alabama, was the laborer, and right good service has he done here and elsewhere, the past year.

Bro. J. C. Davis, writing from Utica, Hinds county, under date Sept. 15, says, Bro. Caskey and I have held a meeting at this place 14 days, with 19 additions, and the prospect is good for more. We will close to-morrow.

Penn'a.—Bro. Jas. Challen writiting from Philadelphia under date June 24, '57, says,—My Dear Bro. Campbell:—Our cause has recently met with a valuable accession in Central N. York, by the addition of a Bro. R. Thompson, A. M., of England. I suppose that he was a Scotch Baptist. Sister Read, of Troy, speaks in the highest terms of his knowledge of the Scriptures, his speaking abilities and education. He lives in Ballston Spa. N. York, and teaches a school. He wishes to move in the vicinity of some congregation, to which he might speak on Lord's days, and teach school during the week.

I enclose a private letter of his to me, and hope that you will open a correspondence with him and favor his designs.

I have read the letter referred to, and from the evidence of good sense—of a well cultivated mind, and of a zeal for a devotion to the truth as taught in the Christian Scriptures exhibited in it. I am persuaded that our Brother R. Thompson would be a great acquisition in many portions of our country.

A. C

Kentucky.—Bro. T. M. Allen writing from Warsaw, under date Aug. 27 1857, says,—Dear Bro. Campbell.—I have been constantly engaged in preaching since I left you; as evidence of the fact, I have spoken 71 discourses since the 21st of June last; and there have been 70 additions at the different meetings I have attended with other brethren. Let us thank God and take courage.

I know your pages could be better filled, or I would give you the particulars of the different meetings I have held, and of the preaching brethren I have been permitted once more to meet, who have received and labored with me in the good cause, with a generous cordiality worthy of Christians.

I expect to join the beloved Bro. Gano, and old Bro. Smith, at Georgetown, on Saturday, the 20 inst., in a several days meeting. May the Lord's blessings attend our labors!

I expect to return to Missouri in a few weeks, to renew my efforts to do good, where I know my humble services are called for, and needed; and where I have so many excellent and devoted brethren and friends. Thank the Lord for all his mercies and blessings.

Louisville, Aug. 28.—Bro. Rice informs me that 10 additions have been obtained since I left Eminence, and the meeting still progressing with encouraging prospects.

Bros. Allen Wright, and L. B. Wilkes have recently held a meeting in Pettis county, Mo., where there were 100 additions. T. M. A.

When I last saw you Bro. Milligan, we were all in health. But the centre of attraction in my little family band has been taken up home. On the 30th of July, my dear Wife expired in the arms of Jesus. The home above is becoming more and more attractive.

A few days since our gifted Bro. S. W. Irvine yielded up his spirit to God. We are all going. Let us be in haste, for our time is short.

Millersburg, Ky., Sept. 16 '57. J. C. Rogers.

Bro. W. C. Rogers writing from Cynthiana, under date of Aug. 29 '57 says,—Bro. Campbell;—At Corrinth, Todd co., I held a meeting with Bro. C. M. Day, which continued 10 days. We had 7 additions. The brethren were much refreshed. At Elkton, in the same county, I held a meeting of 14 days continuance, which resulted in 28 additions to the Army of the Faithful. The brethren were greatly energized, and renewed their covenant with the Most High. The harvest is ripe, but the laborers are few. May all Christians be alive to the great work of human redemption.

OBITUARY NOTICES.

Dr. Hullihen.

During my Southern tour in March and April last, departed this life the much celebrated Dr. Hullihen, of the city of Wheeling, Va., the most distinguished Dentist on this continent, if not in the world. His genius, science, and art developed in the unprecedented and extraordinary operations performed by him in his profession, have attracted the attention and constrained the admiration of the whole profession, wherever he was known, from the banks of the Ohio to those of the Thames, from Boston to New Orleans.

Amongst American Surgeons he had no superior, probably no equal. In dentistry he was not equaled in America. He performed operations which when exhibited in Great Britain constrained certain journalists to announce that such like had never been performed in Great Britain. With all these gifts of Nature and attainments in Science and in art, a few hours sickness brought him down to the gates of death.

He was withal proverbially humane and generous. In his hospital as well as in his private practice he sympathized with suffering humanity in all its forms of misfortune and distress, and was ever ready to extend relief to the wretched sufferer without any other claims upon his attention than those of a common brotherhood. We are pleased to learn that his Sons, inheriting much of his genius and skil., are devoting themselves to the same profession in the same city. We could not wish for them more success in their profession than that obtained by their gifted and distinguished father. A. C.

Died, of old age, at his residence in Yamhill county, Oregon, on Wednesday, April 29th, 1857, Thomas Crawford McBride, aged eighty years and three months.

The deceased was born in Virginia in 1777, and emigrated to Oregon from

Missouri in 1847. He became a preacher of the gospel in the Baptist church at an early age, in which capacity he labored zealously until his union with the Christian or Disciple church, after which he labored, as a devoted and untiring minister up to a few years before his death, when he was incapacitated for preaching on account of his feebleness. During his lifetime he was emphatically of that class of men who make it the great business of life to lay up treasures where neither moth nor rust corrupt, nor thieves break through and steal. His precepts were always enforced by his own example, and his long life was marked by a series of blameless acts that made up a Christian character such as seldom attaches to men in the flesh, and it is doubtful whether he had an enemy living. He departed calmly and tranquilly, as an infant gently falls to sleep; and as the sun of his natural life went down in full-orbed splendor, the great Sun of Righteousness threw a rainbow of glory over his tomb, on which his dim eye rested, and lighted up with lustre as it read, "There remaineth a rest for the people of God." He leaves large circles of friends in Virginia, Tennessee, Missouri, and Oregon, all of whom feel a pang at the news of his departure, but none of whom are warranted in sorrowing as those who have no hope.—*Oregon Argus.*

Bro. M. WARFIELD, of Marion co., Texas, fell asleep in Jesus on the 5th of June last, aged about 75 years. He and his excellent lady were members of the Presbyterian church, but after they had heard the gospel as preached by the Disciples, they joined the Christian church; and long before his death, he had the happiness to see his entire family follow his example.

He died as he had lived, in the triumphs of the Christian faith. May Heaven smile upon the mourning widow and weeping orphans.

Died on the 3d of August, at his late residence near West Union, Fayette county, Iowa, Bro. JOEL BUTLER, of Pulmonary disease. The deceased was a loving husband and an affectionate father, and an exemplary Christian. He was a disciple for twenty years, and at his death left a wife and five children to mourn his loss, which will be long felt also by numerous relatives and friends. He died in the full assurance of future blessedness.

Died, at Long Point, Washington county, Texas, Aug. 7th 1857, in her 56th year, Mrs. HENRIETTA STAMPS, of Typhoid Fever, after an illness of twelve days. She was immersed at eleven years of age, and lived a consistent Christian life, was a "chaste keeper at home," a faithful and true wife, an indulgent mother and mistress. She has left her husband and three children to mourn her loss. We are desolate; as lonely as the grave. J. S.

On the 16th of July last, REBECCA R., wife of M. J. Streator, of Wins. co., Ohio, closed her mortal life, aged 28 years, and, in the judgment of all who knew her, entered that abode of whose inhabitants it may be said, "The days of their mourning are ended."

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AN ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE CHRISTIAN MISSIONARY SOCIETY, A. D. 1857.

MEN AND BRETHREN:—

Missions are essential and rudimental elements of creation and of the Universe. They are older than our earth. The angels of God are, one and all, *messengers* or ministers of God. The "Chariots of God," said the sweet Psalmist of Israel, "are *thousands of angels*,"—each of which is a missionary acting under a Divine commission. By missionary agencies God intercommunicated with the primitive Fathers of mankind. Through them, as his functionaries, he held converse with men and women in the primitive conditions of human society. Through these missionaries he communed with Abraham, Isaac, and Jacob, Hagar, Lot, and Moses, and other patriarchal men and women, through all generations, down to the beloved John, the last amanuensis of the Holy Spirit.

Besides these missionary spirits, he also employed and constituted *men* as his missionaries to the world and to his ancient servants and people.

The first missionary in the Christian Scriptures was John the Baptist, who was sent by God to *prepare a people*, to receive and welcome the Lord Jesus, on his entrance upon his grand mission. Angels ministered to him during his whole life, and occasionally waited upon the apostles and evangelists, in the execution of their respective missions.

Missions and Missionaries are comparatively of modern date in our nomenclature. But they are older than creation—certainly older than the creation of our earth.

Jehovah said to Job, "Where wast thou when I founded the earth?

Declare if thou hast attained such knowledge,
Who fixed its proportions, for thou knowest?
On what are its foundations fixed?
Or who laid its corner-stone?—
When the morning stars sang together
And all the sons of God shouted for joy?

This antedates all the Missions and Missionary operations in the annals of nations—in the annals of time. It is the beau ideal of the grandeur of the Missionary institution of the Christian age and dispensation. John the Harbinger, was the pioneer Missionary to prepare a people to give an honorable reception to the prince of Missions and Missionaries. His superlative oracle was:—"*Behold the Lamb of God who bears away the sin of the world!*"

Jesus, after the manner of the Peripatetic schools of ancient Greece, immediately opened his missionary school, and in person taught a school of twelve Missionaries, during his whole public ministry. Thus commenced the Christian Ministry—and the Christian mission.

It may be expedient emphatically to note in the opening of this subject—that missions and missionaries are the natural, the necessary and the immediate results of the appreciation of the dignity, grandeur and eternal importance of the *theme* of the mission—and its soul-engrossing and soul captivating end and aim.

A silent Christian is an anomaly in creation. The blessed are ever blessing. A full heart makes an eloquent tongue. A heaven magnetized soul magnetizes all within its periphery. The Christian's Gospel is a theme as lofty as the throne of God, and as deep as the mansions of the dead. It imparts true light to them that are in darkness—hope to the disconsolate, joy to them that mourn, and life eternal to those dead in trespasses and in sins. There is, in truth, no theme, imprinted on the tables of time that compares with it, in its full orbed attractions, in its soul-reviving, soul-subduing, soul-transforming power and virtue. It is, indeed, incomparably worthy of universal acceptance.

It is, too, as wisely as it is philanthropically adapted to the actualities of our condition. As light is to the eye, as music to ear, as bread to the hungry, as water to the thirsty soul, so does the gospel adapt itself to all the native longings, cravings and aspirations of that in-

ner man, awakened to an adequate conception of himself in the light of God's own book; as he was, as he is, and as he must forever be in Christ, or out of him.

One of the first impulses of the new born soul is to desire the sincere milk of the Word, that he may grow thereby; and next to this, that he may have it in his power to bless others, as he himself is blessed of God, in having them united with himself; in the same Lord, in the same hope, in the same Joy, in the same peace, and in the same inheritance, incorruptible, undefiled and unfading in the heavens. His soul is all alive to the gospel *facts*;—the birth of Christ, the life of Christ, the character of Christ, his miracles, his sayings, his doings, his sufferings, his death, his burial, his resurrection, his ascension, his glorification in heaven;—his exaltation—the honors paid him there. He joyfully anticipates his second coming, his descension to our horizon, his appearance on the throne of his glory arching the whole heavens—surrounded with all the hosts of heaven; with all the sons of men on his right and on his left—and the books of all human history opened before him—and in their midst THE BOOK OF LIFE. He distinctly hears him say—"Come you blessed"—to those on his right; and "Depart you cursed" to those on his left hand.

Such is the faith, such is the hope, and such is the joy of every true and faithful disciple and follower of the Lord Jesus—the Christ of God.

Now, with these visions, realizations, and hopes is every true missionary of the cross influenced, moved, excited, animated, strengthened, and encouraged to go out into the world—and to battle against all its lusts, and passions; against its frivolities and trifles; against its errors, illusions and delusions; against its sordid and demoniacal passions—and every lust and temptation that wars against man's true interests, honor, usefulness, and happiness in the present world, in this present life, and in that which is to come.

But let us trace out the footprints of the misssionary spirit and character, as developed in the providence of God, from the fall of our Father Adam to the consummation of the fullness of the times of the Jewish Age.

The ministry of Angels was instituted immediately after the apostacy and fall of our father Adam. God drove him out of paradise, and, on on the east of the garden, he located cherubs with *flame brandishing swords* to guard the way to the tree of life. The first *angel* or *missionary* named in the Sacred History, is he who appeared to Father Abraham, Gen. xxii: 11,—in the year of the world *two thousand one hundred and thirty-second*—eighteen hundred and seventy-two

years after the first FIAT, and on a most interesting occasion—that of the voluntary sacrifice of his dearly beloved son Isaac, in whom was deposited the promise of the blessing of all nations. This, too, occurred on Mount Moriah, most probably, on the identical spot where David built his altar, on the threshing floor of Araunah, where the temple was afterwards built. Some, indeed, suppose it to be on Mount Calvary. On one or the other of these, most probably, Isaac was voluntarily offered up in the heart of Abraham by a Divine command. "Here the *angel Jehovah*," as the best texts have it, "called to him from the heavens and said, Abraham, Abraham! Stretch not forth thy hand against thy son, nor do him any harm." A ram was caught by its own horns in a thicket, and that was substituted for Isaac. Hence to the end of the Jewish history it was called JEHOVAH-JIREH. JEHOVAH WILL PROVIDE.

Two promises followed this splendid scene—Abraham, "*Thy seed shall possess the gates of their enemies.*" "*And in thy* SEED *shall all the nations of the earth be blessed.*" In the Jewish Scriptures, after this, angels of God, or of the Lord, are named in their missions and employments some hundred times.

The Jewish *prophets* were, in the full import of their calling and work, *missionaries*. Such, too, was John the Baptist, the immediate harbinger or preacher of the claims of Jesus the Son of Mary. Such were *the seventy* whom the Lord appointed and sent, *two and two*, "into every city and place whither he intended to come."

This mission of the Seventy is replete with wisdom and instruction to the church in all ages down to this our day and generation. Let us state it more fully.

"Afterwards, the Lord appointed seventy others, also, and sent them, two and two, before him, into every city and place whither he intended to go. And he said to them, The harvest is plentiful, but the reapers are few: pray, therefore, the Lord of the harvest, that he should send laborers to reap it. Go, then; behold, I send you forth as lambs amongst wolves: Carry no purse, nor bag, nor shoes; and salute no person by the way. Whatever house you enter, say first, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon yourselves.—But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages: go not from house to house. And whatever city you enter, if they receive you, eat such things as are set before you; cure the sick, and say to them, The Reign of God comes upon you. But whatever city you enter, if they do not receive you, go out into the streets, and say, The very dirt of your streets, which cleaves to us, we wipe off against you; know,

however, that the Reign of God draws nigh to you. I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city." Luke x: 1–2, Campbell's Ver.

These missionaries, the instructions given them, and their faithfulness in the discharge of the duties of their mission, are, in our opinion, most suggestive models to all missionaries, how they should be instructed, how they should be initiated, how they should attend upon the work and duties assigned to them; how they should mind their own business; not naming politics,—monarchy, aristocracy or democracy, *pro-slavery* or *anti-slavery politics*. Whether monarchists or oligarchists—Whigs or Democrats, or of any other school ancient or modern; and with Paul say:—"God forbid that we should know, or make known, any thing amongst you, save Jesus the Christ, crucified in weakness but raised in power, and especially dwell upon the momentous fact that he is LORD OF ALL;—that it is by him that all kings do reign, and that all princes decree justice; that he is ordained by God the Father to be the judge, the final Judge of angels, men and demons–and that he will, without partiality "reward every man according to his works."

While the missionary spirit and the missionary work are essentially the same—the condition of the missionaries, and the condition of the field, or the area of the missions, are, or may be, greatly diversified. The mission of the Harbinger John, of the Messiah himself, as a prophet and as a preacher of his own mission and work, the mission of the *seventy* heralds, the mission of the *twelve* apostles, the mission of *special churches*, such as that of the seven churches in Asia Minor, were not indentically the same. They were, indeed, in certain points, the same. They were, one and all, to preach and teach Jesus as the Christ. His person, offices, mission, and work were to be announced and developed in all their atuitudes and bearings upon heaven and earth, upon time and eternity—the world that now is, and that which is to come. But not simultaneously, not in each and every address. In this, as in every other work, there is a time and a place, there are conditions and circumstances, which call for special attention, special development, and special application. No two discourses in the four gospels or in the Acts of the Apostles are identically the same. True, it is, that the *person* and *mission*, the *character* and *work* of the Lord Jesus Christ in all the inspired evangelists and proclaimers of the glad tidings of great joy unto all people, reported to us in the Christian Scriptures, were in their facts and documents one and all the same in sense and purport, though diversified in style and manner, in general and special details.

There were, indeed, but a few facts, however, diversified in style

and manner of exhibition, continually pressed upon the attention and cordial reception of those to whom the glad tidings were announced. These were propounded not in identical terms and phrases, not in stereotyped formulas of speech; but in all the varieties of terms and phrases best adapted to the diversified education and training, to the peculiar modes of thinking and speaking, of the persons addressed.—Still the materials that constitute the gospel with their evidences and claims upon the understanding, the conscience, and the affections, were fully presented in such forms and imagery as were most appreciated by the parties addressed.

The difference between *preaching* and *teaching* Christ, so palpable in the apostolic age, though now confounded in the theoretic theologies of Denominational Christianities, must be well defined and clearly distinguished in the mind, in the style; and utterances of an evangelist, or missionary, who would be a workman that needs not to blush, a workman covetous of the best gifts, and of the richest rewards.

Facts *versus* theories have revolutionized the scientific world. Facts *versus* human traditions have protestantized much of the papal world. Facts *versus* natural *Religion** have christianized many theists, deists and atheists; while between *nature* and *theology*, *properly so called*, there is not one discordant note in heaven, earth, or hadees. Nature may create theists and annihilate atheists; but she cannot create a Christian, nor bestow the hope of immortality. Christianity is, therefore, supersensuous, supernatural, super-intellectual and superlatively Divine.

Hence the indispensable necessity of spiritual regeneration in order to the spiritual appreciation of the reality, the beauty, the glory, the paramount exeellency of that life and immortality, brought within our spiritual vision, through the condescension and affiliation with us on the part of him who hath brought life and immortality to light by his own triumph over death and the grave.

The *didachee* or the *doctrine*, that is the *teaching* of Christianity is the exposition of its own peculiar developments—of its history, its facts, its precepts, its promises, its rewards, or retributions. The missionary—the would-be-successful missionary—must be well versed—fully indoctrinated—in these. They are his directory or guide, in performing, in successfully executing the great work of his mission. He must be able to contemplate the parts in the whole, and the whole in its parts. He must not only have a large and rich treasury well assorted, but he must have it at command. He must be able

* By *Natural Religion*—we do not mean Natural *Theology*. These are frequently and rather unceremoniously used as verbal equivalents.

to bring out of it on demand, things new and old. He must, therefore, have in his evangelical treasury a place for every thing, and every thing in its place.

Still, in the discharge of the duties of this work, he must properly and fully understand the whole oracles of God, and clearly distinguish the difference between *preaching* and *teaching* Jesus Christ.

This is no mere speculative distinction. It was appreciated—fully understood and acted upon—or carried out, in the apostolic ministry. Hence we read in Acts v: 42, That after thousands of Jews had been converted to Christ—the apostles "daily in the temple, and from house to house, ceased not to *teach*, and to *preach*, (or to announce the glad tidings) that Jesus was the Christ." *Keerux*, the *preacher*, *keerussoo*, I *preach* and *keerugma* the speech, or the *preaching*—and also *euanggelistees* the evangelist, *euaggelion*, the gospel and *euaggelizoo*, I preach the gospel, frequently occur in the Greek Christian Scriptures—and are of nearly equal circulation; but are always distinguished from *didaskoo*, I *teach*, *didaskalia* and *didachee* a doctrine, and *didaskalos* a teacher. No two such families of words of so many branches, and of so large a currency are more distinguishable or more frequently distinguished in the whole nomenclature of the Christian Scriptures. An evangelist or preacher, or missionary, in its present ecclesiastic currency, may have both these works committed to his hands. This, however, does not identify them, as one and the same, any more than preaching and baptizing are one and the same act, because performed by one and the same person or functionary. For the sake of accurate and intelligible language, and a clear appreciation of the Christian Scriptures and the Lord's will concerning us, these words and works should be clearly understood and employed by every evangelist or missionary of the church, sent out and patronized by the church; and more especially by our brotherhood who unite on the apostolic platform of church union, communion and co-operation.

A *doctrine*, a *theory*, or a *science*, is always in the eye and aim and effort of the *teacher*. A person, his office, and work, and character are always in the heart and aim and effort of the evangelist, preacher, or missionary. Indeed these three words in ecclesiastic or religious currency are interchangably used as indicative of one and the same functionary. We are aware that we find the word *evangelist* but three times in the apostolic writings—Acts xxi: 8, Phillip the evangelist; Ephesians iv: 11, He gave some evangelists, and some prophets, and teachers; and 2nd Timothy iv: 5th, "The *work* of an evangelist.—There being two Phillips—one was called *the evangelist*, in contra-

distinction from Phillip the apostle; see Matthew x: 2; Mark: iii 18; Acts i: 13, especially Acts xxi: 8.

Every selected and ordained preacher of the gospel is, *ex officio*, an evangelist. Every missionary selected, sent out, and ordained to act out the duties of a missionary, domestic or foreign, is, *ex officio*, an evangelist. And may we not ask:—Why should any one be selected, ordained and sent out to preach the gospel, beyond the precincts of any church—to convert pagans, infidels or sinners of any category, and not be invested with the requisite power to collect his converts into societies, called *congregations*, or churches, and not have the power to unite, set in order, or constitute such converts into communities called churches, and leave them in the hands, and under the supervision, of such officers usually called *elders*, or *overseers*, and *deacons* or *servants*, as may be selected by such communities to be ordained to such services. This is not only the order, the suggestion, but the oracle of reason, of prudence of propriety, as well as consentaneous with apostolic order and precedent.

But this is not our present theme. It is only an allusion to the great object and the grand subject before us, as a missionary society. We have all, we trust, learned, that Christianity is neither more nor less than *Divine philanthropy*.

It is Divine Philanthropy in harmony, too, with every other attribute of God; in harmony with his rectoral government of the whole universe, In harmony with all that is known of God in heaven, appreciated, loved, and revered by all the principalities and powers and lordships in all the celestial realms of this grand, and awful, and glorious universe. Angels of all ranks and orders desire to contemplate it; because they delight to study, to admire, and to adore the perfections, the grandeur, the glory and the majesty of Jehovah in the lofty and profound study and admiration of the infinite perfections and the adorable attributes of the Father of the whole family of natural, moral, worshipful, adoring spirits, whether known as angels, or spirits,—cherubim or seraphim.

We are satisfactorily informed that all the spiritual and angelic hosts desire more and more profoundly to contemplate the transcendentally mysterious, Divine and wonderful revelation of God, exhibited, developed, aggrandized, in and by the incarnation, substitution, humiliation unto death, the resurrection, the ascension, and the coronation of humanity and Divinity in the union of the finite and the infinite, of the earthy and the heavenly, of the temporal and the eternal in the person of the son of man and the Son of God.

The thought of coming short of the exceeding and eternal weight of glory purposed, promised, guaranteed, and to be consummated in

the person of every true, sincere, honest, enlightened, obedient, and worshipful Christian, man, woman, or child is, methinks, or ought to be, the all-absorbing aim, object, desire, effort and endeavor of every disciple of the Lord Jesus Christ. In open vision of this full-orbed glory and grandeur, of this great salvation—*the inheritance of God himself and of all his creatures*,---what manner of persons ought we to be in zeal, in diligence, in effort, in self-government, self-sacrifice, liberality, generosity, beneficence, magnanimity! No mean, penurious, selfish, penny-wise and pound-foolish professor, or nominal Christian, can rise to such a conception of future glory and blessedness, as that which warms, animates, enlarges, beatifies the believing, confiding, hoping, longing soul that has tasted the rich grace of God in the delightful antepast and soul-cheering foretaste of the glory to be revealed when the Lord Jesus shall come in all his glory and majesty, with his ten thousand times ten thousand, even thousands of thousands of millions.

No living man, no living tongue of man, can estimate or express that exceeding and eternal weight of glory. Paul himself labors (2nd Cor. iv: 17,) with the aid of two *hyperboles* as prefixes to his αιώνιον βάρυς δοξης; his *exceeding and eternal burden* of glory. No such phrase as this is found in any lexicon or dictionary of any language living or dead, ever consulted by me, and we have the largest number of them that I have ever seen in any private library.

Christianity, *the gospel*, cannot be appreciated by any living man in any language living or dead. It is well said, and it is truthfully said, "that eye hath not seen, nor ear heard, nor has it entered the heart of man to conceive the things which God has prepared for them that love him." We know, too, that Dr. A. Clark, Dr. McKnight, and some others regard these words as applying to Greek and Roman Philosophers—not having been able to conceive of a Christian's birthrights. This may be conceded, though of doubtful propriety—and could we call them all by name---like the names and titles of God the Father and of the Lord Jesus, it were then true, that we have no conception, no adequate conception of the eternal glory of ransomed humanity in that inheritance which is imperishable, unpolluted, and everlasting as the throne of God. Still we have in the Christian's charter an inheritance incorruptible, unpolluted, and unfading, rich as the price paid for it by the second Adam, the Lord from heaven; an exceeding---a transcendental weight of glory. We know that we shall see our Lord in all his grandeur, and we know that he will be our elder brother, and that we shall be heirs in common with him of all the glories of God's own heaven.

Now I propound the question, and may I not put it with all earnest

ness and propriety on the premises submitted? *What are we doing for the Lord Jesus---his cause; and people? What are we doing to enlarge his dominion, to extend his empire---to bless the church, to convert the world?* I put this question, not to a people enslaved to, or by, a dominant, avaricious, worldly, selfish, grasping, priesthood. You, my Christian, my beloved brethren, greatly appreciate your political birth-rights, your Christian birth-rights, which in prospect present to us a crown of glory that fadeth not away. We are permitted, we are invited, we are most cordially pressed by the tender mercies of our God, by the importunities of him that made himself poor, houseless, homeless, pennyless, that he might inaugurate us citizens of heaven, and make us joint heirs with himself; I say he has permitted us to aspire to great honor, by leaving something for us to do, not engrossing to himself the exclusive honor and glory of the conversion and salvation of our families, our relations, our kinsmen according to the flesh, our fellow-citizens, our neighbors, our down trodden and oppressed fellow-men, at home and abroad. We have always with us, not the poor only in this world's goods and chattels, but the ignorant, priest-ridden, slaves of lying fables and fanatical imaginations. He has expanded before us a large area of ignorant, uneducated, almost uncivilized heathen at home; in our cities, our villages, our hamlets---even living in our houses and on our farms.

What humane and Christian interest take we in them, in approaching them, in addressing them, in preaching to them the words of eternal life? Do we go out to the lanes, the squalid huts of cheerless poverty,—the filthy cellars that germinate our epidemics and our endemics? Do we gather their children to our Sunday Schools? Do we send our evangelists, our young preachers to them? Do we approach them ourselves? *What do we for them?* What do we for our fellow-citizens, scattered over the West, the South-West, the North-West? What do we across the seas? What for pagandom abroad or at home? What for Jerusalem? We have done some good, probably much good there. Why not carry on the work? The door is open—quite open. And what shall we do for Jerusalem? The city of David and Solomon? In whose environs the work of redemption was consummated! "They shall prosper that love thee?"—O, Jerusalem! Jerusalem! "I can feel both wrath and pity when I think of thee!" Unto that city the tribes of God went up—the tribes of God went thither." I am far from hopeless as to that field. Let us not abandon it. It is a great centre of attraction. It is also, a city of radiation. Let our prayers and our means go, hand in hand, in behalf of Jerusalem and the venerated Mount Zion, and will not the Lord pour out a blessing upon them and upon us? Let us do our duty and

the Lord will not withhold his blessing. We cannot sow and reap the same day, the same month, and sometimes not in the same year. Have we no tears for Jerusalem? What said the songs of degrees—in the days of the captivity of ancient Israel. Hearken to these words:--

"When Jehovah reversed the captivity of Zion,
We were like those that dream.
Then were our mouths filled with laughter,
And our tongues with rejoicing;
Then said they among the nations,
Jehovah hath done great things for them,
Jehovah hath done great things for us;
And, therefore, we are glad.
They who sow with tears shall reap with joy,
For he who goeth forth weeping to sow the seed
Shall assuredly come again with joy,
Bringing his sheaves with him.—Psalm 126.

So reads the seventh of the fifteen degrees, or of the *psalms of degrees*, sung, most probably, by the Jews on the event of their deliverance from the captivity of Babylon.

My Christian brethren—my fellow citizens of every Ecclesiastic platform, can we not unite, and harmonize, and sympathize with old Jerusalem, and co-operate in behalf of the ancient city of the Great King—the city of David—the city of Solomon, the city of the temple, the city over which the Lord Messiah wept in anticipation of her long, long years of moral and religious desolation. O, Jerusalem! Jerusalem! I can feel both wrath and pity when I think of thee! We have had for years a missionary there. And if of the inhabitants of that city few, very few were benefitted, so far as reported on earth; others have been, and the blessing of having labored there has redounded to our honor, and beatified ourselves.

We have still on the premises there a Sister, of strong faith and large hope, toiling every day in her school of Jewish and Gentile children—a matter-of-fact missionary school. It appears from a late letter from her, received at Bethany, that Christian Jews are building a mission house in Jerusalem—and that Mr. Cohen, a missionary Jew, with his son, are teaching over fifty Jewish children in his school.—Mr. Coleman, also, a Russian Jew, late Superintendant of the hospital there—now a Christian—addressed a congregation assembled at the laying of the foundation of their first dwelling-house, from the 127th Psalm:—

"Except the Lord do build the house,
The builders lose their pain;
Except the Lord the City keep,
The watchmen wake in vain."

The very interesting theme of Mr. Coleman's Address was the dawning-day of mercy to Israel. Mr. Graham, also, late Secretary of the Jews Society, in Jerusalem—greatly devoted to the promotion of their best efforts, in his prayer on the above occasion, while importuning the Divine blessing—commended them to his keeping who said—"As you have been a curse, O, house of Judah and house of Israel, so will I bless you and you shall be a blessing."

There is, from these indications, much to encourage our efforts even in Jerusalem; not for the sake of the Jews only, but also, for the sake of all kindreds and tongues and people, who from all nations meet there in their respect for that monumental city, hallowed in the memories of all who appreciate the great work of human redemption consummated there.

But this is not the only cry in our ears. "Come over and help us," echoes from every point of the compass. Myriads are yearly perishing in ignorance and unbelief. Living and dying without God, without Christ, and without hope! If we cannot evangelize the whole world—perishing in Pagan and Papal darkness—superstition and error, let us select our fields of labor, domestic and foreign, and send out our missionary evangelists to such fields as promise the most fruit, whether at home or abroad. Unless we do this, I ask what evidence have we of the sincerity of our faith in that commission which was given to the apostles, and through them to the Chirstian church and ministry, till the curtain falls upon the stage of earth and time.—Is not the whole unconverted world within the area of the missionary field—and within the commission given to the apostles—and through them to the people?—"Go ye into all the world and preach the gospel to every creature." Upon the church, the united church, founded on the apostles doctrine and faith rests this solemn and authoritative oracle.

"Charity," it is said, "begins at home." True, very true, if there be objects at home. But it is no proverb in our Israel that charity tarries at home. Like nature's brightest type of God—our sun, shines not upon our country and our homes alone; but also spreads its vivifying beams upon all the nations and tribes of our humanity. So shines the sun of righteousness and of mercy. If the East witnesses his earliest dawn, the West rejoices in his last lingering ray. Indeed he is rising and setting every moment of the four and twenty hours upon myriads of our race.

Shall we not then, as far as in us lies, as far as God has vouchsafed to us any instrumentality. Shall we not send the light of life everlasting—to all the world if God vouchsafes to us the honorable op-

portunity and instrumentality? At all events shall we not avail ourselves of every opportunity, and create, as far as we can, opportunities to send the Word—the gospel of life everlasting—to a perishing world;—embracing in the arms of a common humanity, a common paternity, a common fraternity, the frozen Icelander and the sunburned moor!! Christianity, in another point, resembles our sun in its own system. It is both radiating and attractive. Hence said our Lord—"If the son of man be lifted up, he will draw all men to him." We are not straitened in God, we are straitened in ourselves. He commanded the gospel to be preached not only *in*, but *to* the whole world. "The fields," as Jesus once said, "The fields are already white to harvest." And why is not the harvest reaped? Because the reapers have fallen out by the way--and have thrust their sickles into one another. This is enrolled in heaven as the curse of God upon all the sectarists and sectarisms. "A house" or an army "divided against itself cannot stand." So said the highest authority in the world.

For almost three centuries---at least two and a half centuries, Greek, Roman, and Protestant christendom have had their troops and commanders---captains, majors, and generals, engaged in Ecclesiastic wars, stratagems and spoils. Church politics---church philosophies, church doctrines, church ordinances have been the apples of discord, the bitter fruits of an apostacy from primitive, original, apostolic Christianity. We charge the existing Mahometanism, Patriarchism, Papalism, Protestantism and its four forms of church politics---Episcopacy, Presbytery, Independency and Methodism, I say we charge these, one and all, to the substitution of human prudence, human policy, and human philosophy, for the plain and truthful oracles of the Lord Messiah and for the teachings of his inspired apostles.

Associated with these have been the lusts of the flesh, the lusts of the eye, and the pride of life. And to this last category we must assign much of all the strifes, discords, and schisms which now superabound and constitute what is appropriately called "*modern christendom.*"

We would not, if we could; and we could not if we would, exaggerate the fearful paralysis superinduced upon the body of Christ, his *mystical body*—the church, of which he is the head, and of which the Holy Spirit, or Holy Guest, is the heart, by this fearful apostacy, now existing more or less, in all communities, paralizing every heart and every arm engaged in the great work of harmonizing Christians upon the *seven pillars*, erected by the Great Apostle to the Gentiles, viz:—one Lord, one faith, one immersion, one God and Father of all, one body, one Spirit, and one hope. And must we not fear that

while this paralysis continues the great field of the world, in its Jewish infidelity, its Mahometan delusions, its pagan idolatries and its papal despotisms, will not be, cannot be, successfully approached by any ordinary missionary enterprize, however evangelically originated, constituted, and conducted. Suppose this were more or less—in any degree to be the case, would that, should that, could that justify cessation from all endeavors? Certainly not. Has not the Lord commanded the gospel to be preached to all the world, and constantly preached till he personally appear on the field himself—and call the world to judgment! This is the identical mission of the church, this is her duty, her privilege, her honor as it is now and will ever be her chief glory and her highest happiness.

At this stand-point, we most profoundly regret the jars and schisms so rife, so antagonistic, and so antagonizing, within the area of what we call Protestant christendom. We spend more in keeping up these rival distinctions, differences, and animosities than we spend in all our missionary fields and stations from the rising to the setting sun.—Could we have the sum total expended first in erecting, then in adorning our splendid churches—our stone and lime *churches* with their splendid pulpits, galleries, ornaments, organs, paintings, &c., &c., our rival theological seminaries, professors, libraries—and all other contributions to the denominational pride and ambition consecrated to Christian missions, we might have Asia and Africa with the outposts of America more civilized, humanized and evangelized in one century than any State in our confederation. We are pound-foolish in all that pertains to the lusts of the flesh, the lusts of the eye and the pride of life. We can tax ourselves to hundreds and thousands to secure the pride of life—and cast our weekly dimes into the Lord's treasury, to bless our souls and to convert the world!! I say *we*, not *denominationally*, but we, of the living fashionable world of hebdomadal Christians, and high church and low church conformists, we can adorn our persons, our churches, and our pews, our horses and our carriages, if not our livery servants, at the expense of thousands, and then give twenty, or fifty, or a hundred dollars a year, to convert the Jews and the Paganized Gentiles of the whole world!! Is this a fancy sketch, a freak of imagination, or a positive substantive reality? Is it an Indian Pagoda, a papal palace—a Mahomedan mosque? Such was not a Jewish Synagogue. Such is not a *Christian* meeting-house.

The Christian church is, indeed, a much more expensive Institution. It cost the sacrifice of Prophets and Apostles, of Saints and Martyrs. It cost the blood of that precious Lamb of God, foreordained, and symbolized from the foundation of the world. It cost the confiscation of goods unpriced, the banishment, the imprisonment and the

cruel slaughter of myriads of the purest, the most just and generous and magnanimous men and women that ever adorned the annals of the world. And what does it propose? Aye! This is the question that places all our powers of reason and imagination under tribute to Prophets and Apostles, to Saints and Martyrs who sealed their testimony by the voluntary sacrifice of themselves. They loved not their lives as they loved their Lord. They joyfully imperiled their all on earth, their all in time. They took joyfully the plundering, the spoiling of all their earthly goods and chattels, that they might glorify their Lord, and obtain for themselves a crown of martyrdom, "a crown of glory that fadeth not away." They, indeed, counted all things but loss that they might gain Christ. But the inventory given of some of their estates, in reversion, proves them to have been the most rational and *far-seeing* of human kind. They had a guaranty to the following effect:---"All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and you are Christ's, and Christ is God's; and all this for an eternal future.

I ask you, my fellow-citizens, in your cool, deliberate reason and foresight; *were they not the most rational persons of whom you have ever read?* There is no wild enthusiasm in all this. Who would not give a *cent* for a thousand millions? a day, a year, or a century, for all the millions, billions, trillions or quadrillions, or quintillions of ages of any number within the precincts of earth's largest figures?

Who would not, of earth's richest bankers, give all the treasures of the natural universe for the riches, honors, glories and beatitudes of an *heir of God* and *all his riches* and glories guarantied to him irrevocably, to the utmost capacities of creature enjoyment!! And let me ask, emphatically ask, are not all these within the precincts of "ALL THINGS?" Assuredly then, "eye has not seen, nor ear heard, nor human mind conceived," the riches, the grandeur, the honor of an heir of God through Christ Jesus our Lord and Redeemer.

And here I must pause and pray---*O, Lord encrease our faith!* Every cent you spend on earth for yourself, for things of earth and time, is lost to you forever!

Jesus Christ our Lord made himself so poor that he might make many rich forever, that he said, on earth he had not a spot whereon to repose his wearied head! And all this to enrich his friends forever! Was there ever love like this? We must my Christian friends and brethren stop and think before we farther go.

All the gold of Ophir could not ease an aching heart, nor soothe a disconsolate spirit. To give freely, cheerfully, liberally, as the Lord has blessed and prospered us, to every great work, is not only our du-

ty but our highest honor, our greatest happiness. It is long since decided in the highest court of law and equity in this universe that it is "*more blessed to give than to receive.*"

To *lend* is more felicitous than to *borrow*: for "the borrower is always servant to the lender." And to *give* to feed the hungry, to clothe the naked, is not so felicitous, though even this is, in heaven's own grace, called "*lending* to the Lord;" as it is to dispense "the bread and the water of life" to convert sinners from the error of their ways, to hide a multitude of sins, and to constitute them *heirs of God* through Jesus Christ our Lord! Hence of all the causes most interresting to man the cause of missions is supreme. It is the cause of eternal redemption, of everlasting life, honor, glory and blessedness. It is, too, of all the sacrifices of man the most acceptable to God; because most in unison with his own philanthrophy in expending more to redeem man than he gave to furnish and garnish the whole universe.

We now reason, only *reason* with you, my Christian brethren on the missionary cause. There is no enthusiasm in this. It is a cool and deliberate act of the highest reason, as the most profound reasoner could demonstrate, to give freely, cheerfully, liberally, to the cause of human salvation, in the form of instituting, sustaining, and conducting missionary enterprizes. We need missionaries, well educated missionaries, at home and abroad, in the centres of our highest civilization, and on our most remote and savage frontiers. Let us then, awaken from our speculations and day-dreams of earth's fantastic visions of political honor, of worldly affluence, of large fortunes and rich estates for our heirs to send them comfortably to eternal perdition, to everlasting bankruptcy and ruin.

And let me not ask you what you would *take* for any earthly property or estate which the Lord has given you as a steward; but how much you would *give* to save one soul from everlasting perdition, bankruptcy and ruin? In order to this I ask you the value of one soul! How much would you—speaking commercially--take or ask for your soul? You, doubtless, remember the unanswered and unanswerable question propounded by the wisest, the most intelligent, and most benevolent personage that was ever clothed with humanity. It bankrupts all the powers of language, human or angelic, to express. "*What is a man profited should he gain the whole world and lose his life, his soul, or himself.* Any one of these three words is of equal value as an exponent of *Psuchee* in its 115 occurrences in the Chrisiian Scriptures. We may be peculiar in entertaining the opinion, but we cannot divest ourself of it—that this was a common saying, current in that day, "*What advantage in gaining the whole world at the loss of one's life?—!*", "*What gain in gaining the whole world and losing one's life*"—or los-

ing ourself. This, if we could conceive of such a thing, is *a moral absurdity*. No gain whatever; but an utter, an infinite, and an eternal loss!

To be the means of saving one *soul*—or one person in the course of the longest life and by the most arduous struggles, is quite enough of honor and of happiness to satisfy any sensible, any rational man of Christian aspirations. This is a fact we do not argue. Its simple statement, to any one familiar with its terms, is all-sufficient to produce a cordial acquiescence. Even to correct and reclaim one erratic brother, who has wandered out of the fold, is a greater work than any work achieved by Cæsar, Napoleon, or our own Washington. They fought and they conquered for themselves, their offspring, and their country. They obtained for them an exemption from involuntary taxation, and the despotic encroachments of a tyrannic and absolute monarchy.

For this statement we have the sanction of the venerated Apostle James. He says in broad English---"Brethren, if any of you do err from the truth, and one turn him back to it:---let him know that he who turns a sinner back from the error of his way, will save a soul from death, and cover his multitude of sins"---Chap. v: 20. So thought and so wrote the venerated James to the twelve Tribes dispersed---through Messopotamia, Media, and Babylon, A. D., 61.

Any one and every one of the converted Jews in that day it seems had an invitation to convert sinners in the church as well as sinners out of the church. And have not we still need to preach and teach Jesus Christ often out of the church, and sometimes in the church? Missionaries and Evangelists may in their journeyings, occasionally find it expedient in some churches to *declare* the gospel as Paul did to the Corinthians, and as James did to the brethren in the Dispersion.

What is every man's business, is said, with much propriety, to be no man's business. Hence *home missions* as well as *foreign missions* are still expedient. Paul and Barnabas found it expedient to visit and *revisit* the churches which they had planted and watered. See Acts xv: 36; Paul who made this motion said, *Let us surveigh, supervise* their condition---see how they do. In all this work of faith, in all this labor of love, they were building up and establishing the churches, as well as encreasing their numbers and augmenting their strength in the Lord and in his cause. This is, and ever should be, a prominent portion of the missionary operations of all those consecrated and devoted to this work.

For this reason they ought to be freed from all the necessities of providing for themselves and families. It is quite as much the Chris-

tian duty of the churches to support, and *comfortably sustain*, their evangelists or missionaries, as it is the duty of those ordained to this office---"*to do the work of an evangelist*, and to make "full proof" of their mission and ministry. *So Paul commanded Timothy*, 2nd Tim. iv: 5; and so he commanded the churches in their fields of labor---not to forget those who labored for them; and that, too, by their own request. "The soul of the liberal" Christian, "waxeth fat," and "he that waters others shall be watered again." There is justice lying at the basis of every Divine institution. For "justice and judgment" are celebrated by the Sweet bard of Israel as the *basis* or the "foundation of the throne of God." See Psalm lxxxix: 14.

Have we not now, Christian brethren, sufficient premises before us as to our duties, privileges, honors, and rewards in this great and glorious work? First, then, we ask, *What Christian, worthy of the name can be found who cherishes not in his heart a missionary spirit?* Who does not pray that the Lord's work may progress in usefulness, and in honor to all co-operants in it? Where shall we find a Christian, a genuine Christian, who is not willing, cheerful, joyful and happy in being thus a joint laborer with God and Christ, and the Holy Spirit, with the angels of God, the ministering Spirits of his loving kindness and of his tender mercies to the sons and daughters of men; who love, honor, and adore him who is the Alpha and the Omega—the *Beginning* and the *End*, *the First and the Last* of the most august drama ever acted on the broad and splendid theatre of the material universe?—!

There lives not the man, worthy of the name, who has ever seen himself mirrored in the unveiled face of Emmanuel—who from Pisgah, Nebo's loftiest peak, has gazed upon the promised land, on Jordan's yonder side—who does not earnestly, ardently, and joyfully anticipate the riches, the honors, the glories, the felicities of that inheritance incorruptible, undefiled, and that fadeth not away, secured and guarantied to him, through the immaculate life and the sacrificial death of the Lamb of God promised and adumbrated in all the sacrifices from the death of the righteous Abel to that of Immanuel on the accursed tree.

Every such ransomed man feels himself constrained to vow eternal allegiance to his will and to consecrate himself and all the talents he possesses---to his honor and glory. He studies both Divinity ond humanity in his person and character—in what he said, in what he did, in what he suffered in behalf of fallen man. He supremely desires to be like him in spirit, in temper, in word, and in deed. His person, his office, his character, his works of love and of mercy---his obedience unto death to the will of his father, and for the ransom of man,

seizes his heart, animates his soul, energizes his character, and prompts him to imitate his example---to consecrate his heart, his person, his life, his influence, his all, to his honor and glory.

Now, as *philanthropy*---a word of heaven's own dialect and inspiration---supremely distinguished the Hero of our emancipation in his whole sojourn on earth; and was the efficient reason of his manifestation from the manger to the cross, every Christian participates, more or less abundantly, of that same self-sacrificing missionary spirit. As Jesus the Christ, the fruit of this philanthropy of God our father, became a prophet, a missionary, an evangelist; so every Christian, every one born from above, is in his new heart and spirit, disposed to be a missionary in some field, in some circle of humanity, great or small, either in his own person or in that of some other kindred spirit, better gifted, better qualified, better fitted for the work than himself. Hence every true Christian will unite and co-operate in and by such better qualified herald and hold up his hands, cheer his heart, spirit him on, and sustain him in his work of faith, his labors of love, and patience of hope; and thereby become a partaker with him in full copartnery in all the avails of his mission, in all the conquests and triumphs of the gospel dispensed by him. In the book of God's remembrance every such co-operant is unquestionably enrolled. For illustration, suppose that one hundred persons, all citizens of Christ's kingdom, all heirs and joint partners of the grace of eternal life, should select a man of God, possessed of a missionary spirit, possessed of all the essential endowments for such an office and calling, and send him out into a certain field and sustain him in the work, agreeing with him that he will and shall consecrate his whole time, every day of the year, and exclusively consecrate every hour and every opportunity to the duties of his mission; and suppose in said field in one year, he should be the instrument of bringing into Christ's kingdom any definite number of genuine converts, for illustration, say any number, fifty if you please; then conceive of their annual influence for any definite number of years, in the same ratios, and add to these the influence of these new converts in their respective spheres during life, and the influence of all their converts for one generation, and here pause;---what a revenue of glory and honor and felicity! But this is a lame and imperfect view even in its brightest attitude before our minds. For through the influence of these, in a century or two, what a multitude may enter the everlasting mansions! And these, too, all in a primary sense are the trophies of him that gave birth to this institution. In this way the twelve apostles have credited to their labors and toils all the Christian family of God past, present, and future. But there is this never-to-be forgotten fact, that

while the glories of the Apostles surround them for ever, they interfere not with, they diminish not from, the glories and the honors of all who have, like them, in spirit, in labors, in toils, and in sufferings —acted, suffered, toiled in their respective ages, generations, and contemporaries. God can, in the riches of his grace, beautify, beatify, and glorify them all; as if each and every one had been both the originator, the author and finisher of his own work! This, and this only, is the proper, the rational, and the religious conception of that Remedial institution, and of the grace of the Lord Jesus Christ. "He will give grace and he will give glory"—and he is rich enough, and kind enough, and generous enough to give both grace and glory on a scale transcendentally sublime, surpassing all that eye has ever seen, ear ever heard, or heart ever conceived.

Who would not then, that has ever, in truth, tasted that the Lord is gracious, that believes he will give grace to do his will, and reward those that have done it, as though, without his aid or grace, they had done it:—We ask who, with such a faith, would not, on such well established premises, firm as the throne of God, enduring as the ages of eternity, give, devote, and consecrate his whole personality,—body, soul, and spirit, to his service, honor and glory? Who would not bring his offerings into Christ's Treasury? Who would not labor and toil for means to invest in such a cause, under such a leader, and for ends and consummations of glory, honor, and immortality beyond all conception, and consequently beyond all expression.

And now brethren, beloved in the Lord; I ask you in his name and for his sake,—I importune, and beseech you—that you act worthily of your faith and hope in God, worthily of your relations to him, worthily of your indebtedness to him, and most worthily of that rich grace bestowed upon you—and of that high hope cherished in your hearts, that when he comes in all his glory, he may not be ashamed of you, nor you ashamed of yourselves in his presence. And to him that redeemed us by his voluntary sacrifice of himself, be all glory and honor, all blessing and praise now, henceforth, and for ever, Amen! A. C.

He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name* written, which no man knoweth, saving he that receiveth it.

THE CHRISTIAN NAME.

CHRISTIAN UNIVERSITY, CANTON, LEWIS CO., MO., Sep. 29'57.

DEAR BRO. CAMPBELL:—The Harbinger for this month has just reached me in my new home; and I find in its pages, your kind notice, and respectful criticism of the Discourse which you heard me deliver in Augusta, Georgia, the latter part of last April. It is a glorious privilege, for which we can never be sufficiently grateful to the Father of Mercies, to be permitted? such subjects in the light of God's Holy Word, that, by a prayerful examination of the same, and a respectful interchange of views, we may be mutual aids to each other in the development of truth and duty.

I thank you for that notice, as it calls me authoritatively to the performance of what, for the last few years, I have almost been constrained to regard in the light of an imperative duty.

With your permission, then, I will lay before the readers of the Harbinger, what I understand to be the teaching of the Spirit on the subject of the New Name; and when my views shall have thus been fully and fairly developed before you and them, I shall regard it a high favor for you to point out wherein I may have departed from sound logic, or the plain teaching of God's Word, as interpreted by the well-established canons of criticism.

My starting-point in this investigation, is Is. lxii: 1–2, "For Zion's sake, will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."

These words are found in the continuation of a prophecy clearly referring to the introduction of the Gospel dispensation. If there is any doubt on this subject, it will be removed by comparing Is. lxi: 1, with Luke iv: 18.

The portion of this prophecy which we have selected, contemplates a single feature in the reign of the Messiah, viz, the Union of Jews and Gentiles in the same family, and upon the same terms, as children of God; and it predicts, that when this union shall have taken place, Jehovah will give a new name to the new body. These items stand out so plainly on the face of the prophecy, that it seems to me almost impossible to overlook them.

But, if Jehovah has promised, that, at a special time, he will do a certain thing, and the time in question has certainly arrived, the thing promised has most assuredly been done. Now, it will not be questioned, I presume, by any intelligent Christian, that several years after the day of Pentecost, the Gentiles were received into the family of God, on the same terms as the Jews, and made joint heirs with them, and members of the same Body.

If this be admitted, it follows, of necessity, that the promised New Name has been given; and it becomes a question of intense interest—What is that name? And where, and when, and under what circum-

stances was it given? That I may not be tedious, I will reserve a brief investigation of these points for another essay.

Affectionately and fraternally yours, JAMES SHANNON.

BROTHER SHANNON,—*My Dear Sir*:—I thank you most cordially for your favor of the 20th September, now lying before me, and for the kind and courteous style in which you have expressed yourself of my notice of your remarks on the subject of the Christian name or rather on the origin of the name *Christian*. Some forty years ago the claims of this name were pressed upon my attention; having even before that time heard much discussion as to the propriety of it, and secondly on its claims for a Divine authority. Even in the old world, while a student of what was then and is in almost all schools of Sacred Literature—called *Theology*, it was there a question. If my memory be not at fault it was considerably dissussed by some of the dissenters from politically organized Christianity as early as 1806, or 1807. I then, indeed, gave not much heed to the merits of the controversy. Soon after my inauguration into the Christian ministry, my attention was again arrested to the subject, and finally, by Elder W. Stone's pleadings for its Divine authority, I was reminded of the arguments *pro* and *con* which had been used on both sides of the question, and especially for its prescription and authority as of *Divine origin*. However apposite, acceptable and honorable the name might be, I could not sustain its claims by the arguments adduced from the pulpit and the press, in favor of its *Divine prescription* and *enactment*. The passages relied upon and urged upon my attention, by its most zealous advocates were alike wanting in logic, criticism, and apostolic authority. But still open to conviction, I am always disposed to hear with all candor and respect each and every argument that may or can be submitted from any and every quarter and especially from one whom I so highly esteem for candor and ability as yourself. If worthy of the name, and if commended by apostolic usage and authority, I prefer it to any other appellation or name in our present living currency. A true disciple of Jesus Christ, is not a *Jesuit* but a *Christian* in the currency of the living world, and in harmony with the proper laws of verbal adaptations in our own generation. I am, therefore, favorably disposed to consider with all candor, what you have said, or what you may say, on this interesting theme. Your allusion to, and reliance upon, Isaiah lxii: 1–2, at first view appears rather remote and of somewhat doubtful interpretation.

Let us interpret in its full contextual or associational import. "For Zion's sake I will not rest until the righteousness thereof go forth as a lamp that burneth. And the Gentiles shall see thy righteousness

and all kings thy glory. And thou shalt *be called by a New Name*, which the mouth of the Lord shall name." And what that name should be we are, in the 4th verse, definitely and perspicuously informed. Is it Christian!—?

We shall hear the answer. Thou shalt no more be called, or termed, "*Forsaken*"—but thou shalt be called *Hephzibah*, and thy land *Beuhlah*. Are these tantamount to, or indicative of the word *Christian*?

There is no Biblical interpreter known to history, or oral tradition, that so interprets—or has so interpreted them. Their land or country or residence, is next spoken of, but not a word more upon the name! We need not ask any one to find the word *Christian*: for no one can be found who, on grave reflection, will assume to find that name, or any one equivalent to it, in this promise or prophecy. But does not the interpretation given by the prophet himself debar any such conception or idea? Is he not speaking of the Jewish people and their inheritance?—! "The New Name" here intimated is—*Hephzibah*, "*my delight is in her*," as the original Hebrew clearly indicates. And what means *Beulah*, not a people of any sort—but a *country—a married country*—and so it is estimated com. ver. "thy land shall be married," that is, a country secured to a people, as a bride is to a bridegroom in holy wedlock. This fully exhausts the prophecy and the promise according to the well established science and laws of hermeneutics, or Bible interpretation. But to be fully assured of the full-orbed contents of this promise and prophecy, we should, as our manner is, read the whole context of which this is but an item. It commences at the first verse of the *sixty-first* chapter of Isaiah, and extends at least to the close of the sixty-second." "You shall be named *the priests of the Lord;*" they shall call you "*the ministers of our God;*" Is. lxi: 6. Again—"Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them—that they are "*the seed which the Lord has blessed.*" "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a *new name*, which the mouth of the Lord shall name." Is. lxii: 2.

But let us read to the end of this special prophecy;—"Thou shalt also be a *crown of glory* in the hand of the Lord—and a *royal diadem* in the hand of thy God. Thou shalt no more be named, or *termed* FORSAKEN; neither shall thy land be any more termed *Desolate*," as it is this day—desolate of the Israel, the ancient Israel of God. But thou shall be called *Hephzibah*, MY DELIGHT, and thy land *Beulah*"—that is, "for the Lord delighteth in thee," and "thy land shall be married." Who that is skilled in hermeneutics can extend this portion of the prophecy and promise beyond the ancient, the literal peo-

ple of God, the literal seed of Abraham, *the friend of God.* But let us read the close of this prophecy, v. 10, "Go through, go through the gates: prepare you the way of the people: cast up, cast up the high way, gather out the stones, lift up a standard for the people. Behold, the Lord has proclaimed to the end of the world," (or earth) "say to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, "*the holy people:*" "*the redeemed* of the Lord:" and thou shalt be called, "*Sought out,*" "a *city not forsaken.*" Is this the meaning of the word *Christian*!---and were the converted Jews first called *Christians* on their conversion on Pentecost, or in Jerusalem at all? Certainly that was the time *when*, and that was the place *where* it should have been conferred, if indicated in this prophecy! But, instead of this, *fourteen years afterwards they were first called Christians, and that, too, not in Jerusalem, but in Antioch, in Syria!!* I presume it would be redundant to pursue this matter farther.

Still there may yet be a few who suppose this new name to have been adopted by some *vote of the church*, or by some oracle of the Holy Spirit, in pursuance of said prediction of Isaiah concerning a new name to be given to the Jews after their return to the Lord, and to their long forfeited inheritance; and more especially as the prophecy in question alike embraces their *name* and their patrimonial *inheritance.* We will not, however, volunteer in advance, a discussion of this question, as we presume that you will not, Bro. Shannon, commit yourself to such a position. As you do not believe that it is in harmony with the current usages of Sacred Histry, whether Jewish or Christian, for any one to *name himself* any more than to baptize himself. And certainly our Lord did not name himself *Jesus* nor *Christ;* we shall, therefere, hasten to the time and place in which this name was given to the disciples. And pray *when* and *where* was it first imposed and by whom?

These questions are severally worthy of a special attention and consideration. The first in order is *when!* On the day of Pentecost? No! On the conversion and union of the Gentiles with the Jews in the new family of God? No! There is much in the time when any thing of importance is done. Was it on Pentecost or in Jerusalem? No! Was it in Cæsarea on the calling of the Gentiles, seven or eight years after Jesus ascended into Heaven and was christed and crowned "Lord of all?" The answer is No! No!! Jesus did not then, nor at any time afterwards, give this name.

The eighth day sufficed among the Jews to be the latest day on which a child should be nameless. And yet the Lord gave not his disciples the name *Christians* for *eight full years after his ascension!!*

Is not this rather an anomalous affair!! And if ever given by him, at what time, or in what place, so appropos, so suitable, so exemplary as on the Pentecost after his ascension! or at the time of the addition of the Gentiles to his church!!

To have prevented the discordant feelings—generated by "We of the Jews," and "They of the Gentiles"---was it not expedient, or would it not in human reason, in the aggregate compass of it, have been most important, nay, most essential, that it should have been done immediately?---! Hitherto we have not found one relevant reason why it should be assumed that the name *Christian* was conferred upon the disciples by any special Divine commission, or appointment on the part of the Lord himself. On the contrary, it appears that it was an opprobious name imposed, rather in derision and contumely, by the enemies and persecutors of the disciples of Christ. Had the Lord himself conferred this name, or had Paul and Barnabas authoritatively named them Christians, it would have been as much a duty to assume and wear it, as to obey any other precept, or follow any other precedent enacted or recommended by them.

The disciples of Christ were, indeed, persecuted under this name. Hence Peter 1st. Ep. iv: 16, says, "If any one suffers as a *Christian* let him not be ashamed, but rather let him glorify God on this account." On examination of many distinguished critics and writers, such as Marsh's Michælis, 6 vols. octavo, we find them opposed to the idea that it was assumed by the disciples. Murdock, on the authority of the Syrian has it "were first called Christians." Indeed the law is general that persons are *passive* in receiving names, rarely active in naming themselves. Thompson has it, "the Disciples of Antioch first got the name Christians."

Peter, however, was not ashamed of it, and accordingly he says:--- "If any man suffer as a Christian, let him not be ashamed of it, rath- "er let him glorify God on this account."

I need not read you a dissertation on *chreematizoo chreematized*, in our vernacular, as the word *baptized* is transferred. Nor need I inform you that *chreematizoo* is properly represented by *nominor* in the Roman tongue, and by our most profound critics, "*I am named*," or "I am called." Nor need I inform you that Paul, Romans vii: 3, employs it passively, though in the active form, *chreematisee*, "she shall be called an adultress," com. ver. Rom. vii: 3. And this *judicially*, or when accused in the presence of a magistrate, legally called, *sed accusata apud judicem*. See Crit. Sacra. And Estius, very high authority, says—for so implies the Greek word---his language is *Tale enim quid insinuat vox græcæ*. He is, therefore, with us, for he quotes Acts xi: 26, the very passage before us, in proof of this

currency.* It is, indeed, conceded on all sides that it may be employed to intimate Divine oracles and responses, but is by no means necessarily so.

But finally, on the whole premises, there is this substantive fact, that *all creatures are passive* in receiving a name, according to the usages of Patriarchs, Jews, and Christians. God himself imposed names on all the works of his hands. In the drama of creation, every creature was as passive as a stone in receiving its name. Jesus the Lord was as passive as John the Baptist in receiving his name. "Thou shalt call his name Jesus," said the angel that heralded his birth.

We prefer the name *Christian*, or the name *Disciple of Christ* as quite appropos to our profession, and in this we are all agreed. Our contemporaries, for the most part, prefer their *politics* to any other centre of attraction—and, therefore they call themselves—*Papists*, Episcopaleans, Presbyterians, Congregationalists, Methodists—Protestant Methodists. Our contemporary Baptists, have no politics of their own, being followers of the Congregationalists; and therefore, they very properly distinguish themselves by their only centre of attraction—Immersionists, or more learnedly, *Baptists*—or *Dippers*.

A. C.

CONFESS your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

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* Καλεω, *Voco---I call*, found some one hundred and fifty times in the New Testament, is represented by the word *call* some one hundred and thirty-five times in its active and passive forms, and by *named* and *bid* and *bidden*, some fifteen times.

Χρηματιζω is found only *nine* times, and is represented by *warn, reveal, admonished, speak*, and, in this single case, by *called*. The root of this word is Χρημα, which is found only seven times in the New Testament, and is always represented by *money* and *riches*. We have in the English language but one word derived from this term, and that is, *chreematistics*, the science of wealth--a branch of political economy. Whatever is acquired by labor may be properly said to be *chreematized*. The disciples at Antioch talked so much of Christ, labored so much for Christ, that the Antiochans *chreematized* them Christians, gave them a name from their business, as they supposed them to be always laboring for Christ.

The Lord never *chreematized* any person whose name is found in the Bible. The Antiochans, as they were wont in their language to impose names from their trades, callings, or ruling passions, *chreematized* the disciples, by naming hem Christians from their talking so much about Christ---which seemed to be their whole business. Thus we have *farmers, sailors, fishermen, carpenters shoe-makers, &c., &c.* This word then evinces why disciples were first called Christians in Antioch. They labored much for Christ in that city.

"THE CHRISTIAN REPOSITORY,"—*Alias* S. H. FORD.

The "Christian Repository" was formerly read by me with some degree of interest and respect. But, I am sorry to say, the tone, the spirit and the moral character of that Periodical, have so degenerated and become so reckless and unprincipled, that I am almost resolved to strike it off my list of exchanges. Did I not think, or had I not reason to think, that Mr. Ford knows that he is, without any evidence, and contrary to the facts of the case, misrepresenting what he is pleased to call the "Rise of the Current Reformation," I might bear with his ignorance and temerity. Were I to judge of his forthcoming representations of what is called the "Current Reformation," by the article now lying before me, on page 612 of *his* Christian Repository, I would say with one of old, "Save me from my friends and I will endeavor to take care of my enemies."

His fabulous rise of the "Current Reformation," is found to be on the secession of "Messrs. Marshal, Dunlavy, Stone and Thompson" from the General Assembly of the Presbyterian church, on June 28th 1804!! The cause we plead, and the basis on which it is founded, had no more to do, and has no more to do with that movement, than it had to do with the personal movement of Arius, Socinus; Luther, or Calvin; John Knox, or John Bunyan! The premises and the reasonings are as wide as the poles apart in *matter of fact, in spirit, and in character.* Had he referred to a "Declaration and Address," published in Pennsylvania, in 1809, as the *preface* or *introduction* to it, he might, there and then, have found the embrio elements of a reformation as distinct from that as modern Protestantism is from the Patriachy of the Greek church or the Papacy of Rome. Not, indeed, in all its details but in all its characteristic features, tendencies and effects.

If a mere remonstrance against human creeds and certain doctrinal formulas of expression constituted the movement, now called the "Current Reformation," then, indeed, it is older than Romanism, itself. The Greek church is older than the Roman, and the Waldenses and Abigenses are older than the Protestant churches of the present day. How zealously and confidently do Baptists contend for "adult immersion," against "Baby sprinkling"—and trace it back to John the Baptist, even beyond the birth of the Christian church! They, however, are beginning to blush for their fathers who, when I first knew them, generally began with John "the Baptist!" Mr. Ford was not born in these days. He is not, therefore, quite so con-

versant with Baptist opinions, doctrines and practices as I found them A. D., 1812! Courteous reader, take a sample just here of Mr. Ford's Christian courtesy—After quoting some person as saying:—"We hold nothing but the Bible"—"If you differ you shall differ with Paul, and Peter, and Christ," he becomes quite eloquent in his gentlemanly, to say nothing of his Christian style, and says:—"These, *the most contemptible sophistries* that *brazen effrontery* can advance, or *doting imbecility* receive, have been the *catch-words* of every reformer, from Arius down to Joe Smith," p. 615. What a splendid display of Christian eloquence!! How full of argument and authority!! The sin of Reformers is, indeed, an appalling sin!!!

Again—"The new church accordingly wrapped up *their* (its) errors in the *ad captandum* assumption that the Bible was their creed, or belief, and theirs only." "If there be in the world a plain and pitiable *petitio principii*—begging the *whole* question—this is one." So speaks Mr. Ford.

Is not this profound logic!—and sublime Rhetoric! We had no idea of Mr. Ford's exquisite taste, and elegant manners! Take another specimen—"The new-born church of Christ, flashing with its new light on the darkness of a *churchless* world was accordingly called the *Christian church*," p. 616. What an insult to John "the Baptist's church!!" This is the most convincing Logic! We can afford to compliment it, because these honors were not designed for us. They are bestowed upon the departed Barton W. Stone and his friends and associates, some thirty or forty years ago. And notwithstanding all that we have spoken and written on these themes, much of which is well known to even Mr. Ford, he places these under the heading of the "Rise of the Current Reformation!!" Is he not then, one of the most ungifted of our contemporaries in the Editorial Chair, or one of the most imperfectly read in all our views and teachings, if he constitutes and represents these speculations of Elder Stone as the "Rise of the Current Reformation," not one which has ever been believed or taught by us.

It is more charitable to impute these to his gross ignorance of our views than to a deliberate intent and forethought to malign and slander us amongst that portion of the Baptists who have not read, and do not read, what we have written on Christianity and "Newlightisms." Does he not know that Elder John L. Waller, who, many, many years ago, in his unbelief, violently opposed us, and, as he said, "in ignorance and unbelief" wrote some bitter carricatures of our efforts, confessed before his death that, with the single exception of "Baptism for the remission of sins," he endorsed every prominent position in our writings on the Christian system; and that he

ardently desired a union between our Brethren and the Baptists. Why has not his proposed biographer yet given us his memoirs of the lamented Waller!! Is it because such men as Mr. Ford deprecate a faithful portrait of his positions, towards us? We strongly suspect that *mere* Baptists, who go for Baptists, *right or wrong*, do not wish for a "*true portrait of our positions*" as Elder Waller assured me he intended to give. Will Mr. Ford give us the true reasons why Waller's memoirs have not yet appeared?—! If Mr. Ford desires a renewal of this conflict, he may depend upon it that he will not find us wanting in facts and documents.

In the close of his October Number we find the following gasconade, usually called *bluster*.

1. "Is the Spirit of God no more with us, or with his Word, than the spirit of Washington is with his Farewell Address?" "Will Mr. Campbell answer *yes*, or *no*?" "Is this what people nick-name Campbellism, and which he properly names something else!" "We respectfully ask Mr. Campbell himself to answer this. *Will he? Ah! Will he?* We shall see."—"Christian Repository," p. 644, "Louisville, Ky., October, 1857."

Thus *literatim et punctualim* writes, and we presume speaks, Mr. S. H. Ford. *Such is his approved work of the spirit in him*, I do not say what spirit! Of this spirit all Christians are not possessed. We hope, sincerely hope, that but few professed Christians, in our horizon, possess such a spirit.

My views on this subject have been for many years, before that portion of the community who have read my writings, as published in the United States—in Great Britain and in her provinces both in Asia and America. Amongst these readers there is not one who has spoken to me or written to me indicating such conception, such utterances as those conceived and expressed by Elder S. H. Ford. He is the first *black swan* that has come in my path for the last fifty years. To borrow from him another figure on page 619, this is "the glorious gem adorning his twice-born orthodoxy of the *eighteenth century*." Till enlightened by Mr. Ford, I had thought we were living in the *nineteenth century*, page 619. But in this it seems I am not orthodox! Is not this the year of Christ 1857!! Better Mr. Ford barter off your typographer, and employ some orthodox chronologist! But, perhaps, he has followed copy, and you dare not dismiss him.

Mr. Ford is, perhaps, unacquainted with himself. He says, "All I *shall* write *shall* be from authentic records"—"nothing from guess nor hearsay." He ought to have said, but, perhaps, he dare not say "from imagination!" He is quite a poet, though he rhymes in prose, and not superlatively brilliant even in that.

I need not say with Job, "Oh! that mine adversary had written a book." My friend Mr. S. H. F. has written too freely. He should submit his compositions, to his better half—and be counselled by her more erudite accomplishments. It would require the patience of Job to analyze some of his conceptions and soulless misconceivings of of themes beyond the grasp of his sensorium.

But if the Baptists in Kentucky will endorse him, I will give him page for page, and treat him as their oracle with all merited respect. But if he refuse terms so equitable, and will not submit my responses to his readers, we will only expose his sophistries and perversions, and read to him a few lessons.

If our *Baptist brethren* in Kentucky will endorse him as their oracle, or if he himself, of his own accord, will freely offer line for line, page for page, I will promise to treat him with all courtesy, justify my positions, and expose all his objections and positions, till our readers shall be fully satisfied of my orthodoxy—on all the points he may think prudent and desirable to form an issue.

On the proper personality, office, and work of the Holy Spirit, I am prepared to meet him or any reputable representative of the Baptist brotherhood, East, West, North, or South. I will meet them in public oral debate or in their own journals of public reputation; provided only that we shall have equal rights of speaking and writing, of hearing, and of being read. We know that many of our Baptist brethren sympathize with our views on this grand theme, and on many others. We know many of them who think, because they have said that there was not any justifiable reason for our exclusion or separation. They, not we, I presume to think and to say, will have to account for it to Him that judges righteously, and who respects, no man's person. There are, we sincerely believe, many of them who can as cordially commune with us, as we could commune with them. If they can fellowship in good faith Dr. Wayland, they can fellowship us. He is quite as radical as we are, or ever were, in all that appertains to Christian doctrine and fellowship.

Nor is he the only distinguished Baptist writer and scholar who concurs with us in every grand principle or doctrine that we have laid before our contemporaries. To justify their old quaint notions of mystic influences, irrational and unscriptural, called by them the *previous work* of the Holy Spirit,—extrinsic of, and abstract from, a revelation of Jesus Christ to the understanding, the conscience, and the heart of a sinner, they have commenced and carried on an aggressive war for many years. And they will have to give a solemn and awful account to

Him that judges righteously—who respects no man's person, and who will retribute to every man according to his works.

We presume to understand their theories as fully as they do themselves. And we know so much of the Oracles of God, as to repudiate them one and all, because no man was ever converted to Jesus Christ, by the cold assent of his understanding to any theory of natural or supernatural operations. It is *faith* and not any theory,—it is a firm reliance on the person, mission, and work of the Lord Jesus Christ that is indispensable to Christian baptism, to Christian union, communion, and co-operation. No man was ever called, as the Baptists of Virginia, Kentucky, and all the West and South-West were called upon, to relate a "*Christian experience*," to entitle him to Christian baptism, and Christian fellowship. The *Christian experience* demanded from a candidate for baptism in order to his becoming a subject of baptism—common over all the South and South-West—indeed every where in the circle of my acquaintance, was as *unscriptural* as it was *irrational*. *Unscriptural*, because without any precedent in the whole New Testament; and *irrational*, because no man could have Christian experience before he had obeyed the first Christian institution.

The Baptists are greatly reformed despite of all their sectarian pride and infallibility. The relation of "*a Christian experience*," before baptism is now, in many regions, abandoned amongst the Baptists themselves. The light of the current reformation has, despite of their old prejudices constrained them to make a confession of *faith into which* they are baptized; and not a confession of Christian *experience in order to be baptized into Christ!*

This itself, and alone, is worthy of a thirty years' controversy. They very generally now acknowledge that a monthly or a tri-monthly breaking of the eucharistic loaf, has no precedent or authority in the Christian Scriptures. They believe and know that the Christian "disciples met together on the first day of the week" to commemorate the sacrifice of Christ. They acknowledge, I mean their well educated and most evangelical preachers and teachers acknowledge, that it was the custom of the primitive Christians to come together on the first day of the week to break the monumental loaf. Acts xx: 7.

But they cry out "*heresy*," they raise a smoke, that they may escape from keeping the ordinances of the primitive church. They cry: O, heresy! heresy! heresy! Baptismal regeneration! No work of the Spirit!! Horrible! horrible! horrible heresy!! But they cannot keep up this smoke much longer. Their own eyes cannot endure it. The people will read, will think, and talk despite of these little stilt-walking, balancing, trimming, non-committal, would-be-the high priests, and the oracles of a day—rather of a night of darkness.

A. C.

PRAYER.—*No. II.*

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest; enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly."

Our present subject is the utility of secret prayer. We shall not attempt to exhaust it; we shall only briefly notice and illustrate some of the most obvious benefits which result from this part of Christian devotion.

1. The first of these is the cultivation of our own spiritual nature. If it is a law of the human constitution, that all its powers and susceptibilities are developed and strengthened by exercise, then what can be more beneficial than the devotions of the closet? There is no other place beneath the heavens, that is so favorable for the legitimate exercise of our moral faculties. Even in the religious assembly, the attention is often arrested, and the heart made to wander, by some improper display of the lusts of the flesh, the lusts of the eye, and the pride of life. But from the closet, all such evil influences are excluded. There is no motive to deceive, or to make a vain display of our persons, our dress, and our good works. But there the mind turns in upon itself. There the conscience is awakened. There we see ourselves in the light of Heaven. And there, under the deep, solemn, conviction, that we are on holy ground, and that the eye of God is upon us, we are almost compelled to be humble; to repent of our sins; to forgive our enemies; to sympatise with the afflicted; to adore our Creator; to love our Redeemer; and to exercise all the powers of our souls in harmony with the will of God.

An hour in the closet may, therefore, do more to rectify and stregthen our religious impressions and moral faculties, than many days of ordinary service in the public congregation. And hence all the great moral heroes of the world, have been distinguished for their devotion to the closet, and for the consecration of much of their time to the duties and privileges of secret prayer.

2. It forms a habit of close union, communion, and fellowship with God. The law of habit is well understood. All men live and act under its influence. The man who frequents the theatre, the ball-room, the drinking or the gambling saloon, soon feels that he is by an invisible and almost irresistible influence drawn to these haunts of idleness, vice, and dissipation. He may see poverty, disgrace, misery,

and wretchedness before him; and he may feel the awful forebodings of an awakened conscience within him; but the force of habit overcomes all his fears and feeble resolutions. Under its still increasing power, he visits and revisits these charnel-houses of iniquity, till a dart strikes through his liver, and by his own folly he seals forever the doom of his eternal infamy.

But the man who begins his course of life on the ascending scale; who forms habits of industry, frugality, temperance, patience, godliness, brotherly kindness, and philanthropy, will soon find no difficulty in ascending to the mount of God. These habits become to him the secondary laws of his nature; and he hungers and thirsts after righteousness as the weary hart pants after the brooks of water.

The habit of secret prayer is no exception to this general law. In no other religious exercise, are we brought so near to God: in no other, can we be so familiar with the Creator of our bodies and the Father and Preserver of our spirits. And, as it is a law of our nature, that we form attachments to those with whom we associate; and even become assimilated to them in the elements of our character; it follows that no other acts of devotion are so favorable for the cultivation of godliness, and for the formation of those other virtues, the tendency of which is to draw us nearer and nearer to God, as the only immutable, eternal, and unwasting fountain of life and happiness. And hence those who have been most devoted to the closet, and who in this way have formed habits of intimacy, communion, and fellowship with God, have always been the happiest of men.

This is no merely theoretical or speculative conclusion. It is sustained by the history of all past ages. The prophets, the apostles, and the martyrs were all remarkable examples of the truth of this hypothesis; and so are the spirits of the just in Heaven who cease not day nor night to "worship Him that liveth forever and ever, and to cast their crowns before the throne, saying, thou art worthy, O, Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

3. It preserves us from many evils. Our worst enemies are our own lusts and passions. But these may all be subdued by and through the influence of secret prayer. How, for example, can any man cherish a feeling of pride in his heart, when, concealed from the world, he pours out the desires of his soul in humble supplication, to the God who rules in Heaven and who does what he pleases among the inhabitants of the Earth! How can he cultivate a spirit of revenge, while imploring the forgiveness from that Being who has said "Vengeance is mine; I will repay, saith the Lord!" How can he indulge in anger, wrath, malice, or any of the other works of the flesh, while seeking the aid of that Spirit, whose fruits are always "Love, joy,

peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance!" Prayer, when properly offered, must always have a soothing influence on the affections. Its tendency is to allay the passions, to promote the virtues, and to harmonize all the powers and faculties of the soul. It subdues the will of man, and makes the will of God the supreme law of the universe.

4. It also secures to us much positive good, by fulfilling a condition on which God can and does bestow his blessing on fallen man. It is a great mistake to suppose that the influence of prayer is altogether subjective; or at any rate, that it never extends beyond the narrow limits of our own earthly associations. It reaches God himself: it moves the very throne of the universe.

I know some have ridiculed the idea that the prayers and entreaties of fallen, sinful, rebel worms of the dust should in any way affect the Divine administration. But this is only to expose our own ignorance of the moral government of God. If a father finds it consistent with his dignity; with the regulations of his government; and with the best interests of his children, to bestow favors in answer to their petitions, why may not the Almighty Father of the universe, act on the same principle? If this is a wise and prudent regulation in the government of a family, why may it not be so in the economy and administration of the universe?

Surely this is not a proper subject for ridicule. If we cannot understand it, let us humbly confess our ignorance, and seek for more enlarged and comprehensive views of the Divine government. To many persons, it would appear just as absurd that the pen in my hand should have an influence on the most remote of the fixed stars, as that the prayers of a poor, penniless, and despised follower of Jesus Christ, should excite the sympathies of Heaven, and affect the purposes of the King of kings and the Lord of lords.

But these two problems have both been solved. Newton obtained an answer to the one, and the Holy Spirit is the great demonstrator of the other. The question then is forever settled with those who regard the Bible as of paramount authority.

The following illustrations from the Holy Oracles, may serve to stir up the minds of many by way of remembrance on this important subject. We quote first from Moses, Numbers xiv: 11--20, "And the Lord said unto Moses, How long will this people provoke me? and how long will it be before they believe me for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and I will make of thee a greater nation and a mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people from among

them, and they will tell it to the inhabitants of this land, for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. Now if thou wilt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. *And the Lord said, I have pardoned according to thy word.*"

The testimony of the apostle James on this subject is altogether conclusive. "Confess your faults," says he, "one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth for the space of three years and six months. And he prayed again and the Heaven gave rain, and the Earth brought forth her fruit."

Our space will not permit us to make any additional quotations; but, as an antidote to the skepticism that now exists on this subject, we commend to our readers, and especially to the young, the study and careful examination of such passages as Gen. 19: 17—21; Num. 11: 1—2; Deut. 9: 12—20; 1. Sam. 12: 16—19; 2. Kings 20: 1—6; Job 42: 7—8; Psa. 18: 6—15; Daniel 2: 18—19; Jonah 3: 1—10; Luke 18: 1—8; 1. John 3: 22; all of which illustrate the great efficacy of prayer; and its influence even on the will and purposes of Jehovah. As long, then, as it is written, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," it will be in vain to speculate and philosophise against the utility and propriety of secret prayer. The rational and well-grounded conviction, that, by a solemn appeal to our Heavenly Father, through our Lord and Savior Jesus Christ, we may obtain the free and full pardon of all our sins, gives more peace, joy, comfort and consolation to the soul, than all the honors and wealth of this time-perishing world.

5. It enables us to promote the good and happiness of others.—

This it does in several ways: In the first place, it is, as we have seen, the means of securing the favor of God in their behalf. The prayers of Abraham were worth more to Lot than all the riches of the plain; the entreaties of Job were full of blessings to Eliphaz, and Bildad and Zophar; and the intercession of Moses saved the nation of Israel.

Who, then, can estimate the amount of good that has been secured to mankind, through the humble, earnest, and penitential supplications of the closet? Who can recount the various individual, social, ecclesiastical, and national blessings that have been poured out of the windows of Heaven, in answer to secret prayer? Who can tell how many poor wandering prodigals have been brought back to their Father's house, and made heirs of immortality and eternal life, through the earnest and repeated prayers of a pious brother, or sister, or mother?

Why, then, do we not all thus pray? Why do we not more frequently retire to our closets, and pray more earnestly for the salvation of immortal souls? How much more parents might do in this way to promote the present and eternal well-being of their children, than they can by constantly laboring to secure for them a large supply of the riches, and the honors, and the pleasures of this vain world! Let us, then, endeavor to appreciate more highly the great value and efficacy of secret prayer, as a means of securing to others the rich blessings of the life that now is and of that which is to come.

Another way in which our private devotion may have an influence on the life and destiny of others, is through its effects on our own character, temper and disposition. There is a fitness in all the arrangements of creation, providence and redemption. The iceberg never promotes the growth of vegetation. The frosts of winter do not cause the bud and the tender flowers to spring forth. And the heart that is filled with envy, jealousy, and revenge, has no power to win souls to Christ. But the man whose evil passions have been subdued; and whose love, mercy, and benevolence have been excited and strengthened by the devotions of the closet, is a savor of life unto life, wherever he goes. He is a living illustration of the power of the Gospel on the soul; and must always have an attractive, as well as a transforming, influence on the minds and hearts of others.

If, then, we would be good, and do good, and glorify our Father who is in Heaven, let us not forget the duties and privileges of secret prayer; let us often retire to our closets, and when we have shut the door, let us pray to our Father who is in secret, and our Father who seeth in secret will surely reward us openly. R. M.

RELIGIOUS HERALD—AGAIN.

From the Christian Intelligencer.

BETHPHAGE, Va., Sept. 19th, 1857.

DEAR BROTHER COLEMAN:—I find by a No. of the "Religious Herald," politely forwarded to me a short time since, that the Editor takes exceptions to my article in your paper of the 15th ultimo. I did not, at first think of taking any public notice of the remarks of the Herald, but as I am led to believe it may subserve the cause of truth in some respects to do so, I have concluded to request a little space once more in your columns.

The editor of the Herald complains that I represent him as "maliciously seeking to discredit the principles of the Reformation," as "manifesting no symptoms of Christian candor, no elevated principles of action—but laboring merely to subserve the selfish interests of a party, &c." If all this is not literally true of the Editor of the Religious Herald, as such, then, I confess I must have strangely misinterpreted the facts and documents which have been before me and my brethren for so many years, and which, I am sorry to say, have gained for him precisely such a reputation amongst us. To these proofs, however, it is unnecessary here to refer, since the very case before us furnishes sufficient evidence of all I have alleged.

In his remarks, he holds me up to censure for having spoken to him as above, without having read his recent "comment" upon us, and for having judged its character from the "notice" you gave of it. I would say to the Editor of the Herald, that your "notice" of his "comment" is abundantly sufficient for me, and it so happens that enough of his "comment" is embraced in said "notice," to give an excellent idea of the flavor of the whole, and to justify all that we have said. He is there quoted as saying that "the tendency of the system" is "seen at last!" Now what is this but an attempt to discredit our "system" as he terms it, that is, the principles of the Reformation? It can justly be regarded in no other light than as a malicious sneer at us and our system, implying not only that we have found our 'system' to have an evil tendency, but that we have been a long while in making the discovery, since it is only "seen at last!" And all this because in repelling certain charges of "teaching infidelity," "making infidels," &c., brought against our literary institutions by the editor of a small periodical in the South-west, on the ground that books of "philosophy, mental and moral," and of natural theology, were used in the usual literary course of study in these institutions, I had found

it necessary to show that said editor was himself completely under the dominion of the "sensuistic philosophy," and under this influence, teaching things contrary to the principles of the Reformation!

But I presume it is quite unnecessary to dwell upon this specimen of the Herald's trumpeting, in regard to which, none of us have, I fancy, committed any serious "blunders," as he would make people believe. For sneers and misrepresentations of this character have been so common in that paper for a number of years, and there has been in it so plain a manifestation of a deliberate design to injure the cause we advocate by thus seeking to make erroneous impressions upon its readers, and refusing or *evading* the publication of corrections, that we have the best reasons in the world for regarding it as "maliciously seeking to discredit the principles of the Reformation," as manifesting in regard to this matter, "no symptoms of Christian candor or elevated principles of action," and as "laboring merely to subserve the selfish interests of a party." Surely "Christian candor" and "elevated principles of action" would in such a case as the one referred to above, have lifted a noble mind above the slippery and crooked paths of partyism, and elicited an honest commendation of principles whose "tendency" was here to expose and correct aberrations from the letter and spirit of the gospel, rather than to have induced a misrepresentation or a derisive taunt!

But how strangely blind men can be to their own errors! Here, in this last article of the editor of the Herald, we find him, after attempting to show the injustice of what was alleged against him, proceeding straightway, as if for an experimental illustration, to repeat the very thing with which he is charged! He goes on to quote various passages from brother Campbell's writings to the effect that all the power which the Spirit of God can exert on minds or human spirits consists in words or arguments—that, "as the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas," &c. He then asserts that these views were "principles of the Reformation" aforetime, and tries to show by sundry extracts from the "Gospel Advocate" and the "Christian Age," that they are still so regarded, and sneeringly inquires why Messrs. Lipscomb and Carmack, of the "Advocate," cannot be permitted to "Campbellize," as he terms it, in peace and quietness. This studied attempt to "discredit" our principles by misrepresentation, is as good an exemplification as could be desired of the usual course of the Herald. We regard it as a fair indication of the fairness, the "elevated principles" and "Christian candor" of

its editor, and of his extreme anxiety to promote "peace on earth and good will among men."

He will, however, no doubt be ready to say that he has quoted the express language of Bro. Campbell, clearly restricting all the converting and sanctifying power of the Holy Spirit to the words or "arguments" of Scripture, and that this is just the error charged by me upon certain teachers in the S. West. Now this is precisely the point in regard to which Bro. Campbell has, all along, so bitterly complained of being persistently misunderstood and misrepresented by his opponents, and his repeated disavowals of the doctrine thus imputed to him, ought, one would think, to have prevented both the Editor of the Herald from attributing it to him, and these South Western writers from adopting it. But this imperfect view of our teaching is too well calculated to excite and maintain prejudice against us on the part of religious persons to be readily relinquished by the enemies of our cause, and it is one too accordant with the sensuistic philosophy, not to be tenaciously retained by those amongst us who allow John Locke to do their "thinking" and who are disposed to be satisfied, as many are in all communities, with an unspiritual and superficial religion. It would, then, be an undertaking almost hopeless, to convince either of these parties that the above philosophy of spiritual influence is not one of the "principles" of this religious movement, since neither of them has any desire to understand the truth upon the subject.

But some may ask, is not brother C's. language perfectly clear in reference to this matter? I answer that it will doubtless appear so to those who wish it so, and who do not know how to make allowance for the generalizing character of Bro. Campbell's mind, and the peculiar nature of the controversy in relation to spiritual influence which he has so long maintained. We must first consider the STAND-POINT from which brother C. has been accustomed to view this subject, before we may fairly comprehend his meaning, or presume to condemn or correct his language.

At the very commencement of this religious movement, which was based upon the principle that the Bible alone should guide in all religious matters, its advocates found themselves at once face to face with a most prevalent opposing error amongst the parties of the day, which it seemed necessary to meet and expose before the religious community could be induced truly to admit the claims of the Bible, or form upon it the desired Christian union. This error, in brief, was this, that men, in a state of unbelief and alienation from God, not only *could*, but that they *must* receive the Holy Spirit in order to regenerate them and make them believe. Faith was thus supposed

to be something immediately imparted by the Holy Spirit operating upon the heart of the sinner, and this being entirely independent of the written word, the relations of the evangelical testimony to faith were wholly overlooked, and the divine word itself was disparaged, not only as the proper basis of faith, but as the appointed means of regeneration and sanctification—all of these results being attributed to mystical spiritual influences directly exerted upon the individual *without the word.* But I need not dwell upon the various views entertained of this "operation of the Spirit," and its results in the shoutings, the hysterical swoonings, the visions, dreams and extravagant "experiences" which it occasioned, to the disgrace of religion and the disgust of the intelligent. I speak of it only to remark, that it was against this monstrous doctrine which represents it as possible for the sinner to be regenerated—to attain to the assurance of pardon, to Christian faith, and to the enjoyment of the Holy Spirit, independently of the Word of God and the ordinances of the gospel, that brother Campbell and other advocates of primitive Christianity directed their attacks, and this for the plain reason that it had a direct tendency to make both the word and ordinances of God totally ineffectual and was directly opposed to the authority of the Bible.

This subject, it is well known, has all along constituted the chief battle-ground between us and the Baptists, they insisting upon regeneration without the word and even before faith,* and we, urging, with Peter, that men are "regenerated by the Word of God," and with Paul, that, "faith comes by hearing and hearing by the Word of God," and that it is not before, but "*after*" belief that men are "sealed with the Holy Spirit of promise." During this controversy Bro. Campbell has been very earnest in maintaining the agency and influence of the word of truth, and his strong affirmations in regard to the efficacy of the word in conversion and sanctification, and in relation to the power of facts, the force of testimony, &c., are always to be construed in their bearings upon the great controversy in hand with which his mind was occupied, and as counter-propositions, in debate, rather than as a full and methodical presentation of the whole scripture doctrine in the case. These sayings of his are to be regarded *from the stand-point of the pending controversy*, and as expressing therefore, partial and imperfect views, the whole subject not being necessrily involved in the discussion, and even if at times introduced in es says, always blending itself, or insensibly identifying itself with the

* "A devout preacher told me not long since, that he was regenerated *about three years before he believed in Christ.* He considered himself 'as born again by a physical energy of the Holy Spirit, as a dead man would be raised to life by the mighty power of the Eternal Spirit.'"—A. C., in Christian Baptist, vol. I, p. 140.

particular question in debate, which had respect to *conversion*, rather than to the personal indwelling of the Holy Spirit in believers, in regard to which no serious question was ever raised, whatever difficulties may, for a short time, at a particular period of the discussion have attended the investigation of this important, yet confessedly deep and mysterious branch of the subject.

Now, when these statements of Brother Campbell, which seem to indicate that he had taken an extreme position as to the power and influence of the word, are regarded from this proper stand-point, they are susceptible of proper explanation, and the round and sweeping assertions found in his writings, such as those carefully selected extracts paraded with so much relish by the editor of the Herald, become really the mere *per contras*, so to speak, of antagonistic propositions still more extravagant in relation to the "Spirit alone" theory, or broad generalizations, designed to augment, or, if you please, even to exaggerate the importance of the point to be maintained.

That "Christian candor" and "elevated principles" would naturally induce such an interpretation of some propositions in Brother Campbell's earlier writings, which, (like some of the bold theses of Luther on certain subjects) strictly construed, assert extreme views in relation to the power of the word, will, I think, readily appear when we consider the nature of this doctrine which his opponents endeavor thereby to fix upon him. It is this, that all the means of salvation are in the Bible itself—that "all the moral power of the Spirit of God is in his arguments," and that "since the Old and New Testaments contain all his arguments, all the power of the Holy Spirit which can operate upon the human mind is spent, and he that is not sanctified and saved by these, cannot be saved by angels or spirits, human or Divine."* In other words, it is, that man is to be saved by mere logical argumentation, and that the Holy Spirit *himself* does not and cannot exert any influence whatever over the human heart.

Now, it seems to me that "Christian candor" would bethink

* The language here quoted from Bro. C's. earlier writings, referred not to the saint's growth in grace, but to the sinner's conversion from Satan to God. This, in fact, was the great question between the parties at that day. Bro. C. agreed that since "the world cannot receive" the Holy Spirit 'whom God hath given to them that obey him,' therefore the sinner must be reached through some instrumentality. And since the word of God is the sword of the Spirit, it must be through that medium and by that instrumentality that the sinner's conversion is effected, unless, indeed, the Spirit of God has some other sword than the word of God. The language referred to is predicated upon the hypothesis that there is no other sword—and if no other, then the power of the Spirit to slay the old man of sin is found only in this. But we refer the reader to number 1 of Dr. Richardson's closing remarks as conclusive on this point.—Ed. Christian Intelligencer.

itself just here, before imputing so false and unscriptural a doctrine as this to Bro. Campbell, to his discredit and that of the Reformation, that he has, from the very beginning, not only emphatically denied holding such a view, but that he has often, in the clearest terms, expressed his belief in the actual and personal in-dwelling of the Holy Spirit in the hearts of all believers. Surely any one of intelligence who will give his attention to the subject must see that a *real* belief in the in-dwelling presence of the Spirit of God is totally incompatible with such a doctrine as that stated above. For who would suppose the Spirit present for no conceivable purpose—as an idle auditor of mere logical sequences deduced from the written word—an *unmeaning* and *unnecessary appendage* to the means of salvation, which according to the above doctrine, are wholly confined to the "arguments" of the sacred writings!

I admit, indeed, that there is with some, a *profession* of belief in the in-dwelling presence of the Spirit of God, which is only a pretence. This deception I exposed fourteen years ago in my essays on the subject in the Harbinger for 1842. For, I will take occasion here to remark, that while Brother Campbell has chiefly occupied himself in opposing the popular doctrines of regeneration without the word, it has, in part, fallen to my share to discuss and develop especially the subject of the promise of the Holy Spirit to believers. Each one has his own work to do, and, in the case of our reformation building, one may be pulling down an old rickety edifice in the way, while another is building up the wall, or another engaged upon the interior, yet there need be no antagonism between the laborers, as the Herald wishes to show there is. It is true, every one is not a "workman that needeth not to be ashamed," and some may deserve censure who are industriously building up wood, hay and stubble upon the foundation, and, from the bulk of the materials they use, flatter themselves that they are greatly advancing, while in reality, they are only retarding the work.

To return, however, I would state that my attention has been particularly directed to the subject stated, as well from my sense of its intrinsic importance, as from a consciousness that the controversy in defence of the written word was likely to carry ill-balanced minds to an extreme no less fatal than the one from which they were seeking to escape. I have, therefore, felt it my duty, from time to time, to expose certain vain pretentious and empty philosophies and theories concerning the efficacy of the word *alone*, and to fix attention upon the all-important agency of the Holy Spirit in renewing and sanctifying our nature—in helping our infirmities and accomplishing within us the "work of faith with power." While thus engaged. I have, as

I have said, found some with whom a profession of belief in the presence of the Holy Spirit was a mere pretence—a mere verbal admission, nullified in effect by a word-philosophy—a concession *enforced* by the terms of scripture, and not a cordial belief of the truth—pretty much as various sects repeat in their creeds the scripture truth that baptism is "for the remission of sins," yet believe not a word of it in point of fact.

That Bro. Campbell, however, is not one of these, may be readily seen from his express declarations on all suitable occasions, in his writings, some of which I here quote and commend to the Editor of the Herald as quite as deserving of his attention as the one-sided extracts he has so diligently culled. Let "Christian candor" compare these with those, and then furnish us with an expression of the fairness and justice of the Herald if there can be found a fraction sufficiently *minute* for the purpose. We begin with the 1st. vol. of the Ch. Baptist:

"Our essay on Experimental Religion has been received with considerable diversity of feeling. * * * We are sorry to find that almost all the objections we have heard against it have arisen from a misunderstanding of our design and meaning. It is said that we have taught that there is no necessity of being born again by the Spirit of God; that we have denied that Christians are new creatures, and that we have confined all Divine grace to the Apostolic age. Now we must confess that we did not intend to communicate such ideas, nor do we think that such can be fairly gathered from our words."—Ch. Bap. v. 1, p. 125.

"If any man accustomed to speculate on religion as a mere science, should infer from any thing I have said on these theories, that I contended for a religion in which the Holy Spirit has nothing to do, in which there is no need of prayer for the Holy Spirit; in which there is no communion of the Holy Spirit, in which there is no peace and joy in the Holy Spirit—he does me the greatest injustice. All whom I baptize, I baptize into the name of the Father and of the Son and of the Holy Spirit. I pray for the love of the Father, the grace of the Son, and the communion of the Holy Spirit to remain with all the saints. A religion of which the Holy Spirit is not the author, the subject-matter and the perfecter is sheer Deism."—C. B. vol. 4, p. 67.

"If I am asked, does the Spirit regenerate the human heart? Does it influence the minds of men? I answer, the Bible teaches it does." C. B. vol. 4, p. 214.

And again on p. 215. "If any man ask me *how* the influence and aid of the Spirit is obtained, I answer, by prayer and the word of God."

"The Holy Spirit is the author of all our holiness, and in the strug-

gle after victory over sin and temptation, it helps our infirmities, and comforts us by seasonably bringing to our remembrance the promises of Christ, and 'strengthens us with all might in the inner man.' And thus 'God works in us to will and to do of his own benevolence,' while we are working out our own salvation with fear and trembling. Christians are, therefore, clearly and unequivocally temples of the Holy Spirit; and they are quickened, animated, encouraged and sanctified by the power and influence of the Spirit of God, working in them through the truth.

"God 'gives his Holy Spirit to them who ask him,' according to his revealed will, and without this gift no one could be saved or ultimately triumph over all opposition. He knows but little of the deceitfulness of sin or of the combatting of temptation, who thinks himself competent to wrestle against the allied forces of the world, the flesh and the devil."—Christian System, pp. 68, 69.

"When through faith, repentance and baptism, we have assumed the Lord as our rightful sovereign, by his Holy Spirit, in answer to our prayers, he works in us and by us and for us, all that is needful to our present spiritual and eternal salvation." Ch. Sys., p. 69

"I would not, sir, value at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not *begun*, *carried on* and *completed* by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion, that it is spiritual; that the soul of man is quickened, enlightened, sanctified and consoled by the in-dwelling presence of the Spirit of the Eternal God."—Campbell and Rice's Debate, p. 616.

Now, I affirm, that it is not possible to present in human language a more *explicit*, *full* and *scriptural* view of the work of the Holy Spirit than is here given in these extracts from Bro. Campbell's writings, from the 1st vol. of the Ch. Baptist down to the period of his debate with Mr. Rice. And were it not to trespass upon your space, such declarations could be still more largely quoted. These, however, are quite sufficient to expose the misrepresentations of the Herald, when it quotes as a *fair* exposition of Bro. C's. views of the work of the Holy Spirit, the language he has used when opposing the popular doctrines of regeneration, pardon, repentance and faith *independent* of the gospel or written word of God. And in this *unfair* representation of the Herald, we have, again, a fair specimen of the "Christian candor" and "elevated principles" of its editor, and also of his hostility to this religious movement, which he thus habitually seeks to "discredit."

But I have not adverted to this affair of the "Herald," merely for its own merits. It has given me pleasure to avail myself of the oc

casion rather to exhibit clearly Bro. Campbell's true position before the public in relation to the work of the Holy Spirit, a matter upon which I think I have a right to speak, having been associated with him in intimate personal and public relations for nearly thirty years. His position, then, and that of the Reformation, being thus clearly understood, I remark in conclusion.

1st. That the difference between us and the Baplists consists not in any diversity of sentiment as to the fact that the Holy Spirit converts and sanctifies, but merely as to the *way* in which he operates, and the *time* at which he takes up his abode in the human heart We deny that men are converted *without the gospel.* We deny that the *world* can *receive* the Spirit of God. We propound no theory as to the influences which may co operate with the truth in effecting the conversion of the sinner, but we affirm with the Apostle Paul, that it is not until "*after*" men believe that they are "sealed with the Holy Spirit of promise."* Nevertheless, we believe with our Baptist brethren, that "no man can call Jesus, Lord, but by the Holy Spirit," and that "if a man have not the Spirit of Christ, he is none of his." That Bro. Campbell's noble defence of the word of God against the wild and depreciating theories of "spiritual operations" so much in vogue some thirty or forty years ago, has greatly benefited the Baptists themselves, the candid among them do not hesitate to admit; and, furthermore, that much of the controversy, so bitterly waged, has been in reference to personal and theoretical matters and questions of mere verbal criticism, rather than in reference to the essential things of religion, is becoming more and more apparent to the sincere and pious of both parties. Hence, I remark

2ndly. That it seems to me, in view of the importance of Christian union and co-operation amongst the people of God, a great pity that contentious editors like our friend of the Herald, and one or two that I could name among ourselves, should continue to maintain alienation and discord by perversions of truth, unjust insinuations and everlasting diatribes. May the Lord deliver his people from all such influences, and hasten the time, when they shall "all speak the same thing" and there shall be "no divisions among them," and when all shall be "perfectly joined together in the in the same mind and in the same judgment." R. R.

* Ephesians i: 13. See also John xiv, especially verses 17, 21, 22, 23, &c.

A LOUD CALL TO OUR BRETHREN.

I have a loud call to visit Waihington City this Winter. And yet I am ashamed to appear there. Christian reader do you ask me why? If you can keep a secret I will tell you. We have no house there—*no material temple in which to stand up to say one word for Original Christianity.* I have spoken there in Congress Hall, but I was mortified all the while with the feeling that I had to be a debtor to the whole United States for the ground on which I stood to utter a few words in behalf of the claims of the Lord of lords, and the King of kings—in behalf of his Divine grandeur and his ineffable official glory. A proposition was made a few years since that no State should engross the honor of rearing in that District a house of prayer for all our brotherhood, said to be three hundred thousand strong, representing the 30th part of the entire Union. This may be too large a figure, not having an exact census—but suppose it to be only two-thirds of this, two hundred thousand strong, half a dollar *per caput*—would give $100,000. But take the adult men, leaving out females and minors, excepting always the rich, who should give as the Lord has prospered them. We do not like monopolies, and we should not allow a few hundreds or a few thousands of our brethren to monopolize so much stock in the Bank of heaven. We have, therefore, limited them to fifty cents each. We shall, therefore, continue the sum per head until a full trial be made. Let then next New Year's day be consecrated in all our churches, to the raising of fifty cents per head from every male or female member of each and every church in the United States. And let this sum by each church be given to the Elders to be remitted by one of them in the sound currency of each and every State, and remitted during the month of January to Brother Campbell, Clerk of the Patent Office, Washington City. The sum at interest, now collected, will not quite pay for a suitable lot, though it has been on interest for some time, and well husbanded. Brethren will you not, one and all, from North to South, from East to West, answer favorably to this call—and show to heaven and earth that we sincerely believe the gospel of him who laid down his life a ransom for a lost and ruined world, A. C,

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neithshadow of turning.

A REQUEST.

MR. CAMPBELL.—*Dear Sir.*—Will you be kind enough to favor me and your readers with the meaning of the following Scriptures, Genesis xv: 6, And he (Abraham) believed in the Lord; and he counted it to him for righteousnes. Romans iv: 3, and verse 22nd to 25, Abraham believed God and it was counted to him for righteousness. 22, And therefore it was imputed to him for righteousness. Now it was not written for his sake *alone*, that it was imputed to him: But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. James ii: 23 And the Scripture was fulfilled, which says, Abraham believed God, and it was imputed to him for righteousness: and he was called *The friend of God.* It being as expressly and as explicitly declared in these passages by these divine writers that Abraham's believing God was imputed to him for righteousness, justification, as words can declare any thing. I did not suppose that any man who believes the Bible would question these plain and unequivocal declarations; until I heard your particular friend N. L. Rice, say that faith was not our righteousness or justification, and assigned as a reason, that faith was imperfect, and, therefore, could not be our justification, and quoted this passage to sustain his assertion, "Lord I believe, help thou mine unbelief." I thought to myself, that if this passage said faith was not our righteousness, then here was a probable contradiction in the Scriptures; and that we had better believe three witnesses than one, when that one was not inspired, and the three were inspired; or did I misapprehend the meaning of these plain declarations of Scripture? Does not God command and appoint our faith; does he not accept and reward it? Will you please quote what the Westminster divines have said on this subject, and show us whether your friend followed the Westminster confession of faith, or the Bible in thus plainly contradicting the Bible. Justification by faith is the foundation of Protestantism, it is the test of a standing or a falling church. Our Saviour said, he that believes (I suppose in him) and is baptized, is saved or justified.

The Pedo-Baptist gospel says, he that is baptized in his infancy, is pardoned, justified, sanctified and regenerated, and if he should believe afterwards, he will be justified by faith alone, by simply trusting in Christ. These two gospels do not harmonize, in my judgment. Your friend to prove that we are justified by faith alone, quoted Acts 16,

"Believe on the Lord Jesus Christ and thou shalt be saved." I thought where was the Jailor's baptism, when he quoted Rom. v: 1, I thought where was the burial of these Romans in baptism in the 6th chapter, where was baptism in the commission? You have greatly improved your friend—but he is not right yet. He is greatly indebted to you for those loud calls—he has received since the debate in 1843, from Cincinnati, St. Louis, and now from St. Louis to Chicago. You have given him great celebrity, and he must feel his indebtedness to you, if he does not share his large salaries with you. As soon as possible give us the meaning of the above passages of Scripture, and oblige

yours truly M. SINGFELLOW.

MR. SINGFELLOW—*Dear Sir*:—*Faith*, to the Spiritual universe, is as *sight* to the material creation, of which man is a prominent, nay the most prominent item. Faith to the incarnate, and incarcerated man is as eyes to the enjoyment of the light of this world. Faith is the evidence of things not seen by our natural eye. But faith without testimony is impossible. Hence the gospel is presented to this faculty or power which God has vouchsafed to man. The gospel, therefore, is addressed to faith. All its promises of pardon, justification, sanctification, adoption and salvation are addressed to this power or capacity of our nature. But faith, being *the belief of testimony*, whether human or Divine, is essential to the blessings contained in that testimony—essential to the appreciation, or appropriation, or enjoyment of them. Hence ordinances are instituted to consummate faith, or to perfect faith in the Lord Jesus Christ, in what he obtained for us.—Hence *acts of faith* were instituted and ordained—such as *repentance*, *baptism*, *the Lord's day*, *the Lord's supper*. There is a *special* grace connected in the Divine economy, with every specific ordinance. But whatever be the specific ordinance, faith is indispensable to the enjoyment of each and every blessing connected with it. So that it is not the *ordinance* alone, or at all, but the *faith* developed in our active or passive obedience to it, that possesses whatever be the gift, or virtue, or power in it, or associated with it. Hence we are justified and pardoned by faith, exercised and perfected in our acquiescence in and submission to, these ordinances. The merit is not in them, but our *enjoyment*, or *reception* of the grace contained in them, is mercifully connected with this obedience of faith. For faith can be perfected only in obedience, or submission to these gracious institutions. No man can shew or prove his faith but by his obedience, for faith is made perfect only in and by obedience.

With Martin Luther, I regard "justification by faith, the test of a standing or a falling church,"—perhaps it should have been of "a

standing or a fallen church." Grace and faith are not incompatible in any scriptural view of either. But grace and works are evidently incompatible. *Grace* and *baptism into Christ* are not incompatible, for *baptism is not a work of the subject*, but of the administrator. The subject is as *passive* in baptism as he is, or will be, in his literal burial in the earth, so far as his own work is contemplated. There can be no merit in any work not performed by the subject himself. Hence baptism is but the personal and formal confession of the faith of the subject. It is, therefore, never regarded nor denominated as a good work of the subject. *All good works have our fellow men as their objects and not ourselves. They are the radiations of philanthropy.* Piety itself is only gratitude to God. We can never make God our debtor. We must eternally be debtors to God. These are but the aphorisms of eternal and immutable reason.

Hence in its institution, Christian immersion is only a development of the grace of God. It is his solemn, silent assurance to the proper subject of the pardon of his sins and acceptance with God *through the sacrifice of Christ*, whose blood alone "cleanses from all sin." Man alone, of all the tenants of the universe, can be pardoned. Demons, dying infidels cannot, according to the whole Bible, be saved. There is not one ray of hope for them in any Divinely inspired book or document under the broad heavens. He that believes and is immersed into Christ shall be saved; and he that does not believe in the person and mission of the Lord Jesus Christ, shall as certainly be damned, or condemned, to an everlasting destruction—an endless perdition as that God exists and is a rewarder of every man according to his works.

A. C.

THE EIGHTH ANNIVERSARY OF THE AMERICAN BIBLE UNION.

It has never been our good fortune to attend an Anniversary of the Bible Union, before the one which has just closed. Truly we found it a great convocation of the Lord's people, intent upon the blessed work of preserving and spreading the pure and living word of our God.—We have never witnessed so large an assembly of representative men from all sections of our wide-spread country, in whose proceedings there was so little display of personal ambition and selfish aim, and so much unity of spirit, and singleness of purpose, and harmony of sentiment, as prevailed in this convention, and distinguished its entire proceedings, protracted, as they were, through two full days

of most interesting and animated sessions. It was a convention of ministers and people, conferring freely and without restraint upon the great question of a faithful and careful revisal and correction of the statute book of the kingdom of Christ, and so deep and pervading was the feeling of reverence for His Word, that all thought or purpose of self seemed absorbed and forgotten in the controlling theme. How subduing is the power of a divine purpose! How elevating and ennobling the principle of making God's ends our aims, and of identifying ourselves with *his* work, instead of fettering our souls with the littleness of some scheme of our own!

The brotherly love that united the hearts of this large assemblage of Christians was very beautiful. It was enough to repay one for the trouble and expense of attending, simply to enjoy the pleasure of so sweet and pure a re-union. Very striking was the contrast during these two days of monetary disaster, to pass from Wall Street, where, amid the drowning sounds of on-rushing commerce, the Moloch, Money was dragging to the sacrifice many a sad and reluctant human victim, and turning to ashes, the earthly hopes of rich and poor, proud and humble alike,--very striking it was to pass from these scenes of consternation and despair, to the swelling strains of peaceful joy and heavenly hope which filled the hearts and tuned the voices of the throngs of grateful happy people who were passing in and out of the stately old temple on Broome Street, praising God and taking sweet counsel together concerning his Word. Sweet is the influence of Christian women every where, and especially grateful were their presence and attentions during these interviews. Numerous as was the attendance, their bounty more than provided for our every want, while their gracious services added the charm of social converse to the richness and abundance of the feast. Every one who attended this anniversary of the American Bible Union must have left with noble views of the power of Christianity over the heart, and with renewed resolutions to live nearer to God and in more loving fellowship with his people.

The steady and sustained progress of the Union gives every assurance both of the people's approbation and of the wisdom and prudence of its managers. Though the last year was one of unusual financial straitness, yet the energetic agency of the Treasury department has maintained the integrity of our credit in this vital function of the organization, and the report shows that the receipts of the past year, with all its disadvantages, are equal to those of the one which preceded it.

The report of the Corresponding Secretary was full, satisfactory, and very interesting. We have frequently justified the Union against

the complaint, that they are unnecessarily postponing their work, by an appeal to what they are actually doing every year and every month in the way of publishing and circulating the Scriptures; for we could see that immense and wide-spread influences for good, enough of themselves to justify the support of the institution, were being diffused among the people in this way, but we had but little conception of the real extent of this work till we heard the report of Bro. Wyckoff. They have published in various forms, and circulated more or less widely, Karen, Chinese, and Siamese Scriptures, German Bible and Testaments, Italian New Testaments, the Gospel in French, the Gospels and Epistles in Spanish, Bible Union Reporter, containing revised Scriptures with philological notes, Ephesians 8vo., Matthew 2 chs., 8vo.; 2nd Peter 1, 2, 3, John, Jude, the six last books of N. Testament, 1st and 2nd Thessalonians, Hebrews and Ephesians, all quarto, the Book of Job, in various forms, making the surprising aggregate amount of *more than a quarter of a million of copies, or upwards of forty-eight millions of pages* of Scripture publication, made, paid for and actually circulated" by this Society, though it is yet in its infancy, and but growing up to the prime of its power and influence. Well may we repeat in the language of the Corresponding Secretary, "Who can estimate the amount of good accomplished by this distribution of Bible Truth? If such are its beginnings, what may we not expect from its more mature efforts?"

In addition to these numerous publications, the union has also issued in the form "of Annual Reports, Quarterlies and Tracts, containing Sermons, Addresses, Staments of Plans and Principles, and Plans for Revision," to the amount of more than *eleven and a half millions* of pages,—and in the form of newspaper discussions, &c., calculated to excite a popular interest in the authority and sacredness of the Scriptures, *more than ninety millions* of pages. In England too, many of these works have been republished by Trubner & Co., London, and are also extensively circulated amongst the people of Great Britain, exciting an interest in the work of revision and provoking an attention to the Bible, that must result in great spiritual good wherever they prevail. Here, then, is a present practical good, which ought to satisfy the most anxious, that the Bible Union is neither an idle nor an unprofitable servant.

We feel tempted to notice several other interesting and most commendatory features in the bearing, and management of the Union, but our space is limited and we know that our readers are desirous to hear something definite as to the "Final Revision." On this subject we cannot do better than to give an extract from the report of the Committee on English Scriptures.

"The Committee on the English Scriptures, after referring to the fact that "whilst the operations of the Union have not been exclusively confined to the English Scriptures, the largest expenditures have wisely been devoted to the procuring a thorough and faithful revision of the Bible in our own tongue;" and mentioning the principle upon which the revision is conducted, and the basis adopted, say:

The plan adopted by the Union for the revision of the English New Testament was two fold; the first part was preliminary; the second contemplated the formation of a final committee of revision. Up to the last anniversary, the Union operated exclusively under the first part of the plan; since then, and during the year just closing, the second part has been brought into partial operation.

Many advantages have resulted from the conduct of the preliminary part of this plan, which are very forcibly and succinctly set forth in the report of the Corresponding Secretary, presented at this anniversary—and we feel warranted in believing that they will be found to fully justify both the delay and expense which have been incurred in the preparation of the revisions which have been placed at the disposal of the Union, and some of which have been published.

In addition to the revisions of the New Testament which have been prepared under this plan, the Union have also made some progress with the Old Testament. The Book of Job, with the philological and explanatory notes accompanying it, is the first complete result of this plan. Other parts of the Old Testament are in a state of considerable forwardness, and the Book of Genesis is now ready for the printer. This work is the result of a contract with Dr. Conant, whose eminent success has brought much credit to himself as a scholar, and secured great confidence in the future labors of the Union.

The importance of the Final Committee to act under the second part of the two-fold plan adopted by the Union, justly excited great solicitude in the minds of the Board as to the selection of the scholars to constitute it. After the fullest and most prayerful deliberation, they have entered into engagemeuts so far with but four reviewers. The names of only three of these the Union is at liberty now to give. They are, Rev. T. J. Conant, D.D., &c.; Rev. H. B. Hackett, D.D., &c.; Prof. Dr. E. Rodiger, &c.

The fourth is equally eminent as a scholar, but as he has not yet assumed all the responsibilities of the Committee, it is not deemed proper to announce his name.

These four scholars are familiar with the inspired originals of the sacred Scriptures, and with every modern language which is requisite to aid in their investigation. The Board are seeking a fifth scholar, to be associated with these, and should a sixth and seventh be

found, of equal qualifications and otherwise acceptable, they may also be added. In the meanwhile, the work of the final revision is progressing, and is being urged forward with as much expedition as is consistent with thoroughness and faithfulness.

The success of the Union in the work of revising the English Scriptures, and in procuring the services of suitable scholars for the labor, has been beyond the most sanguine expectations of many of its friends--and your Committee rejoice that they are enabled to congratulate their brethren, interested in this noble enterprise, upon the hopeful condition of its affairs and the prospect of a successful and energetic prosecution of the labor necessary to the preparation of the final revision.

W. K. Pendleton, S. M. Stimson, E. S. Gallup, Jas. Wier, James Debois, Committee."

We learn, also, that the Gospel by Mark, will begin to appear in the forthcoming Nos. of the "Monthly Reporter," and that the Acts of the Apostles will soon be published in quarto.

In another number we hope to lay before our readers the interesting report of the Committee on German Scriptures, and also that on Scripture distribution, with especial reference to a more earnest and efficient co-operation with our devoted Bro. Oncken. He is truly a Missionary of the primitive Apostolic order, and demands of us a steady and cheerful support. Eloquently is it said by Bro. Burnet, "Luther fought under a Protector--Frederick; Oncken fights under the Protector—Christ!"

Beloved brethren in Christ, here are many things to cheer and stimulate us in this great enterprise. The times are hard, we know, but God can make them easy and "the soul of the liberal shall wax fat." It is a poor way to try to get out of our troubles by neglecting our duty to God. Let us work while it is day for the night surely cometh, and often how suddenly, and when we think not! Many ardent friends of the Union have already gone to their reward. The Committee on Obituaries refer especially to eight most ardent and devoted friends and members of the Bible Union, viz: Dea. Wm. Colgate, New York; A. D. Kelley, Jr., Baltimore, a Manager; Rev. R. H. Emerson, Nova Scotia; Eld. J. T. Johnson--brother of Richard M. Johnson, former Vice President of the United States—Vice President of the Union; Bro. John Read, a life director; Rev. I. D. Newell, an early and devoted friend, and a diligent and laborious agent; and finally Mrs. Anna M. Parmly, wife of the Treasurer, "a woman of marked character, cheerful, laborious, and constant in her attachment to Christ, His people, and His cause. These vacancies must be filled, and the ranks kept solid, for we have much to fight against.

It would afford us much pleasure to speak of the many agreeable acquaintances we formed at this convention, and of the pleasant interviews held with old friends, and the ability and eloquence of the addresses and exhortations delivered, and the fervor and devotion which pervaded all, but we cannot. Let those who wish to enjoy a a true and sanctified "feast of reason and flow of soul," and who have hearts to love the people of God and to work together with them, for the purity and triumph of His Word, remember that other anniversaries will come and new seasons roll round, and the voice of council and encouragement and praise be again heard above the din of commerce in the stately old pile on Broome Street, and that God and all friends of the Bible Union invite them to be there and take a part in the noble anthem—the *Oratorio of the Faithful Translation of God's blessed Word.*

W. K. P.

"UNIVERSITY OF LOUISVILLE."—MEDICAL DEPARTMENT.

"The renovation of this Institution, from its disastrous fire last winter, is beautiful and complete. The arrangements of the new structure, however, are vastly superior to those of the former edifice. The general lecture room occupies the end of the building formerly used for the chemical room. It is large, finely lighted, and is so constructed that a full voice can be distinctly heard in every part of it.—It is so contrived that the professor of chemistry uses it in connection with his colleagues. The admirable apparatus, a great deal of which was purchased by Prof. Silliman in Paris and Berlin, has received considerable accessions from Prof. J. Lawrence Smith.

We subjoin a list of the Faculty:

Charles W. Short, M. D., Emeritus Professor of Materia Medica and Medical Botany.

Henry Miller, M. D., Professor of Obstetric Medicine.

Lunsford P. Yandell, M, D., Professor of Physiology and Patholigical Anatomy, and Dean of the Faculty.

Benjamin R. Palmer, M. D., Professor of Descriptive and Surgical Anatomy.

J. Lawrence Smith, M, D. Professor of Medical Chemistry and Toxicology.

Robert J. Breckenridge, M. D., Professor of Materia Medica.

Joshua B, Flint, M. D., Professor of the Principles and Practice of Surgery.

Lewis Rogers, M. D., Professor of Clinical Medicine.

Theodore S. Bell, M. D., Professor of the Theory and Practice of Medicine."

We are not *personally* acquainted with all the Members of this Faculty of the University of Louisville, Kentucky, nor with all the Professors of the Medical Department. So far as known to us, they are all worthy of the chairs which they fill. In the Medical Department, we know of no Faculty more eminently worthy of public confidence, none more capable of imparting instruction in their respective fields of labor.

We have long heard of the high reputation of Dr. Theodore S Bell, Professor of the "Theory and practice of Medicine." His acknowledged eminence and wide-spread reputation, as a *teacher*, as well as a *practitioner* of the healing art, make him a brilliant star in the constellation of the distinguished luminaries constituting the Faculty of the University of Louisville. This school is an honor to the West, and, no doubt, will be a still greater centre of attraction to those of all points of the compass who desire to be eminently useful in the practice of the healing art. A. C.

For the Harbinger.

THE CHURCHES AND CAUSE IN SOUTH-EASTERN MISSOURI.

Dear Bro. Campbell.—Having made a visiting and preaching tour into this State, for the first time in my life, and into this section of it, I have concluded that it might not be uninteresting to your readers to give some account of the condition of Primitive Christianity, and its prospects, in this region of it. The principal congregations are as follows:—

Farmington, St. Francis county. The brethren here are few in number, about 20, but some intelligent, zealous, and worthy brethren among them. They have lately, with the assistance of the brethren at "Cooke's Settlement," and some of the "denominations" and the world, built themselves an excellent, capacious and commodious house of worship, with a large room in the basement for a School-room, and two smaller rooms for recitation and Bible classes.

Liberty.—This church is in what is termed "Cooke's Settlement," in the Southern part of St. Francis county, and is a large congregation, consisting of 150 members, or upwards, many of them well off in their earthly possessions, intelligent and zealous. They have an old, indifferent house of worship, but intend before long to build them a large and commodious one, which they are *able* to do, and *will* do.

Antioch.—This is in Madison county, near Fredericktown, the county seat. They have an excellent house; and the congregation consists of about 75 members, several of them well off, intelligent and zealous.

Salem.—This is in St. Genevieve county, in what is called "New Tennessee," or "Tennessee Settlement;" and consists of about 60 members. As I have not been at the place, I cannot say what kind of a house they have; but I believe they have several intelligent, zealous members

These are the principal congregations; but besides them there are some other scattering ones, as *White Water*, in Perry county, with 15 or 20 members; *Doe Run*, in St. Francis county, with 30, or upwards; a large church near Potosi, in Washington county, and some others.

Bro. Leroy Hatchitt, an able proclaimer, and, brother of Bro. Livy Hatchitt, is employed by the first four above, to preach regularly for them. Beside him, they have employed our young, devoted and able brother, J. B. M'Ginn, of Tennessee, to Evangelize for them the present year. Bro. Dr. J. C. Farmer, (at whose house I now am,) near Liberty, is also an excellent speaker,—preaches a good deal, and has effected much for the cause. There are also Bros. Crawford and Carter, of Doe Run, who preach; besides, they have the labors of preaching brethren from abroad occasionally. The lamented brother Church, of St. Louis, made them a visit during his life, and effected a great deal, adding many members to all these four churches above. It is thought that it was his exposure and labors, during that tour, which hastened his death. They have, some of them, just had a visit from Bro. Proctor of St. Louis, a graduate of Bethany College, who is one of the ablest and most promising proclaimers I have ever heard. He is an honor to any institution; and bids fair to stand in the front rank of our preachers and writers. As ever, in the Lord. J. R. H.

Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near, than a brother far off.

SEVENTEENTH SESSION OF BETHANY COLLEGE.

We have never had a finer opening, any Session since the organization of Bethany College, than is the present. The number of Students is unusually large—and we are gratified to see that they are from all sections of our American Union—North, South, East and West. Additional accommodations for Boarding have been provided and there is still room for more Students.

For some time the difficulty of reaching Bethany was a serious objection with many from a distance, but that difficulty is now happily removed. There is direct Rail Road approach to within seven miles of the College, and for that distance, ample facilities by Stage. From the LaGrange Station, 7 miles from Bethany, Cars of the Pittsburgh and Wheeling R. R. connect by several trains per day, with all the great R. Road thoroughfares of the Union, and the College is thus brought within convenient reach of all its patrons, and, at the same time, maintains all the peculiar advantages of retirement, and of exemption from the diversions and temptations of large cities, which have so long and remarkably distinguished it as an institution for literary, moral and religious training. No institution, known to us, affords such and so ample facilities and aids for a thorough and first class education, upon terms so moderate. We have all the fulness and thoroughness in our literary and scientific course of the oldest and most renowned Universities of our country, with charges scarcely differing from those of Academies, or as they are now being called "*colleges*," for boys and girls in their first rudiments.

Our endowment scheme is still going on, and the Lord is opening the hearts of his people to help us still farther in this work. We have *hopeful intimations that others are preparing to endow chairs*, and we trust the time is not far off when we will be able to consummate a scheme for the full development and education of young men that will not only be creditable to our denomination, but an honor to our country and a blessing to mankind. W. K. P.

God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty.

PLEASANT HILL FEMALE SEMINARY.

It will be gratifying to the friends of this Institution to learn that its prospects of usefulness, are still increasing. Under the care of its accomplished Principal, Mrs. Jane C. M'Keever, assisted by a full corps of competent instructors, it has gradually risen in popular favor until it now occupies a very high rank among the numerous Female Seminaries in the great valley of the Mississippi.

This is owing, we presume, chiefly to its very excellent system of mental and moral discipline. It has been the constant aim and effort of the officers of this Institution to adapt it to the *real* wants of young ladies. The ornamental branches are by no means neglected. Instruction in Music, Drawing, Painting, Embroidery, &c., is constantly given by the best qualified teachers. But in no other Institution of the same rank, known to us, has more attention been given to Orthography, Reading, Writing, English Grammar, Criticism, Logic, Rhetoric, and such other branches of English Literature as the wants and circumstances of the present age imperatively demand.

The present session, we understand, has opened with an increase of pupils. The Chemical and Philosophical Apparatus has been very much enlarged; and a new building has been erected which contains a very spacious Hall for all public exercises, two Halls for the Literary Societies, and accommodations for 48 additional boarders.

We cheerfully recommend this Institution to the favorable consideration of all the friends and patrons of female education. R. M.

[We publish by special request from the British M. Harbinger, the following for the sake of the American friends, and especially the husband of Sister Meredith.—W. K. P.]

From the British Millennial Harbinger.

IMMERSION OF AN AMERICAN LADY IN WALES.

The brethren in Wales have to report a singularly interesting immersion. Mrs Meredith, formerly of Wales, now of Big Rock, Kane Co., Illinois, was immersed on Lord's day, September 6, 1857, by Mr. Ed. Evans, Lodge, Llandinam, Montgomeryshire, in a brook on his farm, in the presence of an attentive assembly, composed chiefly of Baptists resident in the neighbourhood. The unusual interest of this immersion will appear when it is stated that our dear sister is not only a native of Wales, but was born into this world on the very farm on which, after a number of years, including twelve or fourteen years ab-

sence in America, she has just been born into the kingdom of our Lord! Moreover, the excellent brother who immersed her, is her brother by marriage as well as by faith, and, with his wife, (her sister in the flesh and in the Lord) occupied the farm on which she has been twice born. The Baptist brethren present at Mrs. Meredith's immersion, would vividly remember her venerated father, Mr. Thomas, who was for many years a pillar in the Baptist church, meeting in the same vicinity. His widow still remains among them, and though now afflicted with the infirmities of age, anticipates with joy the glory to be revealed in us.

Probably it is not often that so many pleasing associations cluster around the most august event of human life—the immersion of a believer, in water, into the name of the Father, and of the Son, and of the Holy Spirit. May the path thus entered be as the shining light, shining more and more to the perfect day!

Our newly baptized sister contemplates a speedy return to her American home. It is to be regretted that she will not, in her own locality, be welcomed by awaiting brethren. The nearest congregation is that in Batavia, 14 miles distant, which she may occasionally visit. Will our evangelizing brethren please understand that they have now a cordial welcome to Big Rock, Kane Co., Ill., and that *special reasons* call on them to enter this new opening.

J. B. R.

PROGRESS OF REFORM.

Illinois.—Bro. J. S. Sweeney, of Waverly, under date of Sept. 16, thus writes—We began a meeting at Union, Greene co., on the 4th Lord's day in last month, which we protracted 18 days. *Ninety* were added to the congregation—eighty by confession and immersion, and ten otherwise.

The meeting was an extraordinarily good one. We had the hearty co-operation of the Methodists and Baptists (united) which is something very extraordinary in this county.

P. S. We have also had a good meeting since the above, at Berea, Macoupin county, which resulted in 33 additions; 30 by immersion, and 3 otherwise.

The speakers in both meetings were Elders Austin Simms, G. E. Sweeney, and the writer.

Bro. A, D. Fillmore, writing from Paris, under date Oct. 7th, says—We closed a meeting at Marshall, the 1st of September, with 26 additions. Since then, I have baptized one at the Ashmore and two near Bloomfield. Brethren young and Hopkins have just closed a series of meetings at Hitesville and Kansas, with about 90 additions.

Bro. G. W. Minier, of Little Mackinaw, Tazewell co., under date of October 9th, thus writes—In our Congregation at this place, (Little Mackinaw,) we had 49 additions, nearly all by immersion. Our meeting commenced the 5th Lord's day in August. Bros. Jas. G. Mitchell, and Richard Williams, were our speakers.

I am recently from a meeting in Twin Grove, M'Lean co., where I met Bro. Jas. Robison. At this meeting we had 19 additions, fourteen of which made for the first time the good confession.

Bro. John Miller, from Eureka, held a meeting about five miles from our meeting in this (Tazewell) county, at which six were immersed.

Bro. Robison recently held a meeting at Antioch, in this county, at which 6 confessed.

KENTUCKY.—Bro. T. M. Allen writing from Louisville, under date Sept. 18, says—DEAR. BRO. CAMPBELL,—Yesterday I immersed three in this City. I had spoken on Lord's day, in the forenoon and at night, in the meeting-house on Hancock Street, when the above mentioned persons confessed the Lord.—Last night I spoke again, when they were added to the church. Bros. W. C. Rogers and Sewell were with me. The latter has engaged to preach for the brethren who worship on Hancock Street, the ensuing year. Bro. Rogers set out yesterday for Southern Kentucky, the field of his labor the ensuing year. This evening I expect to start for Missouri. I have had a pleasant and laborious sojourn in Kentucky—have had interesting meetings at a number of places, met with many of my old friends, and made many new ones—have preached 84 sermons, and there have been 101 additions at the different meetings I have attended with other Teaching brethren. May we all thank God and take courage.

MISSOURI.—During the last vacation of Bethany College, Bros. B. H. Smith, H. H. Haley, D. M. Grandfield, and P. B. Wiles, four of our Students, devoted themselves to preaching the gospel in Missouri, and we are gratified to receive the following report of the fruit of their labors.

Trenton, 16 additions; Lindley, 35; Middlebury, 10; Linnæus, 15, assisted by Bro. J. Rogers, of Christian College, Mo.; Chillicothe, 18; Richland, 20, assisted by Bro. Robinson, a graduate of Bethany College; Louisville, 9. Making with those previously reported 171 accessions to the army of the faithful.

☞ We are compelled for want of space, to defer till next month several Obituaries, &c.

JUST PUBLISHED,

THE CHRISTIAN SUNDAY SCHOOL LIBRARY.

A SERIES of Fifty Volumes of Juvenile Books, arranged under the auspices of the AMERICAN CHRISTIAN PUBLICATION SOCIETY, and adapted to the use of Sunday Schools and Families.

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October, (3t.)

THE

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FOURTH SERIES.

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AN ADDRESS DELIVERED BEFORE THE AMERICAN BIBLE UNION AT THEIR 8TH ANNIVERSARY IN NEW YORK, OCTOBER 7TH, 1857.

BY W. K. PENDLETON.

BRETHREN AND FRIENDS.—Every new movement which appeals to the judgment of men, should be ready to give a reason for itself, because every man has a right to withhold his approbation until sufficient cause has been shown for his conversion. The wider the consequences likely to flow from the movement, the weightier the reason for calm and deep meditation upon our course with respect to it. Therefore, the business about which we have to-day met to confer, is one that cannot be lightly spoken of or hastily rejected from our consideration. Decide, as we may, as to the position we will finally take with reference to it, that decision—the grandeur of the subject, and Christian fidelity alike demand—must be made with a prayerful and honest survey of the entire premises, and an earnest inquiry into the indications of Providence concerning it.

That the public advocates and appointed agents of this enterprise of revision are willing to subject its claims to the candid and deliberate judgment of every enlightened Christian is evident from the whole

history of their proceedings;—both from the public and open manner in which alone they have sought to promote its interests, and the free and courteous spirit of investigation in which they have approached every difficulty, and sought to remove every obstacle. With a patience and a perseverance, inspired by the high motives that called them to the work, they have borne up under reproach, and struggled on through opposition, that might well have exhausted and overcome more gifted advocates;—but God and the people have been with them thus far, and we are here to-day to survey their premises, to present their claims, and to justify before your consciences the legitimacy of the demand which the Am. Bible Union is making upon your co-operation and support.

"It is," says Coleridge, "no uncommon weakness with those who are honored with the acquaintance of the great, to attribute national events to particular persons, particular measures, to the errors of one man, to the intrigues of another, to any possible spark of a particular occasion, rather than to the true proximate cause (and which alone deserves the name of a cause) the predominant state of public opinion. And, still less are they inclined to refer the latter to the ascendancy of speculative principles, and the scheme or mode of thinking in vogue." Yet this is the only philosophical method of explaining the great movements of society, whether as presented to us in the living drama in which we ourselves are actors, or as delineated upon the pages of the historic past. The wide political experience and profound philosophic reflection of Lord Bacon, led him to the aphorism, that the knowledge of the speculative principles of men in general, between the age of twenty and thirty, is the one great source of political prophecy; and we may extend the principle so as to embrace under it the higher forms of moral and religious life, as developed in the church of Christ on earth.

Gross and materialistic views,—the delusion of the God of this world,—lead, necessarily, to a religion like Romanism. The longing for the infinite,—the "*apocaradokia*" of humanity,—must, even in the most deluded, have a divinity to look up to,—but, under a sensualistic philosophy, it must be an embodied divinity, one that can be approached in sensible forms. The spiritual can only be reached and enjoyed through the sensuous, is their principle of departure. Hence the Oracle must speak to the ear, the Mediator must lay his hand sensibly, on the head of the contrite devotee, and he must hear from human lips, in articulate words, the sentence, "go in peace," or he can have no peace. "Nothing can act where it is not sensibly present," is the oppressive thought, and there must be a place where forgiveness resides and a person through whom forgiveness flows, or

how can we be sure we have it—for God is invisible—no man can see him and live. Sin, under this system, becomes a debt, and penance its payment. The Christian life is an account of Debtor and Credit, to be balanced on regular days of settlement. The Priest is, at once, the mediator and the agent of the liquidation; and a hierarchy of such, organized as the legislators of the church,—the vicegerents of God on earth,—prescribe the forms and enact the laws of devotional and penitential service. Standing as the visible and only approachable representative of the will of God, their authority is supreme in all things, and from their decision there is no appeal. Nothing is light, unless it be a radiance from their wisdom, or be seen through their glasses. Even the Word of God is a mystic symbol, not to be profaned by unholy hands. Like God himself, it can only be approached through the mediating Priest,—and the people must be kept off from its, to them, dark and misguiding utterances. If it be spiritual in its origin, they reason, it can only be interpreted by special spiritual guidance and illumination. But this is granted only to the "anointed ones." The common people are excluded, and hence, to them, the Word is a sealed and forbidden book. Of course there will be no popular *translations* made under these auspices; and we can easily understand why the people do not call for them,—yea, will not have them,—think it rather a damnable presumption to make them.

But this is gross darkness. Literary and scientific cultivation begin to throw their side lights into it, and the ugly forms of slavery and superstition can no longer hide themselves in its thickness. The reason shines out through the sense, and it is perceived that God is Spirit, and they that worship Him must worship Him in spirit and in truth. The soul is not simply a tempted spendthrift, falling into debts which it must pay off with much cost of penance and of pence. It is in the image of God, and capable of communion with Him, without a human priest, through Christ, the High Priest in the heavens, and the indwelling of the Holy Spirit. Sin is a moral, a spiritual defilement, which no offering of the subject can cleanse away. It must be *pardoned*, and that, only through faith in the merits of another.—Works are no atonement for its crime, no satisfaction for its debt.—They hang, indeed, upon the tree of this new life, as the golden fruit of pardon, but are in no sense, its cause.

The Word of God is an intelligible revelation of his will towards man, and, therefore, it is right that all men should have it. It contains glad tidings of great joy, unto all nations, a proclamation of pardon and peace, addressed to each and every human being for his own acceptance and enjoyment, and it is proper that he should read it for himself. It is the charter of eternal life *for him*, and he should

hold in his own hands the covenant of his hopes;—it is the chart to guide him over the unexplored ocean of time and death, to the haven of bliss, and it must belong to his preparations for the voyage. Sentiments, like these, cannot be repressed,—they must grow and fructify, for there is life in them, and a nourishing soil in the hearts of the people. The Scriptures must be translated, that the people may read them, and the epoch brings forth a Wickliffe, a Luther, a Tyndale and others, of immortal fame, spirits from the deep, evoked by the earnest and prolonged utterances of the mighty heart of the people.

We thank God for these better times. We praise His gracious providence that he put it into the hearts of the people to call for his Word, and these heroic souls, at the risk of their lives, to give it to them in their native tongue. But we must not mistake the circumstances of the call, nor misunderstand the character of the response. The people had long been accustomed to Priestly dictation, they had been inured to the gloom of spiritual darkness, they aspired not to the freedom of independent judgment upon these awful revelations. They desired free access, indeed, to the light, but still they presumed not to venture, save by the guidance of the more learned doctors. On the other hand, the long supremacy of the hierarchy could not be easily surrendered. Authority still brooded over the Word, and though it was freely given to the people, it must be interpreted through a creed. The old hiding places of error must be left unexposed in the canonized words of ecclesiastic meaning, and the people still kept from the full light of the unveiled Shekinah.

As thought the people, so acted the Priests, and though the times gave us translations many, and the heads and hearts of thousands were devoutly given to their study, still the translations were trammeled with old prejudices and words, and the minds and consciences of the people biased by notes and comments,—theories of governments, civil and ecclesiastical, and the fixed abstractions and dogmas of creeds and confessions of faith. The authority of a hierarchy still stood between the conscience and the Word of God, and the words and phrases involving the high questions of ecclesiastic courts must not be committed to the popular judgment. They must be reserved for the decision of general councils, over which, it has sometimes been blasphemously pretended, the Holy Ghost acted as President, when, in truth, as Selden wittily says, "The odd man was still the Holy Ghost!" This was the high spiritual assumption of the clergy, and this also the humiliating concession of the people; and in precise harmony with these, were the translations which were made.

But times have greatly changed. Mighty revolutions have swept over the earth since the trammeled translation of King James was given

to the people. The march of human freedom has advanced its columns into the midst of the long usurped dominions of the priesthood. The people have discovered that the light of lay-men is a safer guide, often, than the dark lanterns of the clergy. They look to the hard places of the Bible, and they perceive, as Selden long ago said, that they have been best interpreted by lay-men, such as Johannes Picus, Scaliger, Grotius, Salmasius, Heinsius, &c., men of no Priestly functions—save such as inhere in all genuine and devout disciples of Christ—the royal Priesthood of God. Human mediators are found to be rather a hindrance to spiritual light and life, than a necessary medium of divine illumination. Every where, the opinion is held among the people, that singleness of mind, a pious heart, and the liberty of the gospel;—free and unfettered and unprejudiced access to the whole Word, as it was anciently delivered, are the true elements of health and growth in the spiritual life.

The sense and the right of freedom have brought a ng with them, an enlarged sense of personal obligation. The conscience will not let us rest in blind and delusive confidence in another—"God hath spoken, is now speaking to me," is its deep and eternal utterance; and every where this voice is echoing among the masses, and they feel that it will be criminal if they do not diligently hear for themselves what God is saying. But whither shall they turn? Can they feel satisfied with the gift of their oppressors? Can the translation which was perverted to uphold systems of oppression, that we have long ago rejected, and hierarchies that we will no longer have to rule over us, bereceived as the pure and unsophisticated word given by God for our spiritual *freedom?* No, we will not drink of these muddy streams; we will return to the pure fountain, and draw with our own buckets. We, the people of Christ, constitute the church of Christ. Responsibility rests upon *us*, and, as we are faithful to our King, we must discharge it.

Hence the present movement for a revision of the Scriptures. It is founded in the freedom of the popular conscience; in the sense of personal religious responsibility, which this freedom awakens; in the rejection of all Priestly interference between man and his Maker, and in the sublime doctrine of a spiritual unity and fellowship, which, grasping at a universal Christian Theology, rises superior to all distinctions of sect or party,—all rules of councils or assemblies, all hindrances of clergy or other hierarchies, and, planting itself upon the primal Word of God, challenges and invites every soul, that feels itself to be redeemed by the blood of the Lamb, to unite upon this common—this only sure foundation, and to stand together, man to man, brother to brother, as the common children of a common Father! It

is the crowning work and practical consummation of the grand idea of Protestantism —"The self-sufficingness of Scripture, the right of private judgment in its interpretation, and the authority of individual conscience in matters of religion."

Such is the cause of a movement, destined to form in after years, one of the most distinguishing features of the age in which we live. Is it a popular error; a mad excitement; a blind delusion; a presumptuous sacrilege, or a dangerous innovation? If it be an error, it is in asking for light; if it be an excitement, it is on a theme which Festus thought had made Paul mad; if it be a delusion, it is in search of that which will most surely restore them to a healthy, moral and spiritual vision; if it be sacrilege, it is in presuming to obey the injunction to *search the Scriptures;* and if there be danger of innovation, it is an innovation of light and truth upon the domain of darkness and error.

We will look a little more closely into the grounds upon which the advocates of revision may rest their plea. These are manifold and conclusive. We will confine ourself however to three classes of reasons. 1st. We say, there are Literary reasons for a revision. 2nd. Philosophical reasons. 3d. Spiritual reasons.

As a work of simply *literary* influence, there is no book that can at all compare with the Bible. There is none so much read, none so much venerated, none so much memorized by persons of all ages, and all conditions of life; none which takes so strong a hold upon the affections or fills with so many grateful images, the fancy of mankind. The little child forms his first acquaintance with it, on his mother's knees, and "the patriarch pupil dies with its lessons half unlearned." Its pages afford the most attractive tales for the nursery, and the profoundest themes for the halls of philosophy. It ennobles the thought and enriches the language of the peasant; it inspires the genius and clothes the creations of the poet; it warms the heart and directs the spirit of the orator; it arms, with proverbial wisdom, the unlettered mind of the rustic; it furnishes the statesman with a manual of the profoundest political maxims, and, through all the linked relations of life, it weaves its chord of strong, but subtle power, and gives unity to the language, and harmony to the sentiments, and concord to the hearts of the wide-spread children of our mother tongue.

Can the diction of a book so mighty in its influence as this, be a matter of indifference? Shall we mingle error with the waters of the fountain and expect the streams to be pure? Is the lad at the grammar school, who, in his simple faith, has received it from the lips of his pious mother as literally true, that "*This is the Word of God*," to be told that *that Word is bad English;*—must he be rapped over the knuckles for grammatical errors which he has learned,

with his earliest words, to lisp from the volume of inspiration! Is the unlettered, but devout and intelligent student of the Bible, to feel that the forms of expression, in which his heart's first lessons were learnt, are, in many cases, obsolete and awkward? Shall the poet complain that the sublime thoughts of Isaiah are not permitted to flow in numbers measured to their stately and majestic march; or the orator find that the thunder of inspired eloquence is muffled in the forceless and feeble language, through which it is transmitted?—These are questions which find their own answer in every honest and enlightened heart, and we need not press them farther.

Still, it may be asked, can these things be so? Is it true that this precious Book is so imperfectly conformed to our present English, that there is a real demand for its revision? It would be easy to satisfy the most sceptical inquirer with citations of examples, by chapter and verse, but it will be a shorter and an equally satisfactory method, to show that the overwhelming weight of learned authority has already put the question beyond question, with even the merest pretender to scholarship. No man, who has indulged, even a limited range of reading on this subject, can feel himself in respectable company, on the negative. We may name, almost at random, such scholars and critics as Ainsworth, Lightfoot, Poole, Patrick, Whitby, Gill, Benson, Taylor, Locke, Blackwell, Lowth, Kennicott, Doddridge, McKnight, Campbell, Clarke, Stuart, Horne, Boothroyd, Thompson, and the wondrous Coleridge, as representatives of the multitudes who have afforded testimony, oral or written, on this point.

But the question is, rather, who, among the hosts of students and expounders of the Bible, has not, directly or indirectly, discovered that the present received version needs revision? You shall scarcely hear a Sabbath-day's harangue from the humblest minister in the land, out among the most retired and secluded parts of our republic, but some expression will fall upon your ears, indicating that the translation of some particular word may be improved. If he shall have pushed his theological studies no farther than the notes of the "Cottage Bible," or the weekly columns of a religious newspaper, nevertheless, he will have caught the prevailing sentiment of the commentators and critics, and you shall hear him, with the most gracious airs of a self-confident scholar say, "It reads *so and so*, in the text, but the translation does not do full justice to the original. The Greek justifies us in a different rendering, and the true meaning of the Apostle is *so and so!*" And *so and so* the people are taught, from the arbor-covered stand in the grove, to the canopied and cushioned throne of the Bishop, in the most splendid metropolitan temple,—and why should it be thought strange, that the people desire to have these improve-

ments introduced into the version, they use in their daily devotions and which they teach to their children!

It is strange, it is passing strange, that any should oppose it. Stranger than all, that persons who make no scruple to deal out, in the most public manner, their own improvements, become heated and violent even, when the people invite a college of the most learned scholars to take the matter into hand, and make a clean, a thorough and a faithful work of it. Yet it is true as strange. The "American Bible Society" have, under the disguise of the word "collation," actually attempted,—in a trembling and feeble way, it is true—still they have attempted to correct and improve the common version. I know this has been denied, but Dr. Lynd, President of the Western Theological Institute, Ky., has, in his characteristic frank and straight forward way, placed the assertion beyond denial. He has collated this misnamed "collation," and quoted chapter and verse in proof, that they have gone behind the translator, and have altered the common version in several places;—and this revision they have actually published, and are now circulating. Yet, in the foremost ranks of this society, we find some of the foremost enemies to this public and unsectarian movement of the Bible Union!

Among the clergy, too,—those who habitually season their hebdomadal prelections with improved readings, and flippantly settle the subtlest questions of Greek criticism by a cratylus of their own—these expounders think it great presumption in the Bible Union to undertake a similar work for the public at large! What does this mean? Is there still lurking, in the secret thoughts of these opponents, the old assumption of Priestcraft that the people ought not to interpret the Scriptures for themselves, and that they cannot be safely entrusted with the unveiled letter of the Word! Does it not look like the old doctrine of the statute of Henry the Eighth, which declared that "all men might read the Scriptures, except servants: but no woman, except ladies and gentle-women, who had leisure, and might ask somebody the meaning!" The Bible may be read—that is very well, but let it be understood that the meaning of the original is hid under the ambiguous English, and, therefore, the people must consult the Priesthood!

But the people say, suppose they are unfaithful—suppose they have systems of their own to uphold, will they not pervert the Scriptures to their own ends, and how are we to know, among the rival sectaries, who stands upon the true Word of God, for they all quote Scripture! Lord Bacon, in his 185th Apophthem, tells of a Friar, who, anxious to prove by the Scripture, the law Salique, by which women were excluded from inheriting the crown of France, cited this pas-

sage of the Saviour, "*Lilia agri non laborant neque nent;*" the lilies of the field do neither labor nor spin; applying it thus:—"That the flower-de-luces of France cannot descend, neither to the distaff nor to the spade: that is, not to a woman nor to a peasant." This seems too ridiculous, but party and sectarian bias have done the like on graver matters, and with but little better show of interpretive skill; and it looks, at least, suspicious that we are afraid to give the people the fullest expression of the original, which can be rendered in English, and trust them to read and interpret it for themselves.

Before I pass from this view of the subject, allow me a word of explanation. In the free manner in which I have spoken of the course of some of the clergy, it may be supposed that I am so radical as to altogether reject the function and agency of a public and Scripturally constituted ministry from the organization of the church; or, if not so far, that I would at least disparage their influence, and exclude them from the work of expounding the Scriptures. By no means. We cannot speak disparagingly of any divine institution, and such, surely, is a Scripturally constituted ministry. I have no sympathy, therefore, with an indiscriminate hue and cry against the clergy. When moving and working within their proper functions, ministering as servants and not arrogating authority as masters; distilling the gentle influences of a heavenly life, rather than dictating the restrictive rules of a barren orthodoxy; casting freely and liberally their bread upon waters, and leaving judgment and vengeance to God alone, who will surely repay—they should command the profoundest respect, and will, most surely, win the warmest love of every earnest and pious Christian. Happy the congregation that can lovingly sit under the cherishing and sustaining aids of a ministry of love!

But there is another class—a class who, under the influence of selfishness, arrogate the prerogative of God. They claim the right of judging, not only for themselves, but also for others. This, however, cannot be practically carried out, save by clerical co-operation, and hence, a hierarchy, mutually bound and pledged to a creed, grows up as a necessary compromise. An organization thus constructed, is a double tyranny. It is a tyranny to itself, and a tyranny over the people. The free thought of both alike beats in vain against the iron bars of the unyielding creed. It may fret itself to sleep or to despair, but it may not escape. The conscience cannot roam beyond the precincts of the articles of faith—and the consequence is religious intolerance and spiritual death. "There is no God but Allah, and Mahomet is his Prophet," is the cry, and down with the infidel that will not repeat it.

Every great movement in the religious world, is looked at through

the medium of their own organizations, and under this preposession, the question is not whether it is true and right, but how will it bear upon our position and pretensions. If it be a proposition to revise the Scriptures, they reason thus:—"We have got along pretty well under the present version; true, there has been some demur, and a good deal of criticism, but we have made out our cause very plausibly, and are, upon the whole, at ease in our position; but it may be, that there is a lurking sophism in some old words of Ecclesiastical import, that this new version will expose. *Church*, and *Bishop*, and *Ordination*, and *Baptism* and the like have, at present, a convenient and countenancing ambiguity—and we must look well to the consequences of a change, lest not only our occupation be set at naught, but also the mighty temple of sectarianism should be despised, and her magnificence destroyed—which now all the world look up to. Besides, we have not been consulted in the matter. It is a movement of the "pestilent" people! We must put our heel upon it and crush it!—We have heard no one cry, "Watchman, what of the night?" and yet the camp is in arms!" Well, perhaps they were asleep, for surely there has been a long and earnest cry. No matter. They agree together, and so they cry out, with one accord, "Great is Diana of the Ephesians." We, also, repeat, "Great is Diana of the Ephesians," and great also shall be her fall!

Allow me next to invite your attention to a brief consideration of the Philosophical reasons which justify the movement of the Bible Union. The Bible is not, as is too often supposed, a ritual of service, but a manual of principles, livingly exhibited and illustrated in actual examples: as such, too, it is a revelation—in *itself* perfect and complete, with respect to its appropriate ends; but not, therefore or necessarily, perfectly and completely intelligible, at all times, and to all people. It is, in this respect, like nature. Nature, too, is a revelation—a revelation of life unto life, and so simple are her ways, that a savage need not perish upon her sustaining bosom. The way-faring man, though a simpleton, can find his food and a canopying shelter for rest. But nature, too, has her depths. Though in herself, a perfect revelation, man has not always been equal to the task of thoroughly exploring her hidden treasures. By degrees, and only in meet reward of study and research, has she yielded up her treasures of wealth. From the starry superstitions of the old Chaldeans, to the sun-light science of Newton and La Place, she has worn in her countenance the same features, presented to the mind the same phases of relation and harmony of motion, and offered, from her freighted bosom, the same banquets for the craving desires of our mortal appetites. There has been no development of new powers or

principles in her;—as she stood before the criminal eye of Cain, in the crepuscular dawn of her morning prime, so she stands before the eye of the most enlightened Christian Philosopher, in this, the approaching noon of her course.

There has been a progress—a glorious and a blissful progress, but not in Nature, as a revelation of the powers of material good. The progress has been in man, in the development of his capacity to understand, in the liberation of his understanding, from the shackles of false and delusive methods, and in sweeping away from before his vision, the cobwebs of a barren philosophy. Bacon and the telescope—a sound philosophy and aids of apparatus,—what have they not done for the science of physical hermeneutics? The man who would now translate the revelation of the starry universe through the language of Ptolomy, or disclose to us the wondrous chemistry of the earth, through the jargon of the Alchemists, would be set down as simply a simpleton. Yet these are *semper eadem*. Times change and we with them, but nature never.

Need I apply the analogy to the revelation of the Word? Is it not the word of life—life of deathless being? And cannot the way-faring man, though a simpleton, approach its full fountain and drink till he shall thirst no more! We thank thee, blessed Saviour, the cry still is, *Ho, every one that thirsteth come to the waters.* But are there no depths in this deep not to be penetrated by every eye and at all times alike? There has been no new development of the Word, as a revelation of the powers of Spiritual good, and there is no promise that there shall be. It is the same now as when it first fell from the inspired lips of those divinely anointed for its delivery, but has "the depth of the riches both of the wisdom and knowledge of God been equally opened up to all generations to whom it has come? Do we yet see, without a veil, *the unsearchable riches of Christ?* But has there been no development in man—no change in his circumstances, no liberation of his mind from shackles of ignorance and slavery, no illumination of his conscience, no deepening and widening of his religious consciousness, whereby his "eyes have been opened to see wondrous things out of the divine law!" Blindness, in part, is upon us all, and there are many things yet in the way of perfect vision. Still many things have also been removed, and mankind are in a better condition for understanding the Scriptures now, than they have ever been before.

Spiritual knowledge requires a spiritual recipient, and though the revelation, as a principle—as a Spiritual power, may knock at the heart and seek to be admitted, yet it is not every heart that is in a condition to recognize its summons, or open the door for its entrance. Our Sa-

viour said to his disciples, "I have many things to say unto you, but you cannot bear them now;" and we know that the plainest declarations concerning his sufferings and death were rejected from their faith by the eagerness of their hope, and, therefore, made no adequate impressions upon their minds. To the gross of heart, the dull of hearing, and the dim-sighted, truth is veiled in parables or treasured in symbols. Her light needs an eye to elicit it, and that must be found in the condition of the human soul.

Accordingly we find that with the same light of revelation, the brightness of spiritual illumination has varied from age to age, and people to people, according to the development of their moral nature, or the depth and clearness of their religious consciousness: and these have been in proportion to the freedom with which they have yielded themselves up, singly and solely, to its heavenly guidance. Light kindles light, that flashes back a radiance of its own, and is twice blessed—blessed in giving and receiving.

It would take more time than is allowed us, to elaborate fully this regulative principle in the divine economy; suffice it to say, that it affords the only philosophic solution of the doctrine of a progressive Christianity, with a fixed revelation, and a conclusive argument for successive revisions of the Scriptures;—for not only does language change, and words become obsolete or ambiguous, but the color of the thought varies with the medium through which it is viewed, and a man, free in his conscience, enlightened in his understanding, and disenthralled, body and mind, from all oppression and fear—save that which trembles at the Word of God—such a man, in the silent meditation of a devout life, will see, in the original words of Scripture, principles, and powers, and meanings far different from those which rose up before the minds of interpreters, fettered with the chains of Ecclesiastic authority, biased by forms of established error, and blinded by passions and prejudices, that cloud the reason and hinder the entrance of truth.

I will illustrate. Before the age of Torricelli, the raising of water under the piston of a pump, was explained by the maxim that *nature abhors a vacuum*. Now, we say, it is *the pressure of the atmosphere*. This is the effect of a false science on the one hand, and developed scientific knowledge on the other. The thing said in nature, the cause and the phenomenon, were the same to both. The different interpretations arose from the different prepossessions in the minds of the interpreters. Abundant examples of like blunders and perversions meet us in tracing the fortunes of the Written Word. How many a crime of cruel coercion and bloody persecution has Papacy inflicted under the warrant of that Scripture, which says, "Compel

them to come in;" on the other hand, with what martyr-like heroism, have the oppressed rallied under standards of rebellion at the cry of the summons, "To your tents, O, Israel!" The divine warrant of kings and the fate of witches have been alike decided by the passage: "Rebellion is as the sin of witchcraft." In short, almost every foolery and conceit of the mind have found their expression in a text of Scripture.

It will be said, perhaps, that this reasoning applies rather to the interpretation, than to the translation of Scripture; but false interpretations not only pervert the meaning of passages, but also of words—and, as these are discovered, the phraseology must be altered, that thus the truth may be stripped of its false coverings and delusive glosses, and permitted to shine in the life-giving light of her native heaven.

Now, along with the moral enlightenment and general liberation of mind and conscience, which at present, distinguish the Protestant nations of the earth, and that progress in the power of spiritual discernment, which, we have seen, suggests and requires correction and improvement in the rendering of the original revelation, there have been developed, also, an enlarged knowledge of truth, a nicer discrimination of language, and a more comprehensive acquaintance with the whole field of criticism, both in its materials and its methods, than was ever before possessed by the scholars of any age. Shall the light, that has poured its floods upon the Bible since the translation of King James, be permitted to shine only upon scholars? Shall it not also illuminate the people? Shall the labors of Morinus, Capellus, Walton, Athias Jablonski, Van der Hooght, Michælis Houbigant, Kennicott, and M. de Rossi be treated as unworthy of a respectful notice? Will we not even so much as consider the suggestions and corrections to which our attention is peremptorily challenged by such Christian scholars as Bengel, Bowyer, Griesbach, Alter, Howard, Knappe, Boissanade, Lachman, Scholtz, Knabe, Goshen, Mill, Matthæi, Wetstein, Birch, Tischendorf, Tregelles, Davidson and others? These were inductive investigators; they collated largely, and drew their conclusions from facts. Shall we not, at least, appoint a committee of scholars to give us the benefit of their labors? Facts have taken the place of fancies, comparative philology of scholastic logic, and enlightened freedom, of benighted enslavement; and shall we not have a version made under these favorable auspices, instead of one which we know was more or less colored by those to which they have succeeded?

We are trespassing upon your patience, and we will not linger.—We promised to adduce a class of reasons which we shall call *Spirit-*

ual, because they relate to the influence which this movement is calculated to exert upon the religious sentiments, the hearts and consciences of men.

When Lord Bacon proposed his great "Instauration" he claimed that it was necessary to go to *the very foundation of the sciences*, because he found that the human mind is ever more or less beset with "*idols*." Among these we recall to your minds the *idols of the Market* and the *idols of the Theatre*;—those prepossessions, "which intwine themselves round the understanding from the associations of words and names," and those which are "instilled and cherished by the fictions of theories and depraved rules of demonstration." He proposed to find deliverance from these, not by new definitions or polemic confutations, but by going behind them to Nature herself, to instances and examples as presented in actual phenomena. In other words, he appealed to the *original text*, and by the philology of observation and experiment, questioned nature herself. And we know what floods of life-giving light, the Baconian Philosophy threw upon the apparent deadness of nature, and how science and art, mother and daughter, have ever since been decking themselves for the jubilee of the earth. But it cannot come till the church too has put on her beautiful garments.

As the Baconian Philosophy in these respects was to the study and proper apprehension and full enjoyment of nature, so, may we hope, shall a new and adequate version of the Scriptures be to the power and triumphs of the Word. The words of the common version have all a present English meaning,– borrowed, as Lord Bacon would say, from the usage of the "*market*" and the "*theatre*." The English reader who does not know Greek, and nine times in ten, the English reader who does know something about Greek, never thinks of attaching to any word in the Bible, any other meaning than that, which he has traditionally received through the English. He looks at the Scriptures, therefore, through whatever "associations or notions of words and names" he may have received from the "*Market*" of Orthodoxy or the "*Theatre*" of Theology, whether these notions be in the original or not. So long, therefore, as the word is retained he cannot shake off from his mind these shackles. Even though his general enlightenment should open up to him other views of truth, there stands the *old word*, and the old error which by long prescription has possessed it, will not be exorcised. The consequence is there is a conflict between the convictions of the mind and the associations of a delusive tradition, and this ends always, in a *practical* weakening of the power and authority of the Scriptures; for, what we can in no wise reconcile with our honest convictions can have but little practical control over our consciences. But let us get rid of

the delusive word,—let us appeal to the original,—go to the foundation of Scripture language, and transport the thought in another vehicle, throw it into a modern and every day mould, dress it in the style of the day, and the old notion, if wrong, is dissipated at once. It becomes like a *pun*, that will not bear *translation*, and the mind feels itself at once relieved, by the new attitude in which the truth is presented for its examination.

It would well repay a philosophical inquiry, had we time to make it, to trace out the injurious influences, that have resulted from an inadequate translation of the Word of God: to show how, first, a mental conflict has arisen between the *letter* in the creed, and the faith in the heart; how, thence, have sprung up irreverent questionings; how these have led to apologetic fictions; how these in turn have reflected discredit upon the Word: till finally, its inspiration has been challenged, its authority over the conscience broken, and theories of rationalism, floating in Neologistic moonshine, substituted for the everlasting foundation of the faith, once delivered to the keeping of the saints.

No one who has candidly and inquiringly meditated upon the phases of Christianity, can have failed to see that the methods of the prevailing Theologies have done much to confuse the language of Scripture and pervert its lessons. They have shut up the mind against some of their most manifest teachings, and armed it to resist some of their most unequivocal requirements. In Philosophical, Historical, and Practical Theology alike, the *scientific spirit* has predominated over reverence for the Word, and a hopeful interest in the progress and triumph of the church. The *end* has been sacrificed to the *means*. and the promised prospect of a universal triumph of the church, lost sight of, in the eagerness to promote denominational supremacy. The end of Theology, which is the guidance, or rather the *government* of the church, is sought through disciplines of human, generally of clerical enactment, and not only are these substituted for the Scriptures, but they are sometimes practically made paramount to the *end* for which even the Scriptures were given—the conviction and conversion of all mankind,—when the dispensation of the ministry of the Spirit, commenced on the day of Pentecost, shall embrace the whole world, the promise of the present be realized in millennial glory, and "The morning's kindling blushes, hail the rising day of grace."

Hence, they have not only drawn away the minds of Christians from the examination and study of the Scriptures, but have introduced "depraved rules of demonstration," picking out and sorting texts of Scripture to serve the turn of preconceived notions, and em

ploying them thus, in connections and senses widely different from those in which the authors intended them to be used. And this is justified as a means of producing *unanimity*, when the history of the church testifies in characters of blood, that it has tended only to *division*.

Now, the only practically efficient method of correcting and removing this evil is to bring the world back to the Scriptures. Men must not only be made to admit the paramount and exclusive authority of the Word of God, but they must be excited to the reading and study of it. When the children of Israel were brought back from their long captivity,—into which God permitted them to be carried, because they dealt proudly, and rebelled against him, and cast his laws behind their backs, and slew his prophets, who testified against them to turn them to his service, and sinned against his judgments, (which, if a man do, he shall live by them) and withdrew their shoulder, and hardened their necks, and would not hear,—it appears that they had not only lost the book of the law, but forgotten the very language in which it was written;—and now, after long, a wasting and a dreary captivity, they were again in their own land, again they were breathing their native air,—and in the midst of the monuments of their ancient glory and the desolations of the terrible anger of Jehovah,—the memory of their mournful bondage, when they hung their harps upon the willows beside the rivers of Babylon and wept, mingled with the sense of their glad deliverance, and they turned as one man and with one heart to God. They felt that his anger had been kindled against their fathers, because they had neglected his Word, and they gathered themselves together in Jerusalem as one man, and "spake unto Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel;" and there they stood, men and women, all that could understand, and heard the law from morning till noon. Ezra read, and the Levites translated and made the people understand, and the people with weeping and joy and much rejoicing, stood up and listened to the law—and with fasting and sackcloth, and earth upon them, they repented of their sins confessing and worshipping their God. And so they continued, and whatever they found written in the Book of the law that did they.

This was a practical and a divine reformation. It was a return of the people from the idols of human invention to the commandments of the Written Word, and it is just such an one that is needed now. We must make a sure covenant with our God that we will keep his Word,—and if any error of ignorance, any mistake of negligence, any taint of corruption, any hiding place of sectarianism shall have crept into the Sacred pages, we must put it away, even as the chil-

dren of Israel put away the strange wives that they had taken from among the daughters of the lands.

That the preparation and issue of a revised version of the Sacred Scriptures will have a tendency to deepen and increase the reverence of the people for the Word of God need only to be stated—to be seen. It is to be a revision made by their own agents, that is, of all who are willing to have it made at all,—and they will, therefore, have confidence in it: it will satisfy their many questionings about the many alleged imperfections of the common version—imperfections admitted by all parties; it will add the weight of a nation's and a generation's testimony to its value and authority, as the Word of God; and must, ultimately, secure the consent and agreement of the truly learned of all denominations, as to its fidelity. This must result from the principles upon which it is to be made, and the careful and competent scholarship employed in its preparation. Despite of captious criticism and the poisoned shafts of discomfited sectaries, it must and will be adopted, both by the people and unprejudiced scholars. From the conscientious prudence and prayerful spirit in which this great work is being conducted, we hesitate not to cherish the fullest confidence that, when the Bible Union shall have finished their revision, and given it to the world, there will not be found among the countless multitudes who have the honor to speak the language of Shakspeare and Milton, one solitary scholar, of competent learning and good and honest fame, to lift his finger against it, as unworthy of the people's reception.

But with this unanimity as to the translation of the Word what may we not hope as to the union of the people who reverence its teachings? When the ambiguity of the divisive symbols shall have been removed, what shall hinder that the pure in heart may not see alike? Already the agitation of this movement has, by the power of its stronger attraction, brought many together, who have been long separated by the unlovely badges of party; and sectarianism finds it frequently necessary to apologize to the public because of the strange Christian company in which she finds herself! Well, we are glad to hear her say, that she unites not in this work of "The Bible Union," as this, or that or the other—*an* or—*arian*. Let it be under no sectarian name, but under the larger title of "*Disciples of Christ*," that we unite upon his blessed Word, and we shall not long be divided on any thing else, essential to the unity for which he so fervently breathed his parting prayer. Amidst the angry billows of partyism, we shall soon come to see, rising up hopefully and attractively, the *Rock* on which in safe and peaceful repose rests the everlasting church, and we shall be glad to fly to it for shelter from the storms of party

strife. And should it not be so? We have but one enemy and but one cause—wherefore should there be but one army of the faithful;—we have but one Heaven in our hopes, wherefore should there be but one church in our fellowship!

Brethren, let us no longer waste our energies in fruitless strifes.—Let us forget our petty party policies, and labor for the conquest of the world! It lieth before us in wickedness. Let us invade it with the power of the Gospel, and, in a lofty and sanctified zeal for the conversion of souls, we shall forget all minor ends, and strive only for the glory of God. But I cannot longer presume upon the indulgence already so generously extended to me by your patience. We must leave to others the pleasing task of sketching the fond hopes which this movement must awaken in every Christian heart, concerning the future peace of Zion. Let us be true to our cause,—true to the church of Christ,—true to Christ, who bought us, and persevere in our noble and triumphing work, until his life-giving Word shall have been faithfully and fully translated into all the languages, and freely circulated among all the nations of the habitable globe, and not only shall tongues and peoples rise up and call us blessed, but great, also, shall be our reward in heaven.

PRAYER.—*No. II.*

"Again I say unto you, that if two of you shall agree on Earth, as touching any one thing that they shall ask, it shall be done for them of my Father who is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii: 19–20.

All the advantages of secret prayer, belong also in some degree to social prayer. It is true, that the latter is not so favorable for self-examination; for the free, full, and open confession of our sins; and of an humble, contrite, and devotional frame of mind, as the former. It is not so free from those popular and worldly influences that serve to cherish in our hearts a vain, proud, and ostentatious spirit.

But it has, nevertheless, some peculiar advantages. Man is not altogether selfish. He is a social being. And he needs the influence of sympathy, as a means even to the right cultivation of his own nature.

> "Oh, there is a need that on men's hearts should fall
> A spirit that can sympathise with all."

Where, for instance, can we find another place so favorable for the cultivation of our paternal feelings, as the family altar? Around it meet and cluster a thousand tender and sacred associations. There we see, in the most interesting light, our relations, duties, and obliga-

tions to our own offspring. There we are made to sympathise with them in their joys and their sorrows; in their hopes and their fears; in their trials and their temptations; in their fortunes and their misfortunes; and there we are led to think most seriously, how awful a thing it is to be a child; to be a youth; to be a man; to be a candidate for immortality, and yet to be opposed by all the evil influences of the world, the flesh, and the Devil. There we feel our common dependence on God for every good and perfect gift. There we feel our mutual need of a Saviour's blood, and of the comforting, sanctifying, and sustaining influences of the Holy Spirit. And there, if ever, our souls yearn over our children, while the very fountains of our being are stirred up in thanksgiving, and praise, and supplication to Him who is the Father of the whole creation.

The same principle will also apply to the other relations of life.—If we desire to sympathise deeply with our fellow mortals, we must associate with them; we must pray with and for them. We must go to the house of mourning; we must not forget the prayer-meeting; and we must often kneel in the great congregation.

But social prayer is a benefit not only to ourselves; it is also a powerful and divinely appointed means for the conviction, conversion, sanctification, and salvation of others. This is especially true in the family. The relation of a parent and child is one of the nearest, dearest, and most interesting on earth. And hence it involves an influence that is peculiar to itself. The example of the parent, is to the child, during the most impressible period of its existence, the standard of all that is right, noble, and magnanimous. Its greatest effort, therefore, is to imitate him. What he says and does, it attempts to say and do also. If he swears, it swears; if he prays, it prays; but if he neglects the throne of grace, it will neglect the throne of the universe, and Him that sits upon it.

For the proper exercise of this influence over the child, the parent is, of course, responsible. Wherever much is given, much will also be required. This is a law of the universe, from which none are exempted.

What an awful account, then, will some parents have to render, concerning this part of their stewardship, when every man shall appear before the great white throne, to receive his sentence according to the deeds done in his own body, whether they be good or whether they be evil. To be able, on that day, to stand on the right hand of the Supreme Judge of the universe, and to say, Behold here am I, Lord, and here also are the children which thou hast given me, would, methinks, be joy enough to fill the heart of any ransomed man.

But who could bear to stand on the left hand of the Judge, and

there to hear the accusations and criminations of his own offspring! to hear a doomed son or daughter say, Father, *you* have brought me to this end! You never taught me to read and to study that Book by which I am now to be judged! You never directed me to the Lamb of God that once took away the sin of the world! You never taught me to pray to Him who once said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you!" You never led me to the sanctuary, to the house of prayer and praise!—You taught me to swear! to profane the name of God! to seek pleasure at the theatre, at the ball-room, and at the card-table! But you never taught me either by precept or by example, to seek happiness at the fountain of life! You never taught me to seek forgiveness at a throne of grace! and now, the harvest is past, the summer is ended, and we are compelled to stand on the ill-boding side of the throne of judgment.

Courteous reader, where will you stand on that day? And, if you are a parent, where will your children stand? This is the proper time to answer and to settle these questions. If you have no delight in the worship of God here, do not flatter yourself, that you will delight in it hereafter. If you do not teach your children to pray in the world that now is, they may never be permitted to pray in that which is to come.

I know some heady, heartless, nominal Christians will here ask for a specific "Thus saith the Lord," before they will consent to bring together the members of their respective families, once, twice, or three times a day, to unite in the social worship of Jehovah. This class of men are always anxious to know how little they may serve God, and how much they may serve the world, the flesh, and the Devil, and yet reach Heaven at last. If they can only escape the torments of Hell, and just barely squeeze through the gates into the eternal city, they will be abundantly satisfied. And hence their constant inquiry is, *Must* I read my Bible? *Must* I often retire to my closet?—*Must* I pray with and for my family? *Must* I attend the prayer-meeting? *Must* I, on every Lord's day, commemorate the death and resurrection of the Lord of life and glory?

But the sincere followers of Him who esteemed it more than his meat and his drink to do the will of his Father in Heaven, use a very different vocabulary. They humbly and earnestly ask, *May* I do all these things? *May* I worship Him that made Heaven and Earth? *May* I approach a throne of mercy? *May* I in the closet, in my family, in the prayer-meeting, and in the great congregation, presume to make known my requests, and pour out the desires of my heart to the King of kings, and Lord of lords?

The tenor and spirit of these two classes of interrogatories differ as widely as the judicial accents that will forever settle the destiny of the righteous and the wicked on the day of judgment. And they indicate states of mind and heart, of thought and feeling, that are just as different, *in kind*, as the thoughts and purposes of the loyal and of the rebel angels. There can be no compulsion, no constrained service in the kingdom of God. "Thy people," said the Holy Spirit, by the inspiration of David, "shall be *willing* in the day of thy power; in the beauties of holiness from the womb of the morning, thou hast the dew of thy youth."

If, even then, there had been no altar of incense in the tabernacle of Moses; if Solomon had never said, "Train up a child in the way he should go;" if Paul had not added, "And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," if there were not in the whole Bible, a single precept or example, bearing directly on the subject of family prayer, it would be enough for the man who has a right conception of his own wants, and of the wants or his children, to know that it is his *privilege* at any time, and at all times, to lead them to the mercy-seat, and there with and for them, to implore the mercy, the protection, the sustaining grace, and the all-comprehensive blessing of Him who has said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven."

And hence the most pious have always been the most regular and constant in their family devotions. Indeed, we have never seen any very strong indications of vital piety, where family worship has been neglected. We have known many parents who could very eloquently discuss and analyze the mint, the anise, and the cummin of Christianity; who could philosophise and speculate very learnedly on some favorite theory of the Christian Institution; but we have never known a man of high reputation for practical godliness, who lived in the habitual neglect of any department of social worship. And in the very nature of the case, this is practically impossible. Piety is one of the most active and diffusive elements in the moral universe. And, therefore, as long as prayer has a favorable reflex influence on our own hearts; as long as it is a means of awakening the conscience, refining the moral feelings, and sanctifying the life of our children and associates; as long as it is a condition on which God has promised to bestow his blessings on mankind; so long will every sincere Christian seek to maintain in his own family, and in all the assemblies of the saints, the social worship of the Lord.

I know something of

"The various hindrances we meet
In coming to a mercy-seat."

But these should only excite us to greater earnestness and zeal in all our devotions. We have all much to do, and the time is short. The day is far spent, and the night is at hand, when no man can work. The character, too, of the enemies with which we have to contend should also greatly alarm us. "For we have to contend not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenly regions."

While, therefore, we put on the whole armor of God, let us not forget to pray always with *all prayer and supplication* that we may be able to withstand in the evil day, and having overcome all, to stand. For

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright.
And Satan trembles when he sees
The weakest saint upon his knees.
While Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weakness, they failed,
That moment Amalek prevailed.
Have you no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow-creature's ear,
With the sad tale of all your care.
Were half the breath, thus vainly spent,
To Heaven in supplication sent,
Your cheerful song would oft'ner be
"*Hear what the Lord has done for me.*"

R. M.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Many of our readers will already have learned that the recent anniversary of our Missionary Society, held in Cincinnati, was one of the most cheering that we have had. All who had the pleasure of attending it concur, so far as we can learn, in this opinion. It has long been the wish of its friends, that Bro. Isaac Errett should accept the responsible office of Corresponding Secretary. This he has heretofore found it impracticable to do;—but at the recent anniversary, he yielded to the earnest solicitations of the brethren, and is now acting in this relation. Bro. J. P. Robison is associated with him, and has agreed to spend much of his time in gratuitous labor in this divine cause. We are gratified to state that much of the just anxiety

which was felt for the fate of Missionary enterprise among us, has been removed by these hopeful arrangements,—but in these times which try men's liberality, there is need for more than ordinary effort, and we trust that the prayers of all good men and women will be earnestly and persistently sent up in behalf of the efforts of these, our public agents, in carrying out this great and benevolent work.

The Society resolved to raise *twenty thousand dollars*, and, we are informed, *two thousand* of the amount were pledged by the friend spresent at the time. *Eighteen thousand* have yet to be raised, and before this appeal can reach the majority of our readers, two months,—*one sixth* of the time allotted for procuring it, will have transpired. The brethren, to whom this may come, will see, therefore, the necessity of proving themselves not only *cheerful but prompt givers.* Send up your mites. If it be found more convenient to any let, them send to Bethany, and it will be as well. Let none complain of the *hard times.*—Hard times, are the very times for true men to be liberal. Any body can give when money is running over his coffers;—but who is it that can make a sacrifice denying himself, against the cries of his lusts, and dedicate to the Lord freely of his substance, in times of distress! It is only the man who has learned to say and, in his heart to feel, even in times of deepest calamity, "*The Lord reigneth, let the earth rejoice!*" How many such have we among us?

Brethren, "the Lord giveth and the Lord taketh away"—and there is blessing in both alike, to the man who feareth him, and trembles at his word. And what is now the present loudest and most meaning word of his providence? What is it that all this pecuniary embarrassment of the rich, and starving destitution of the poor, is saying to the hearts of those who see God in every thing and read his will in his all-righteous ways? Is it not the same as aginst his people of old:—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, *even* this whole nation. Bring ye, all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and empty you out a blessing, that there shall not be room enough to receive it."

Who is prepared to accept this challenge? Have not many who profess to serve the Lord practically said, "It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they that tempt God are even delivered." This is but the language of the foolish and distrustful;—but God speaks terribly against

this ruinous lie, when his indignation is kindled but a little, and burneth amid the prosperity of the proud, and then we can "discern between the righteous and the wicked, between him that serveth God and him that serveth him not" –for such times will try us all. They are times for the true hearted to stand together in closer column for the interests of Zion, and, therefore, we do not despair. Let the salt of of the earth now prove its savor and the church stand forth as a city set upon a hill, that her beauty may attract the nations!

The following communication from bro. Errett whill show us what is proposed to be done, and the work will prove its own argument to every heart subdued by and rejoicing in the power of the Gospel.

W. K. P.

"We take pleasure in saying to the brethren, that there is a prospect of *doing* something in the Missionary field during the present fiscal year. Dr. Barclay has been officially notified that whenever he is ready to return, with his family, to Jerusalem, the money is ready.–– He will start either late this Fall or early in the Spring. It is hoped that this devoted Missionary family will be sustained alike by the prayers and the contributions of the brotherhood.

Bro. D. S. Burnet has been appointed to labor as a Missionary in Great Britain. There sems to be a general desire in this country that important centres in Great Britain should be visited by suitable Evangelists. Bro. B. is unquestionably among our most effective Evangelists, and worthy to represent the cause before any audience that Great Britain may furnish.

Bro. J. O. Beardslee is in the field soliciting for the Jamaica Mission. He is known to the readers of the Harbinger. He will shortly visit regions of country where the brethren have done little or nothing for the Jerusalem Mission; and where it is hoped a Mission for Jamaica will enlist their sympathies, and call forth their benevolence promptly and liberally. Ohio, Pennsylvania, New York, and perhaps Indiana and Illinois, will be visited to some extent. But any of these States should, in one month's time, raise the money needed to establish this mission, and sustain it for one year.

A correspondence will be immediately opened with J. G. Oncken, relative to Germany as a Missionary field.

Inquiries are on foot concerning Kansas, and California, and Texas. But we wish it distinctly understood that no new Mission will be undertaken, until we have funds and reliable pledges sufficient to establish it and maintain it for a year.

We mean to keep the Treasury as nearly empty as possible. The breth-

ren may rest assured of a determined effort, this year, by the Board, to do something worthy of the cause, if the means are furnished from the bounty of the churches.

Dr. J. P. Robison is associated with the Corresponding Secretary in the duties of his office, and will spend some months in gratuitous labor as a solicitor.

All communications on Missionary matters, and all remittances, to be addressed to ISAAC ERRETT, (care "Christian Age,")

Oct. 30, 1857. Cincinnati, Ohio.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER II, (4.) "For if God spared not the angels when they sinned, but, having cast them to hell, delivered *them* unto chains of darkness, having been reserved for judgment; (5). And spared not the old world, but kept Noah, a preacher of righteousness, with seven others, when he brought the flood upon the world of the ungodly; (6). And reducing to ashes the cities of Sodom and Gomorrah, condemned them to an overthrow, having made them an example of those that shall be ungodly; (7). And delivered righteous Lot, worn down with the filthy behavior of the lawless: (8). (For in seeing and hearing—did the righteous man, dwelling among them, day after day torment *his* righteous soul with *their* unlawful deeds:) (9). The Lord knoweth how to deliver the godly out of temptation, but the unrighteous to reserve under punishment unto the day of judgment; (10). But chiefly those who walk after the flesh in the lust of uncleanness, and despise government. Daring men; self-willed, they tremble not while railing at dignities; (11). Whereas angels, who are greater in strength and power, bring not against them before the Lord a railing judgment."

Beloved brethren, after an absence of some weeks, we again invite you to the self-examining study of the Sacred Word. We dwelt at some length, and, we trust not unprofitably, upon the practically important subject of *heresy*, as understood and treated in the language and spirit of Primitive Christianity. Before we proceed, we would again invite your serious consideration to the conclusion then reached,—To wit: that in the style and significance of the Scriptures, a *heresy* is not a *doctrine*, but a *division* ripened into a *party*, upon grounds of fellowship and co-operation, other than Christ;—and in harmony with this, to the significant and instructive historical fact as stated by Dr. George Campbell, "That as far down as the 5th century, and even lower, the doctrine held, was, that no error in judgment, on any article, of what importance soever, can make a man a *heretic*, where there is no pravity of will." Therefore, let us deal very gently with all *good men*, though they may happen to differ from us, and take good heed lest in our zeal for correct thinking, we may be betrayed into a

proscriptive spirit, that the apostles would condemn as more heretical than the error we may be seeking to eradicate.

Will the brethren suffer an additional word of exhortation on this subject? We have long been pleading, and, I trust, sincerely, for freedom of opinion. But what does this mean? Is it that we *must all think alike?* Is it not rather, that we *may all come to think right?* But to this end there must be investigation. The world is full of different opinions on a thousand subjects, and, if the truth on any one of them is to become universal, it can only be by canvassing the error and comparing it with the truth. To be allowed to do this honestly and in the love of truth, without cunning or selfish aims, or wicked ends,—this is of the essence of what we mean by the freedom of opinion, or rather freedom of discussion, which is frequently more opposed, than simply freedom of opinion. But suppose, in the exercise of this freedom, one should seem to differ or dissent from what we have long regarded as established truth, what is to be done? He has either discovered something new, or, for want of information concerning what is known, has fallen in with some old and exploded error, the refutation of which he has not met with it,—and now he thinks it his duty to enlighten his fellows,—and accordingly presents his positions and his proofs. Shall we forthwith condemn him, either to silence or excommunication? What is the spirit of the apostolic rule?

In the first place—we should enquire, what is the nature of the question? Is it one that involves the essential elements of the gospel, or is it one concerning which we may differ without serious or dangerous injury to the salvation of the soul? Is it a speculation of the intellect, ending simply with the intellect, or is it a practical question, involving our moral nature and responsibilities and, therefore, reaching to the interests and affections of the heart. If it be a question of the former kind, then it may well be disposed of as not worth the time of the Christian man to dispute about. If he has nothing else to do, and is in want of intellectual exercise, he may amuse and perplex himself with it, as with a conundrum, charade, or a riddle, but surely he must not make the gates of heaven and hell hinge upon it. If the disputants cannot agree, they must agree to disagree, upon the principle, that the question does not justify the dispute.

But the question may be one involving great practical moral and religious principles and duties. It may also be one of dogmatic instruction in the Scriptures. On a question like this, we cannot remain neutral or silent. We must discuss it,—meet error with truth,—speculation with Scripture. Let this be done kindly, however, and to the end, that he who is of the contrary opinion may be convinced and converted. He may be ignorantly, and, perhaps, honestly, in er-

ror. But should we fail to convince him, what then? Must we then denounce and excommunicate? Let us be cautious, brethren, even in this extreme. He that is not *against Christ, is for him.* And remember it is a trait of the wicked *daring men, self-willed,* that they "Tremble not while railing at dignities; whereas angels, who are greater in strength and power, bring not against them before the Lord, a railing judgment." We must beware lest we be found fighting against God. The rule in all such cases must be a practical one—having reference to the peace and prosperity of Zion. *Error* is not necessarily *heresy.* We must look to the *quo animo,* the spirit and purpose of the man holding the error. Is he making it a ground of party strife,—disturbing the peace of Zion,—leading people away from Christ,—erecting new standards of union and fellowship other than Christ,—alienating the people of the Lord,—and seeking his own emolument and glory? then he is to be withstood prudently, but firmly: and if reason, and Scripture, and affectionate admonition do not quench the spirit of discord, the demon of strife within him, then reject him.—We can have no *head* but Christ.

Whilst the Divine mercy has made wide allowance for the errors of the *head,* the justice of God has ever been as rigid in righteous indignation against the wilful opposition and outbreaking rebellion of the *heart.* No rank nor order of beings is exempt from the consequences of disobedience. Not even angels are spared when they sin. Nothing is sacred that is not pure, or capable of becoming so. This is the Catholic criterion of the universe. And, as the mercy of God is long-suffering, so, also, is his anger terrible against those who trample upon his forbearance. The argument of the Apostle is exhortatory. It would impress upon the sinner the utter hopelessness of his escaping, by an appeal to a wonderful example in which the most glorious of the creations of God have not been allowed to sin with impunity or to escape the terrible retribution of the Divine justice. Like many of the illustrative cases cited in the Scriptures, this is based upon the common principle of human action, that high dignitaries and persons of distinguished rank are allowed more indulgence and permitted to go greater lengths of licence, than those of inferior condition and less honorable stations among their fellows.—It is an argument from the greater to the less—and addressed to us in harmony with our own rules of judging. But really with God there is no respect to persons—and the higher the rank of the being, the greater the responsibility;—for unto whom much is given, of him also shall much be required. Yet how awful does the immaculate justice of Jehovah seem to us, when contemplated in its sublime relations, to the angelic orders! How terrible, the arm under which

rebel angels are subdued! How appalling the power before which they shrink abashed back into the darkness of hell, and tremble in chains in anticipation of their final doom! What hope is there for worms of the dust, like us mortals, when these principalities and powers have not escaped?

The mind of the Apostle seems lifted up by the grandeur of the Divine justice; and his illustrations are suitably sublime. The fall and casting-down of angels; the ingulphing of the old world by the flood; the overthrow and sudden and annihilating destruction of Sodom and Gomorrah, crowd upon the imagination with a force, which makes one feel as nothing in the presence of the Almighty vengeance. Who shall stand before the mighty vindicator? Not the mighty, for the angels, who excel in strength, have fallen before him—and in chains—now lie imprisoned in hell, waiting his judgment; not the hosts of the despisers, for "the old world," "the world of the ungodly," were swept away by the waters of his wrath; not the lawless and the lewd, who forget God and insult his elect, for Sodom and Gomorrah are in ashes and the place of their crimes obliterated from the earth forever! These stand out as perpetual monuments, examples to all generations of the fate that awaits all those that shall be ungodly. Who shall stand? None but *the righteous.* "Righteous Lot" and "Noah, a preacher of Righteousness," these are the types of those whom God will preserve against all calamity, and deliver from every temptation, and keep through every storm of his indignant and retributive wrath.

The examples which the Apostle here presents are full of suggestion, and we will look at them in some detail. The sin, and fall, and casting out of the angels, are questions not very fully treated of in the Scriptures. It appears that these angels are, in some sense, subordinate to the devil, for, not only is he represented as the prince of demons,* but our Saviour speaks of *the eternal fire, as prepared for the devil and his angels,*† and, as the devil is represented throughout the Scriptures, as the arch-enemy of God, and the cunning seducer of man, whose ruin he restlessly and unceasingly labors for through a thousand stratagems and wiles, it is fair to infer that he is not only the leader and official chief of this mighty army of fallen angels, but that he marshalls them for the work of ruin on which he is so desperately intent, and sends them forth on a thousand missions of mischief and death against the enslaved and bewildered victims of his treachery and deceit. The character of the chief is most vividly sketched by the Saviour, and from it, we may know the spirit of his angels. Reproving the Pharisees, who proudly boasted their descent from Abraham, he says, "ye are of your father the devil, and the lusts

* Matth. xii: 24. † Matth. xxv: 41.

of your father ye will do. He was a man-killer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of lying.

What the sin of the angels was is a question perhaps more curious than profitable. The practical use which the Apostle makes of their case, turns upon the dire consequences, and not upon the nature of their sin. Yet the faint glimpses of his wondrous government, which are sometimes given us in the Word of God, may, without inconvenience, be followed back to their fountain spring, and be thus made to enhance both his glory and our admiration. Every ray which falls upon the eye of faith invites us to look, and if we but gaze reverently and in hope, we shall surely see the more of the goodness of God, and less to make us satisfied with our state of banishment from his presence, and of exclusion from the glory of his power.

Jude, in speaking of their sin and their punishment, says "they kept not their first estate, but left their proper habitation;*—from which it would seem, that God had assigned them an *office or post of service and duty*, with which they were not content, and which they did not faithfully and loyally fulfill. What this was we cannot certainly conjecture, but from the manner in which Satan is introduced in the first scenes of the history of man, in the garden of Eden, it is most probable that it was intimately connected with the new creation, crowned as it was with a being made in the image and likeness of God. He is presented, as on terms of the greatest intimacy with our first parents, and as pretending to take a special interest in their welfare and enjoyment. It may be that his peculiar office or estate was, with the angels under him, to minister to man, and that it was thus made possible for him to seduce and ruin him. This, we know is, in a sense, a part of the duty of *the holy angels* even now in our fall, for they are all sent forth to minister to them that shall be heirs of salvation; but before the fall, the intimacy of the parties was closer, being face to face, and the nature of the service more direct and immediate, and, perhaps, in a peculiar sense, commmitted to Satan and his angels. He walked the bowers of Paradise with the beautiful Eve, and, with his retinue of angels, waited upon the pair, whom God had placed in its midst, reflections of himself and proprietary lords of the glorious heritage fashioned by the six days' labor of his own hand, and replenished with the sweets of every sense, and made glorious and beautiful by his own divine presence and love.

* Jude 6.

But he was not content with his rank. Perhaps it was *pride*, the *pride of life*, personal ambition through which he fell. Paul, in describing the qualifications of a bishop says, let him not be "a new convert, lest being puffed up with pride, he fall into the condemnation of the devil;"—and though the language does not directly assert so much, yet the association in the Apostle's mind would seem to have been suggested by the idea, that the condemnation of the devil had been because of pride in him also:—certainly he aspired to supplant God, and in the discharge of the duties of what was, perhaps, his office, he became so puffed up with pride, that he sought to win the allegiance of man away from God, and enslave him to himself.—Previous to this, we have no notice of the fall or curse of Satan, but now the most signal judgment is pronounced against him,—he is degraded from his high rank among the creatures of God, and condemned to a humiliating subjection in his hatred to man, till his head shall finally be crushed beneath the heel of the promised seed of the woman.

The character which our Saviour gives him harmonizes wth this view of the matter. *He was a man killer from the beginning—a liar, and the father of lying;*—his first appearance upon the drama, is as the seducer of man and the consequent introducter of death into our world,—the author of the first lie, a lie in the face and against the Word of God, and as the father of all lying, in the seduction and kindred falsehood with which he poisoned the pure and gentle heart of the too confiding Eve. Thus the fall of the devil and his angels and the fall of man may be the reciprocal fruits of the same gloomy tragedy—falling upon man with the promise and hope of redemption through remedial grace, and upon his seducer, the devil and his angels, with the irremediable certainty of endless and unimaginable ruin.

Under this sentence they are still held and must remain till the day of final judgment. It is said that having hurled them, in chains of darkness, to Tartarus, he gave them over to be kept for judgment.* The terms are very forcible and, indeed, unusual. *Chains of darkness and Tartarus* are expressions to be found no where else in the Sacred Scriptures. In Jude, speaking of the fall of these same fallen angels, we have the phrase, "everlasting chains, under darkness," in which the idea is probably about the same,—but no where else have we the word *Tartarus*. Indeed, this word in its simple substanlive form is not used even in this place. It is the word *tartarosas*, (ταρταρώσας) a participle, formed from *Tartaros*, which we translate *having hurled to*

* We are constrained to say that we think the translation given by the Reviser of this verse, about as awkward and confused English as we have met with in any work of equal pretensions!

tartarus, just as we would use for "*having imprisoned*,"—its equivalent,—"*having cast into prison.*"

Chains of darkness must be a metaphorical expression, for *darkness* cannot be the material of literal chains. Chains signify confinement and darkness indicates place or character of the prison-house. The chains are *everlasting chains*, and from this confinement there is no release or escape, and the dreary solitude and hopeless gloom of this darkness must, therefore, rest upon the damned forever. And this is true whether we consider the darkness as literal or figurative. It is most probably both—if, indeed, with Spiritual beings, moral and physical darkness are not one and inseparable. God is the fountain light of all their seeing, and to be banished from the glory of his presence forever, is to be in absolute darkness. This is outer darkness, where the presence of God smiles not in the light of love;—it is the reign of spiritual darkness, the kingdom of darkness, whence brooding shadows of night come hovering about the soul, that wanders away from Him who alone is the light of the world.

Some have thought that the region of this darkness is the space outside of our atmosphere, where Science tells us there is no reflection of the sun's light, and, consequently, none of that multiplex diffusion of his rays which illuminates the earth. True, there is such a region, where the surrounding space is black, or only sprinkled with luminous spots—star gems set in a canopy of jet, revealing only themselves and the darkness. But this is darkness relatively to our eyes. There is the absence of the light of *our* physical seeing, but to make this darkness to angels, is to assume that they see only by the light of the sun and the stars. Theirs is a deeper and a more dire darkness than this; it is a darkness from which God is withdrawn—that light from the presence of which the sun and the moon retire, and which alone can shed eternal day.

Tartarus is a word borrowed from the mythology of the Greeks, and must be understood in harmony with their usage. We need not go into detail about it. The subject has been thoroughly exhausted, and we need only state the result of the research. The region of the dead, (hades) was divided into two apartments. One for the spirits of the good, the other for the spirits of the wicked.—The former was called *Paradise*, the latter *Tartarus*. The Apostle uses this word in this general sense. We are not authorized to say that he adopted the speculations of the Greeks as to the location, or character of the region, *Tartarus*, or the precise state and occupation of the unhappy and wicked spirits consigned to its gloomy abode. The Greeks believed that there was a separate and dark abode assigned to the spirits of the wicked, after death, and Peter

informs us that this is also the abode of the fallen angels—where they are kept for judgment.

This identity in the place of confinement seems to point, not only to a *kindred sin* as the cause of the fall, but also to a *like fate* in the sentence of the final judgment. How awful it is to think that our fate is so intimately blended with that of the devil and his angels! That we fell together, shall be imprisoned together, judged together, and cast into the lake of fire to be tormented forever together! O, God! how terrible and dark is thy justice! Yet abounding above it all, thy mercy dawns in promise of delivering light, and it is only the rebel wretch who will not come to it, even under the pleading love of the dying Saviour, that will, at last, be sentenced to depart forever with the devil and his angels. Yet if God spared not these, but without an offer of mercy, hurled them in chains to Tartarus, how much more will we deserve his wrath, if we despise his offer of grace and trample under foot the atoning blood of Christ! Let us, therefore, in this, the day of his merciful visitation, "make our calling and election sure."

W. K. P.

FAITH *versus* PHILOSOPHY.—*No. IX.*

"Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul to the Colossians.

It cannot be too steadily kept in view that the great purpose of the present effort at religious reformation is "to restore pure Primitive Christianity in letter and spirit, in principle and in practice." We need its "letter" in order that we may know what Christianity is, and comprehend its principles and requirements. We need its "Spirit" in order not only that we may truly and fully understand its teachings, but that we may be enabled to carry it out into practice and bring forth the fruits of "goodness, righteousness and truth." It is hence obvious that a movement which stops with the restoration of the letter and first principles of Christianity merely, is not the reformation which was originally designed, and that they who think it is, and who occupy themselves continually with the mere theory or elements of the gospel, have taken a very inadequate view both of the present reformation and of Christianity itself. It is equally evident that any effort to depreciate the importance of the "letter" or set aside the teachings, commandments, and ordinances of the gospel, is

no less inconsistent with the advocacy of the cause we plead, and no less opposed to that divine plan of salvation revealed in the Holy Oracles.

To say that we desire to have Christianity both in letter and Spirit, is merely to say that we desire to have the *whole gospel*; for the primitive gospel which we wish to see restored, "came," as we are told, "not in word only, but also in power, and in the Holy Spirit," and the "word" was received by the apostolic converts "in much affliction with joy of the Holy Spirit." It is only in thus receiving the fulness of the blessing of the gospel, that men can realize the salvation which it brings—a salvation not to be effected by the word alone, nor by the washing of regeneration alone, but which requires, for its completion, "the renewing of the Holy Spirit" also. It is thus only that we can have a restoration of *practical* Christianity, whose living waters must flow out from an inward fountain,—"a well of water springing up into everlasting life." Thus only, may we expect to see an exemplification of true Christianity, in "the work of faith, the labor of love, and the patience of hope in our Lord Jesus Christ, in the sight of God and our Father," in lives of devotion and self-renunciation and of active enterprize in behalf of sinful and suffering humanity. A profession of Christianity which does not produce a marked change in life, a transformation by the renewing of the mind, and an entire consecration to God; which does not lead the vicious to reform, and the rich to distribute and become truly rich in lively works—which, on the contrary, leaves those who make it, conformed to the world in its fashions and its follies, occupied with worldly speculations and selfish interests, full of arrogance and ambition—is manifestly far from being a genuine profession of the gospel.

Impressed, then, with the importance of so carrying out the principles and purposes of the present reformation, as to enable all, both friends and foes, to comprehend it aright, and attain to the profession of the gospel in its fulness, I have felt it my duty in this series of essays, to call the attention of the brethren to certain obstacles which impede and threaten to arrest progress in the right direction, and which would induce the churches either to settle down into a spiritual lethargy under a form of godliness, or to abandon the King's highway of holiness, and lose themselves amidst the confused and dangerous paths of mystical speculation. I have been, for a long time, fully convinced that such an exposition as I have attempted to give, has been imperiously demanded. I have witnessed, with regret, a stealthy and persistent effort to mingle human philosophy with the Divine teachings, and I have thought it necessary to expose at least, the *latency* and tendency of this philosophy, that all may be upon their

guard against it.* I have deemed it sufficient thus to point out its existence amongst us, and to refer briefly to some of these important truths which it insidiously subverts, and have by no means proposed in these articles to enter upon the subject at large, or to pursue the ramifications of any particular system of human philosophy, as like a vigorous wild-vine, it twines itself about the fruit-bearing tree of faith, until this has been completely covered with a foliage not its

* In the October No. the senior editor has been induced to express the opinion that I have been 'infelicitous in my choice of a subject, and in my manner of treating it.' Different opinions, I find, are entertained on these points, on which it may not become me to speak. I will only remark that I must sincerely regard the subject as one imperiously demanding discussion at the present moment, and that I have, at least endeavored to present it in the mildest terms consistent with a forcible and manly defence of truth. Be this as it may, however, such trivial things as the 'choice of a subject,' or the 'mode of treating it'--mere matters of taste and expediency, are of little moment, in comparison with the great questions which have been under discussion. In regard to these, I am most happy to believe that Bro. Campbell entirely agrees with me. The reader will have seen, in the last No. of the Harbinger, in an article from the Ch. Intel., how fully he has sustained in his writings, the views I have presented in relation to the indwelling of the Holy Spirit. As it respects the subject of faith, in reference to which, the editor of the Rel. Herald and a certain Bishop Bonicastle seemed disposed, if possible, to establish a discrepancy between us, I am gratified that Bro. Campbell has himself said in the Oct. No. "Dr. Richardson does not now, nor ever did, differ from our views on this subject." I am the more pleased with this declaration, because one or two of our western scribes (who might be excused for their ignorance of Bro. C's. views, if they were only a little better acquainted with the teachings of Scripture), have questioned the correctness of the distinction which I have made between a mere belief of the gospel facts, and faith in Christ, and one of them with a long rigmarole of irrelevant questions which he, perhaps, mistakes for a logical *sorites*, affects to show that it is a distinction without a difference, and to ridicule it as "a pretty distinction.,' Yet, after all, it is one which Bro. Campbell has, himself, made in various places in his writings, and which he has distinctly laid down in the Christian System. In this work, in which he has presented, *in extenso*, the relations of testimony to faith in general, he has a chapter expressly devoted to the consideration of the subject of "FAITH IN CHRIST.' He there says, "Faith in Christ is the effect of belief. Belief is the *cause*, and trust, confidence, or faith in Christ the *effect*. "The faith," sometimes means the truth to be believed. Sometimes it means "*the belief of the truth*;" but here we speak of it metonymically, putting the effect for the cause—or calling the effect by the name of the cause. To believe what a person says, and to trust in him are not always identical," &c. And he closes the chapter with these expressive words, which the reader will perceive, fully justify every thing I have said upon the subject: "" *Any belief that does not terminate in our personal confidence in Jesus as the Christ, and induce to trustful submission to him, is not faith unfeigned, but a dead faith, and cannot save the soul.*"

own, which hides the light of heaven from its now unfruitful boughs, and bears it to the earth beneath its weight. The task of disengaging the twining branches and clasping tendrils of this encumbering vine which bears only the sour grapes of contention, I must leave to those who have the leisure and the disposition to undertake it. For myself, I shall be quite content, if I have succeeded, to use our American phrase, in "GIRDLING" it *near the ground.*

There are, however, certain relations of faith to the Divine wisdom, upon which, before concluding, it may be expedient to say a few words, the more especially as the attempt has been made to create unfavorable impressions by improperly mixing them up with the matters under discussion—an error against which I had specially guarded the reader in my article for May. It was there remarked that "since the philosophy of any thing is its reason, there is a philosophy in religion, else there would be no reason in it." This, it was stated, is not a *human* but a *divine* philosophy or wisdom, and between this philosophy and faith there can, of course, be no antagonism. In relation to this divine wisdom, indeed, faith may be truly regarded as the very perfection of reason and of philosophy.

This matter, however, may be looked at from two different points of view, and it is from not attending to this, that there is so much confusion of thought both on the part of some who uphold "philosophy," and of some who declaim against it. The distinction in question, which I regard as an important one, but which I regret I have not now space to elaborate, I must, at least, endeavor briefly to vindicate.

Let me remark, then, that in looking at Christianity from what we might term *the Divine point of view*, faith is all that I have said. But in looking at it from what we may term *the stand-point of the world*, faith is not recognized, nor is it intended to be recognized as founded in philosphy—much less as a *system* of philosophy. On the contrary, Christianity presents itself as a matter of *faith* and of *authority*. It is not with philosophy, *either human or divine*, but with the proposition that "Jesus is the Christ," that God first meets the sinner, and it is through obedience to the authority of Christ that He proposes to sanctify and save him. In presenting these means of renovation, the philosophy which underlies the whole is never *distinctly elaborated*, much less is it *directly and formally taught.* Yet as a Divine philosophy or wisdom necessarily inheres in every thing pertaining to Christianity, and is often plainly *implied* in Scripture

declarations,* and, in its practical development, the intelligent believer, as he progresses, cannot help *clearly* perceiving it, while its existence is, to some extent, realized, even though unconsciously (so to speak), by the least discerning among those who follow Christ.

Hence it is that, as the Christian grows in knowledge—as he becomes filled with a "knowledge of the will of God in all wisdom and spiritual understanding," he gains a clearer perception and a more enlarged comprehension of the plan of redemption and of the Divine philosophy or wisdom which pervades it—in other words, of the reasons of things, the relations of causes and effects, the adaptation of means to ends, and of the excellency of those purposes

* Of this, I would adduce, by way of illustration, what our Lord said to the disciples in relation to the Holy Spirit: "ASK, AND YE SHALL RECEIVE."—Now, this plainly implies that he who asks CAN RECEIVE the Holy Spirit. "For every one that asketh, *receiveth*," said Jesus. (Luke xi: 10.) We have here no philosophy of spiritual "impact" and "contact," to bewilder men's minds, but we have what is far better, *a precious practical truth to be believed and enjoyed*. We have here no sensuistic theory of motives and arguments resulting in the conclusion that, after all, man can receive *only the words* of the Spirit, but we have the blessed promise *that God will give the Holy Spirit to them that ask him*, with more readiness, reality, and certainty than any earthly parent will bestow good gifts upon his children, asking for their food. And I would, just here, call the attention of the reader to the way in which a human philosophy of human nature TAUGHT, is thus made to replace the Divine philosophy of man IMPLIED, and to render nugatory the most important promise of the gospel For it is the prayer of faith only that avails; and can any one suppose that he who doubts the *possibility* of the fulfillment of the promise, or who does not believe that any man *can receive* the Holy Spirit, because his philosophy of man forbids,—I say, can any one suppose, that the prayer of such a one for the Holy Spirit, offered up in this spirit of scepticism, will at all be heard? LET NOT HIM THAT WAVERETH "THINK," says James, "THAT HE SHALL RECEIVE ANY THING OF THE LORD." Now it is the prevalence of this very condition of mind, engendered by the human philosophy which has been thus covertly substituted for that which is Divine, that is so much to be deplored, because it not only arrests all progress in the Divine life, but arrays itself in direct opposition to the reception of the truth.

On the other hand, mystical religionists, when our Saviour says, that the *world* CANNOT receive "the Holy Spirit," attempt to set aside this plain declaration by a philosophy of an opposite kind, based on the condition of man as totally dead and depraved, and hence unable even to receive 'words by which he may be saved,' without a direct operation of the Spirit upon the heart.—These think that men *must* receive the Holy Spirit before they can believe or be converted, and hence teach a doctrine directly contradictory to that of our Lord, and one that renders the gospel powerless as a means of conversion.

Thus it is, that human philosophy perverts and nullifies the Divine teaching—

of Infinite Love which are to be accomplished in them that believe. It is in thus becoming better and better acquainted with "the things of Christ;" it is in thus "increasing in the knowledge of God" that the intelligent Christian begins to "know the breadth and length and depth and height," and, in fact, to approach the *Divine stand-point*, so as to discover more and more the wisdom, and perfection of the plan of salvation. He is sensible, indeed, that there are depths yet unfathomed, and heights yet unexplored, but, while his soul is absorbed in wonder, and he is ready to exclaim with the Apostle, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" yet he rejoices in the prospect of discovering ever something new in the Sacred Treasury of truth, and of making still further advances in Divine knowledge, when the Lord himself shall be his teacher and eternity shall prolong the charming lesson.

Thus it is, with the Christian, as with the child who learns a language. Both begin with the alphabet or mere elements of things.—It is long before either learns to read, and still longer before they comprehend the *reasons* of the things which they have been taught. The child does not learn language through the philosophy of language. On the contrary, he learns the philosophy of language through language. In like manner, the Christian has not learned his religion through philosophy, but he has learned whatever he knows of the Divine wisdom or philosophy through religion. In respect to God, this wisdom or philosophy, which divised the whole plan of salvation is, (so to speak,) *first*. In regard to man, it is *last*. Hence it is, that, while contemplating Christianity from the *Divine stand-point*, or from

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in the former case, as it regards the Holy Spirit; in the latter, as it respects the word. They who advocate the word-alone theory, mistake conversion itself for the possession of the Holy Spirit, which is, in fact, the proper *object* or *end* of conversion. Mystical religionists, on the contrary, mistake what they regard as the gift of the Spirit, for conversion; while both conceive remission of sins to be the end of all—the former receiving it in their baptism of water; the latter in their baptism of the Spirit. Thus it is that "extremes meet," and that views apparently opposite, reach at last the same point, like ships sailing East and West. For, who does not see, if the Holy Spirit is given in no other sense than in word, that the advocates of the word-alone theory hold, as much as the mystics, the doctrine that the world *can receive* the Spirit, in direct contradiction, both to our Lord's teaching and their own professed principles?—Most assuredly, the apostles were sent to preach "the word" to all the *world*, and this good seed of the kingdom was to be received into "the heart." (Matth. xiii). Now, if the receiving of the word is tantamount to the receiving of the Spirit, then it follows, that since the WORLD *can receive the word*, they can *receive the Spirit*, our Lord's testimony to the contrary notwithstanding.

that of the advanced Christian, it is most correct to say that "faith is the perfection of reason and philosophy," but when we view it from the merely *human stand-point*, it seems to me that we must reverse the terms of the proposition, and say, that reason and philosophy constitute the perfection of faith, since it is faith alone that can introduce us to this loftiest reason and philosophy in the universe, the possession of which is at once the fruit and the confirmation of our faith.—The Divine wisdom, so to speak, proceeding from ends to means, terminates in faith; but it is there that man's acquaintance with that wisdom only commences. As man cannot, by any possibilit , comprehend the Divine wisdom beforehand, so it is impossible that he should attain to faith through any philosophy, *even the true one*,* much less by any system of mere human philosophy ever propounded. No human intelligence could possibly have originated—no human sagacity could have developed a plan of salvation, such as is presented in the gospel. The thoughts and reasonings of the greatest intellects among the ancients in relation to the knowledge of God, left the minds of men pretty much as they found them—"in wand'ring mazes lost." "The world, by wisdom, knew not God," the result of the profoundest investigations of the wisest nation of antiquity having been in the days of Paul, the erection of an altar, to the "UNKNOWN God." Not that they did not possess the idea of God, nor that "his invisible things, even his eternal power and divinity had not been clearly seen ever since the creation of the world by the things that are made," as some ignorantly maintain, but that human wisdom could devise no plan by which man could *approach* God and "know" him in the Paulinian or Christian sense of the expression. God could not thus be known by any mortal. No human wisdom could evolve a method by which God in justifying the ungodly would be just, or by which man could know God as his Redeemer. It was precisely in this condition of things, when the world, with all its philosophy, had failed thus to know God, that it pleased God to save men through *faith*—not by presenting a system of philosophy to man's higher *reason* for its acceptance and its *contemplation*, but by sending a Divine Redeemer, in whom the heart could *trust*; not by the development of any profound theory or speculation, mystic or sensuistic,

* Hence the impropriety of presenting to sinners, in order to their conversion, views of the deeper matters of Christianity which belong to saints. Many, I fear, fail to imitate the prudence of the Apostle, who directs "milk for babes," and "strong meat" for "those of full age,"—who withheld what the weak were 'unable to bear,' and spoke wisdom 'among those that were perfect.'

but by that which was the very opposite, as regarded from the human stand-point, viz, the simplicity of the gospel—"the *foolishness* of preaching."

The preaching of Christ crucified, was, indeed, to those filled with conceit of superior wisdom, "foolishness," but in reality, and, in view of superior intelligence, it was the "wisdom" and the "power of God." He who obeys the gospel, will also, after a time, begin to realize this, and, as the Saviour says, shall "know of the doctrine" that it is divine. He will perceive that this is God's plan of working—even in nature, bringing forth that which is most complex from that which is apparently most simple—the grandest results from the most insignificant beginnings, as when he brings from the acorn, buried and seemingly decaying in the earth, the majestic oak; or from the bare grain, scattered, as though in waste, over the field, the rich and golden harvest. He will thus learn to appreciate the appositeness and beauty of the figure used by our Lord when he represents the gospel as the "good seed of the kingdom," sown in the "field" of the "world," and will, by his methods of working, recognize in his religion, the Author of Nature.

From the position which we have now reached, it will be very easy to perceive, how very inconsistent with the Divine plan, are the methods usually adopted by men. They begin by laying down some scheme or system of what they call "doctrines," which, in reality, embraces for the most part, a complete system of philosophy. Certain tenets are propounded, determining what were the counsels of God in the past ages of eternity, and what will be his decrees hereafter; setting forth, likewise, in dogmatic terms, a theory of the divine nature, and presenting, also, a philosophical view of human nature, as being, for instance, "totally depraved," or again, as having "no innate ideas," or any power to "evolve truth from his inward spiritual nature;" or, on the other hand, as having this power "to discover truth by the light of reason," and "to derive an all-sufficient and reliable revelation from his own spiritual being."

Now, this is precisely the course pursued by the chief religious parties, as their various creeds unequivocally demonstrate. These present the mind, not (as does the gospel,) with the great proposition that "Jesus is the Christ," but with a skeleton more or less complete, of some system of philosophy, over which the Scriptures must now be stretched and pinned, to give to it some proportion and appearance of authority. The Bible must now be construed and its plainest passages strained to fit this human model of perfection. Whatever is superabundant must be conveniently disposed of, and where there are any de-

ficiencies these must be supplied by human traditions, or by appropriate decrees of Councils or General Assemblies. Each sect is, therefore, like an automaton, artificial and not natural; moving stiffly upon its wires, without life, without beauty, and without spiritual power. The true sectarian has his philosophy stereotyped for him *in advance*, and there is little prospect that his views will ever be enlarged, amended or improved.

But the evil is by no means confined to those who have *written* creeds. It is one to which poor erring humanity is continually subject, under all circumstances. Hence the propriety of the Apostle's warning to Primitive Christians, who had no written creed, to "Beware, lest any one should spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Hence, too, the propriety of bringing to the special notice of those engaged in the present reformation, this admonition, which the circumstances of the case and the "signs of the times" seemed to me to render peculiarly appropriate.

For the introduction of human philosophy into religion is never open and avowed. It is always covertly and slily instilled into the mind, and the Christian may be 'spoiled' before he is aware of it. Even that beautiful simplicity, of which I have been speaking, so characteristic of the gospel as it presents itself to the world, is adroitly made the entering wedge for one of the forms of that sensuistic philosophy which is so congenial to superficial minds. Thus it is urged that the gospel was designed to be understood by all, and "that the work now to be done is to simplify, render everything clear and make it tangible to the capacity of all who hear." And this is certainly all very true and proper so far as the presentation of the gospel to the world is concerned. But now, losing sight entirely of the difference between *preaching* and *teaching* Christ—making no distinction between the simple elements of the gospel as they are to be presented to sinners, and those "deep things of God" into which saints "desire to look," the "*brethren*" are admonished to have "nothing to do with teaching which they cannot understand." They are warned against doctrines that are "unfathomable," and urged to receive nothing that is not "tangible, intelligible, and substantial."—Now, if such language were confined to the mere preaching of the gospel to the world for its conversion, it might, with a certain necessary rebate, be admitted as somewhat pertinent and proper, but in the loose declamatory way in which these things are said, the impression is made upon the unthinking, that Christianity *as a whole* is to be perfectly comprehensible to the most ordinary understanding; that it can have no heights, no depths, no mysteries, and that the belief of a

few facts and the observance of a few forms are quite sufficient to constitute a Christian. This, it will be admitted, is a most fatal error, which cannot be too carefully avoided, and men should be cautious how they run on in a style of remark upon teachers and things taught, that would condemn even our Lord himself and the apostles, who certainly were not, and are not to this day, fully and properly comprehended in all their teachings even by the most devoted disciples.*

* I designed to present a somewhat extended notice of the course of the present editor of the Christian Age, in relation to myself and the discussion pending for some time past, but under existing circumstances I have concluded to forbear, having no desire for any thing but peace with all, and harmony in the good cause. I would merely say, that he does not understand what he condemns, and I trust, that his unfriendly representations have been the result of misconception. With Bro. Franklin, I have no personal acquaintance, but I learn that he is an able evangelist, and devotes himself with great energy and activity to the cause, and is highly esteemed, for his work's sake. by the brethren. For my part, I cordially sympathize in all Scriptural efforts to diffuse the blessings of salvation, and have ever aided in them to the utmost of my ability, and I trust that the Lord will abundantly bless, to the glory o his name, the work of missions now undertaken by the brethren. I would remark, however, that there are other departments of Christian labor, besides that of the evangelist, and some that are not less important, and that *harmonious action* will be best attained, if each will be content to work in that sphere for which he is peculiarly fitted by nature, education and grace. A mere TEACHER makes but an inefficient evangelist; a mere EVANGELIST makes but a sorry teacher, and when he assumes this office *improperly*, he only injures the cause he espouses, and provokes the censure of the wise and the contempt of the intelligent. Each one, therefore, should wait upon his own ministry, as Paul directs, (Rom. xii.) and not intermeddle with others who, in their proper places, are serving God quite as efficiently. Oh! that there was more of that Christian liberality, benignity and love of union which characterized such men as the departed B. W. Stone, Thos. Campbell, and J. T. Johnson, and which, I trust, belong also to the prominent and intelligent living advocates of the cause we plead! But it is not to be forgotten, that there can be *union* only in TRUTH; that the wisdom which comes from above is FIRST *pure*, THEN *peaceable*, that the Scriptures are as profitable for *correction* as for instruction; and that it is the proper business of the teacher, as well to *expose existing errors*, as to *exhibit unknown* or *neglected truths*.

Hence I sincerely deprecate any attempts to cover up evils which demand remedy, and to induce the superficial and the thoughtless to suppose that they may rest contented in ignorance, and satisfied with emptiness. I lament, indeed, the tendency which exists with some to broach unscriptural philosophical speculations; but I regret no less a disposition on the part of others to repress proper scriptural inquiry in regard to some of the most important matters of religion, which, to my certain knowledge, are very imperfectly understood.—

Persons who thus mistake the simplicity of the gospel *as it presents itself to the world*, for the whole of Christianity, have no disposition to seek the "deep things of God" which "the Spirit searcheth," for the joy and growth of saints. They confine themselves exclusively to the first principles of the gospel, and make no religious progress. They continue in a sort of spiritual babyhood; or, if they advance in years, they are so stunted by the constant compression of their narrow philosophy, that they continue mere pigmies, as to spiritual development, and never attain to the stature of men. A natural fluency of speech and the constant attention they devote to these elementary matters, will give to such of them as are public advocates a surprising facility and perspicuity in presenting *what they know*, but, in their case, this very clearness becomes an evidence of their shallowness, as it is from its very want of depth that the rippling stream reveals, so distinctly, its pebbly bed; where, amidst its shoals, it maintains a restless agitation not less symbolic; and while, like the vain babbling of such men, with its incessant movement and its murmuring sound it invites us to repose:

Sæpe levi somnum suadebit inire susurro.

But it is in such shallows that *minnows* alone are found, and it is there that only very little vessels can float with very little cargo in them; and when such individuals become so enamored of their own shallowness as to wish to reduce all to the same standard of depth, it is time

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Sometimes we are to be persuaded that no one needs to learn any thing upon these subjects—sometimes, that no instruction will be of any benefit; and again, that it is impossible to learn any thing of these matters. Another will affirm, that we must never ask the How? or the Why? of any thing in religion, lest we fall into speculation or theory. Now, I admit the prudent caution, but I deny the legitimacy of the application to the case in hand, and would suggest that we need no better direction on this point than that of Paul, viz, to 'avoid *foolish* and *untaught* questions.' Surely, 'the fellowship of the Spirit' is not one of these. It was in relation to this very subject that the inquiry was made of Jesus by one of the disciples, "how is it that thou wilt manifest thyself unto us and not unto the world?" And our Lord vouchsafed an explicit answer. (Jno. xiv: 22). It is worthy, too, of particular remark here, that John informs us that it was "Judas (*not Iscariot*)" who made this inquiry. This is very significant. It is not, here, as elsewhere, "Judas, the brother of James," but negatively, "Judas, (NOT *Iscariot*)." He, it would seem, was too much occupied in taking care of the interests of the *purse* committed to his charge, to have either time or relish for such inquiries, and this case may serve to illustrate the general truth that, while the true disciple will always be most anxious to learn the *whole* truth in regard to his spiritual interests, it is the selfish, the sensual, and the hypocritical who will neither seek, nor ask, nor receive such information.

to enter a protest, and to prefer that the Lord, our shepherd, shall lead us, through the green pastures where he feeds his flock, to those *deep* and "still" waters, on whose peaceful surface we can see the heavens shine and in whose depths we may discover the treasures of Divine truth.

Let no Christian, then, be deterred either from examining himself, or from examining the Scriptures. Let no idle clamor about "mysteries" and things "unfathomable" prevent him from endeavoring to "know the breadth, and length, and depth, and height," and "the love of God *that passeth knowledge;*" or, to enjoy the "peace of God *that passeth all understanding*," or "the joy that is *unspeakable and full of glory*." For the Divine mystery of the kingdom of heaven is "within," as our Lord informs us, and an Apostle teaches that it consists "in righteousness, peace and joy in the Holy Spirit." The Christian is to have within himself, fed by a secret and eternal source, "a well of water springing up unto everlasting life," and, throughout his course on earth, spreading around him fruitfulness and beauty—like that fair river,* bright and clear, which issues from the *dark* and deep fountain of Vaucluse. R. R.

THIS, dear reader, is the last number, of the last volume of the 4th series of the Millennial Harbinger. Throughout the long period of twenty-eight years I have enjoyed the privilege of addressing its readers in relation to the things of the kingdom of God, and I can most sincerely say that it has ever been my aim to promote the interests of the cause of truth. From the first vol. of the Harbinger, published in 1830, in which, under the signature of Discipulus, I first exhibited that Scripture view of regeneration since universally adopted in the reformation, down through the succeeding volumes and series of volumes to the present year, I have treated a great variety of topics, have written many articles for its pages, and have established the most agreeable relations with its numerous friends. It is, therefore, natural that I should feel regret in being now compelled, (other labors demanding my attention,) to close my connection with it, and to sever those relations with its readers, which have, by association, become so dear to me, and by habit, so familiar. I rejoice, however, that Bro. Campbell, with a courage and energy unimpaired by years, and with able assistance, though "himself a host," is willing still to continue the publication of the Harbinger, and, I trust, that the brethren will nobly sustain him in the work by such an increased subscription as will indicate their appreciation of his untiring perseverance and devotion in the cause. With the kindest feelings, then, for all concerned, and trusting that the mantle of Christian charity will be sufficient to cover the defects which have doubtless attended my feeble efforts, I bid adieu to the readers of the Harbinger with the most earnest prayer for their present and future happiness. R. RICHARDSON.

BETHPHAGE, Va., Nov. 16th 1857.

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* The Sorgue.

NOTES OF A TOUR IN ILLINOIS, BY A CAMPBELL.

Bloomington, Illinois, Nov. 5, 1857.

Brother Pendleton,—*My Dear Sir.*—We have been on the wing ever since we left home. We had a very pleasant and interesting meeting of the Brotherhood at Cincinnati, on Missionary affairs. They were more fully represented, and exhibited a greater interest and unanimity than I have before witnessed. Besides my address on Missions and Missionary operations, we had a very interesting address from Bro. Errett, of Michigan, prepared by request of the Board, as a tract or essay on the whole subject, for general diffusion amongst the churches, which, I hope, will obtain a very general reading throughout our whole community. The indications of the whole proceedings were animating and cheering, warranting the hope that much is to be achieved during the coming year, because much is attempted. We have much confidence in the old adage:—"Expect great things, attempt great things, and great things will follow."

We had the pleasure of the presence of Bro. Barclay before the closing of the meeting, but being obliged to leave, we had to deny ourself the pleasure of hearing him, in order to the fulfillment of our appointments in Illinois.

I am happy to say, we have fulfilled all our pledges with the exception of that to Jacksonville, to which place we are now about to wend our way. At Paris we met a large concourse of our brethren and friends assembled in the Episcopal Methodist Meeting-house, a very large and commodious edifice. It is now occupied by Elder Crane, a gentleman of liberal views and generous impulses. At the close of our address, Mr. Crane arose, and, of his own accord, delivered a very pertinent exhortation to the congregation on the importance of education, and its claims on the liberality of all sincere Christians, and, in conclusion, handed me a contribution in token of his interest and good will in our undertaking.

Bro. Happy, of Jacksonville, who gave me so much aid and comfort in my former tour through Illinois, and to whose assistance we owed much of our success at that time, met us at Paris and accompanied us to Decatur. From Paris we proceeded to Charleston, where we met such a concourse that it was with much difficulty we could elbow our way into the Meeting house, so crowded within and without doors. We had there a very pleasant meeting with many brethren, and with many of our fellow-citizens of all denominations. We thence proceeded to Shelbyville, and there addressed a very large and

attentive auditory. Next day, over an expansive and splendid prairie, we proceeded to Sullivan, conducted thither in the private conveyance of our Bro. Henry, formerly of Eastern Virginia. We there, in the afternoon, delivered an address to an assemblage of brethren and citizens, convened from a large area. We here met with Bro. Tyler, of Eastern Virginia, and many from a large circuit. From Sullivan to Decatur, some thirty miles apart, over the same expanded prairie, Bro. Tyler conducted us. At Decatur, in the Methodist Meeting-house, we addressed a great assemblage, convened from many miles around.

Thence to Abingdon, over a hundred miles of Railway, we hasted to fill our appointment in that attractive center. While there, we sojourned with Bro. Murphy, now President of Abingdon College, associated with three other professors, all educated at Bethany College. We delivered three addresses during our sojourn there, in the very commodious Lecture room of that Institution. The assemblage of brethren and citizens from Abingdon and the surrounding country, was large and profoundly attentive.

From Abingdon we proceeded to Galesburg, the seat of a very respectable College, under Presbyterian and Congregational influence, whose endowment actually invested, amounts to three hundred thousand dollars, netting some ten per cent per annum. We there addressed in the First Presbyterian Meeting-house, a large assemblage of students and citizens, on the subject of Christian education. While here we had the pleasure of an interview with Dr. Gales, the founder of both the City and the College, with whom we had formed an acquaintance at the St. Catharine Springs in Upper Canada, some three years since.

Thence we proceeded to Peoria. On our arrival we were met by Bro. Loos, Carman, and Lindsey, Graduates of Bethany College. Next morning, at the usual hour, we addressed a mixed auditory of the citizens of Peoria and vicinity, at the Christian Meeting-house.—We were there favored with the presence of a number of the clergy of that flourishing City, now possessing a population of some twenty thousand. Amongst the clergy, in attendance, was Mr. Weston, who, it is said, importuned Mr. Jeter to write a book against our views and teachings of the Christian Religion, which he undertook with characteristic zeal and indiscretion; but which, so far as reported to us, fell still-born from the press—not having converted a saint nor a sinner to his views of abstract, spiritual influence, by positive impact or contact.

From Peoria we proceeded to Eureka, accompanied by brethren Loos and Bakewell, who had met us at Peoria. We there had the

pleasure of visiting Eureka College, and of being present at the morning exercises, which are conducted as in Bethany College. Both sexes were in attendance. The females on the right, and the males on the left side, were seated before the rostrum, in Methodistic style, and were addressed and interrogated on the theme of the morning lesson. Every thing was done in good taste and style, and much to the edification of all in attendance.

The new College is situated in a walnut grove, is a fine specimen of architectural taste, and convenience, and of considerable capacity —large enough for a very respectable attendance in a State abounding in Colleges under the superintendance of so many denominations, of which, our brotherhood is said to be the largest.

Conducted by our Bro. Connover to the Railroad Station, not far from the College, we thence proceeded to Bloomington, where we safely arrived on Wednesday, 4th of November.

To-day, we are to address the citizens of Bloomington, and on Monday we proceed to Jacksonville, the theater of the Berean College. We have strong reasons urging us to visit a few points in Iowa, which we probably may do before our return to Bethany. With kindest remembrances to yourself and family and the Faculty, as ever yours in one hope. A. Campbell.

DEATH OF ROBERT TENER AND INTRODUCTION OF THE REFORMATION INTO IRELAND.

Sunbury, Pa., October 22, 1857.

Dear Bro. Campbell:—I write to inform you that my Father, Robert Tener, died in Philadelphia, on the 17th inst., in the 87th year of his age. He had enjoyed unusually good health, all Summer, and only took ill on the evening of the 15th. He did not suffer much.—He was affected with vomiting at first, but his bowels refused to act, and from the diaphragm downwards, he seemed to be completely paralysed from the first. He said at once he had no hope of recovering this time, and seemed glad the hour of his departure had come. During the last Summer he read, by himself, the entire Bible through from Genesis to Revelations, and marked very many passages. In his evening prayers at family worship, he frequently alluded to his expected change, and expressed his strong confidence in the Saviour whom he has so long loved and served.

His history is somewhat interesting in reference to the reformation

in Ireland, and I shall state a few facts which, I think, should not be allowed to be forgotten. I shall try to state them in as few words as possible.

He was brought up in the Established church of Ireland, (called here Episcopalians,) and, in the year 1800, was married to my Mother, who was a daughter of your Father's old friend John Kinley. Her Mother was a Sister of Thomas Carr, of Newry, both of whom were pious Presbyterians, of the strictest sort, as you know. From my Father's connexion with my Grandfather Kinley, he was induced to a more attentive consideration of the gospel, and eventually all of them joined the Independents or Congregationalists. They had progressed so far in 1804, as to break bread every Lord's day, mutual exhortation of the brethren, the fellowship, the necessity of a profession of the faith in order to Church fellowship, and to a holy life in order to continue in the church. About this time Missionaries had been sent out to Otaheite, in the Pacific, and my Father took great interest in the reports sent home of the labors of these men, and amongst other matters it was stated that the converts from the heathens had been baptized. The idea struck my Father at once that he ought to be baptized, and, it is somewhat remarkable, that up to this time, he did not know any thing about Baptists, or even that such people were in existence; but in the great desire he had to obey the Lord, he went to Mr. Hamilton, then the Minister of the Independent Tabernacle, in the City of Armagh, and told him he came to him to be baptized. He was asked why he wished this, as he had been baptized when a child. My Father replied, that of that he had no knowledge, and he thought he ought to obey for himself, and, besides, he only a very short time before had believed the gospel, and he could discern no difference between himself and the heathen in Otaheite, and that if they should be baptized on a profession of the faith, so should he.—Mr. Hamilton then told him that there was a sect called Baptists who thought so, and he could give him some of their writings, which he accordingly did, together with those of Pedo-Baptists. He frequently said his own prejudices and the reasoning of the Pedo-Baptist writers, particularly of Wm. Ballantine, caused him to settle down for a time that they were right. However, after removing to Dungannon, and being there thrown more on himself and the reading of the Scriptures, he became decided, but knew of no one to baptize him. About this time Mr. Haldane, of Edinburg, was educating young men for the ministry, in the Independent church, and amongst others, Robert Smyth, from the neighborhood of Dungannon, had just returned in the year 1810 to be employed as a Missionary, (this Robert Smyth will be remembered by many of the old Disciples in Trum-

bull Co. Ohio, and also in Pittsburgh). My Father took him one day to talk over matters, and they sat up a whole night reasoning together; the result was, he convinced him that it was his duty to be baptized. Smyth said he knew of no Baptist in the entire North of Ireland, except one old man near Keady, in the County of Armagh, a native of England. Then said my Father to Mr. Smyth, go you to that man and get yourself baptized, and come here and baptize me, my wife and Wm. Smyth; this was done, and these four began at once to meet in Dungannon as a church, they met every Lord's day to break bread, to contribute for the relief of the poor, to edify one another, to pray, praise, and read the Scriptures, in a large room my Father used as a place to pay for the linens he purchased. This drew the attention of many, and the indignation of the clergy, still they held on, and from time to time, one would join them, and the congregation gained in numbers and knowledge, so that their number amounted often to 40, but by emigration and other causes seldom exceeded that number.

When they first began in this way, they did not know of any other people like themselves, still they held on their way. In 1825 my Brother Richard was a clerk in the Bank of Ireland, in Newry, and during that year you had sent over to your friends there some copies of the Debate with Walker and M'Calla, and several loose numbers of the Christian Baptist. Your relations in Newry being all Presbyterians, after reading some of them said to Richard that these American books would exactly suit his Father, and that he had better send him some. This he did, and my Father and Mother on receiving them could hardly believe their own eyes, when they saw that the same views they had so long entertained were arrived at by you in America; they read almost day and night in wonder and astonishment.—They had been brought up rigid Calvinists, still, in the main, they agreed with all they read. My Brother William was then in Derry, and he at once opened a correspondence with you, and he and I together, made up a sum of money and ordered five complete sets of all your works up to that date—one set was to be a Library for the church in Derry, one for the church in Dungannon, my Brother John took one, and William and I each took one. We all made good use of the works. Your views on the right of private opinion and on the distinction between fact and opinion were long debated but finally adopted. This worked a greater revolution ultimately than we were aware of, but in the end we were perfectly agreed on this also. On the design of Baptism, we had at last to adopt the views set forth in the first extra. Our church order, in every respect, was the same be-

fore we received your writings that we found you advocated, so that here we had no change to make.

Mr. Woodworth, whom you met in Liverpool was a commercial traveller, and in his rounds called on us at Dungannon, and also on William, in Derry, to him we freely imparted our new views on matters, and gave him some of your writings; on his return to Liverpool he publicly advocated in the church the design of baptism to be for the remission of sins, and through his means many in Liverpool, Nottingham, and in Scotland, were prepared for the fuller development given in after years by Mr. Jones, of London, and thus the cause was introduced into England and Scotland.

In 1832, I came out to America, accompanied by my brother William, who died on the voyage, and was buried at sea. The following year my Father, Mother, and the younger part of his family came out to this country and landed in Baltimore, and on his uniting with the church there, to his surprise, the man who first arrested his attention was the identical William Ballantine, whose work in support of Pedo-Baptism had decided him to remain one, when in a wavering state on the subject in 1806, now himself converted, not only to correct views on that subject, but to the views and practices of the gospel as adopted by the Disciples. The same year my Father removed to Washington, Washington, Co., Pa., where he remained till 1842, connected with that church, and was one of its elders. He then removed to Philadelphia, where he joined the church in Race Street, below Second, and, for several years, acted as one of its elders, jointly with Mr. Mingus and Mr. Rhees. And up to the last was highly esteemed and greatly beloved by all who knew him. In the good providence of God, as he said himself to me, in April last, he was made the honored instrument of originating the church in Dungannon, and through emigration, perhaps, many a church in the United States may owe its origin to some one who got their first correct views of the gospel from him in the church in Dungannon. He died in peace, and in the full confidence of a blissful immortality. May the good Lord help all his children and grand-children to lead lives to His praise, as he did, and die in the same confident hope.

Your brother in the hope of immortality, ISAAC W. TENER.

HE that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

PENNSYLVANIA STATE CONVENTION.

The convention of the Churches of Christ in Western Pennsylvania, was held in Allegheny City, commencing on Thursday, September 10th. Several days were pleasantly and profitably spent in considering the best "ways and means" for the advancement of the cause of our Divine Redeemer, throughout the State. The convention was favored with the presence and counsel of our beloved brethren Campbell, Church, and Pendleton, who contributed much to the interest and the edification of the brethren by their lucid and spirit-stirring addresses. The Convention was organized by the appointment of Bro. H. B. Goe, as President, Wm. J. Lynn, Vice President, and Bateman Goe and Levi Norton, Secretaries. The following Preamble and Resolutions, after considerable discussion, were then unanimously adopted :—

Whereas, The church of Jesus Christ is the light of the world, the pillar and support of the truth, the divinely appointed means for the conversion of sinners, and the perfection of the saints. And,

Whereas, The Lord Jesus, when He ascended up on high, richly endowed her with those spiritual gifts which were eventually calculated to bring her into the unity of the faith and knowledge of her glorious Redeemer. And,

Whereas, The church is now in possession of all the light and truth imparted by those who were thus inspired and commissioned to bring her up to that standard of perfection in knowledge and practice, by which alone, she can accomplish the glorious purpose of her mission to the world. And,

Whereas, We confidently believe that we are in faith and practice, followers of those churches which were planted and nurtured by the Apostles, Prophets, and Evangelists of our Lord Jesus Christ, and, inasmuch as it was their glory and their joy to sound out the word of the Lord, and sustain by their prayers, contributions, and influence, those engaged in this heavenly work, therefore,

Resolved, That the church of Christ, in this age of the world, is solemnly bound by the commission given to the Apostles of the Lord Jesus, as well as by the examples of the primitive churches, to proclaim the gospel throughout the world, or to every creature.

Resolved, That for the church to neglect or abandon this glorious enterprise, is to be recreant to the authority of her Lord and Redeemer, and, in so doing, she will inevitably incur the same woe, which

rested upon an inspired Apostle if he failed to perform the duty assigned him in the great commission.

Resolved, That we earnestly and zealously co-operate in our prayers and fellowship in the gospel with all those Ministers of the Word who are engaged in the home Mission, and those about to depart to foreign lands, and that we stir up all the holy brethren throughout the State to liberally sustain them, by their contributions, in the glorious work to which they have devoted their lives.

Resolved, That we recommend to the churches throughout the State to form district co-operations, and that the means raised in each district be appropriated to the strengthening of the cause in weak congregations, and the preaching the gospel in destitute places.

Resolved, That Bro. Thomas Farley, of Allegheny city, James Darsie and H. Bateman Goe, of Connellsville, be appointed as a State Business Central Committee, whose duty it shall be, *first*, To open a correspondence with all the churches in the State, urging upon them the absolute necessity of liberally contributing to the support of Preachers visiting each congregation and laboring in destitute places throughout the State. *Second*, That they be authorized to employ and direct the labors of faithful Missionaries of the cross in announcing the glad tidings of Salvation to perishing sinners, and building up the blessed cause of our common Lord and Redeemer. *Third*, That they require of the Preachers thus employed monthly reports of their labors, and that a quarterly report be prepared and published by them in the Harbinger and Age. *Fourth*, That they prepare an address to the churches of Pennsylvania, setting forth the importance of a Scriptural organization, and the imperative necessity of raising up and sustaining faithful Pastors in the church of Christ. *Fifth*, That the first money received by said Committee be appropriated to the payment of the balance now due to the Preachers who have been in the employ of the Missionary Board.

Resolved, That a Secretary be appointed, whose duty it shall be to conduct the correspondence of the Committee, collect and report information for its action, and to keep up a constant conference with all Agents and Evangelists employed by the Committee, and generally to superintend and report upon their faithfulness and labors.

Resolved, That a faithful account of all expenses incurred by the action of the Corresponding Secretary in the discharge of the duty prescribed above, shall be kept by the Secretary, and that the same shall be paid out of the funds collected.

Resolved, That the Committee be authorized to employ an Agent, or Agents, to solicit and procure funds for the accomplishment of the work of Missions throughout the State.

Resolved, That James Darsie be appointed Corresponding Secretary as above.

Resolved, That we recommend to the churches in Pennsylvania to raise a fund of ten thousand dollars to be invested in safe securities, for the education of suitable persons for the work of the Ministry, and that the Agent appointed by the Executive Committee be authorized to solicit subscriptions to said fund.

Resolved, That there be an annual meeting of all the churches in the State of Pennsylvania, alternately East and West, in order to sustain and energize one another in the glorious work in which we are engaged.

Resolved, That all further action in regard to carrying out the Resolutions passed as above, be conferred upon the Executive Committee.

Resolved, That we deeply sympathize with our beloved Bro. Oncken in his arduous labors in Germany, and that we earnestly recommend every Disciple throughout the State to contribute one dime to circulate the Bible in the land of Luther.

Resolved, That a copy of these Resolutions be sent to Bro. Oncken, in Germany, and that they be published in the Harbinger and Age.

H. Bateman Goe, Leroy Norton, } *Secretaries.* H. B. GOE, President. Wm. J. Lynn, V. Pres't.

BACON COLLEGE.

At a meeting of the donors and friends of Bacon College held in Harrodsburg, Ky, on the 26th Sept. 1857, the reports showed that $136,000 had been secured by notes, payable in four equal annual instalments, and that the pledges, property, &c., swell the actual endowment to the amount of $177,000. The Institution is out of debt. The whole labor of raising the endowment has been gratuitously performed, and has cost the Institution *nothing*. "The brethren controlling the great enterprise, have enlarged and liberal views of the work they rre engaged in. They intend to build up a first class Institution of learning—a college for the education of young men and not for boys and children."

Twenty thousand of the subscription has already been collected, and a "Preparatory Department, under the name and style of the Taylor Academy, has been temporarily organized." It is proposed to open the College Proper next October, and with reference to the Faculty the Board report, "We congratulate our friends upon our success in securing thus far, gentlemen of distinguished ability and established reputation; especially have we been fortunate in securing as the Administrative head, one to whom all eyes have been turned, as eminently qualified for that position." W. K. P.

HAMPTON MALE AND FEMALE ACADEMY.

We have occasionally called the attention of our readers to the superior advantages of this Institution. The long sustained and eminent success of Bro. Carey in the conduct of this Academy is a sufficient confirmation both of his high accomplishments and of his peculiar fitness for the important and responsible post which he occupies and so ably fills. Hampton Academy is, indeed, an Institution on a larger scale and with an Academical course of studies requiring a higher standard of scholarship, than we find in most of the schools commonly called *Colleges*. Its pupils number over *One Hundred*, and, of these, the larger portion seems to have reached considerable maturity. We copy the following notice of a recent *Commencement*, from an Eastern Va. Exchange, with the assurance that it is a justly merited and most honestly won testimonial of professional eminence. W. K, P.

"One of the most marked, and at the same time one of the most wholesome changes, that have taken place in the social system of Virginia, is the improvement in the important matter of education. The business of teaching the rising generation, almost monopolised at one time by the unlettered pedagogue, is now chiefly in the hands of men of ability, learning and character. Schools of the highest rank, both male and female, are established in all parts of the State.

Tide-water Virginia has not failed to keep pace in this moral and intellectual advance. Parents and guardians need not send beyond those limits for good schools and enlightened instructors. In their own neighborhood, they have seminaries equal to any in the country.

The principal, John B. Carey, Esq., is an A. M. graduate, a gentleman of talents and accomplishments, and varied information. He selected, in early life, the business of teaching for his profession, and to this circumstance may be owing his distinguished success in his vocation, for professional excellence is seldom reached without high professional pride and ambition.

The course of instruction is far more than semi-collegiate. It embraces, besides the English course, the ancient and modern languages, Mathematics, in all its branches, Music, Drawing, and Military tactics.

In all the departments, the ablest professors are engaged. The present Professor of Music, particularly, has no superior in his line, and but few equals.

The writer of this has frequently attended the public examinations

of this school, and does not scruple to say that the exhibition surpassed any of the kind he has ever witnessed. Those which came off at the close of the last session. were most remarkable, and challenged the admiration of the large assembly of hearers.

The closing exercises, consisting of specimens of declamation. and original orations and essays, were particularly interesting.

But what most interested the writer of this, and most satisfied him of the ability of the Principal—because it showed that he teaches his pupil to *think*, as well as to learn—was the excellence of the original compositions.

On the whole, I have never witnessed, in College or Academy, so satisfactory and creditable an exhibition of correct mental training and youthful development. And I have been thus minute and prolix that the merits of this excellent Institution may be fully and widely known to the public of lower Virginia. Why, with such a school in their midst, should the parents and guardians of this region of the State send off their children and wards to more distant schools in our own or other States, particularly when it is now universally conceded that lower Virginia is the healthiest portion of our own State, and as healthy as any portion of the Globe? S.

NOTICE.

Having made arrangements with Bro. H. S. Bosworth, to attend to my business when I am absent from the city, all letters on Missionary matters, and all remittances for the A. C. Missionary Society, should be addressed to "Isaac Errett, care of H. S. Bosworth, Cincinnati, Ohio." I. E.

Book Notice.—*A Brief View of Missions—Ancient and Modern.—By Isaac Errett.*—The above is the title of a pamphlet of some sixty pages, about to be published by the American Christian Missionary Society. It presents a bird's eye view of Missions, and is designed for the masses who have not time to read large works. The Society is anxious to spread information on this subject. It is hoped that the churches and benevolent individuals will purchase this little work by the dozen and hundred, and circulate gratuitously. It is designed to furnish it at cost. As nearly as we can now estimate, it will be sold at ten cents a single copy; six dollars per hundred copies, sent by express; seven dollars and a half per hundred, sent by mail, postage prepaid. It will be out of press in two weeks. Orders promptly filled by H. S. Bosworth, Cincinnati O. Jacob Burnet,

Oct. 29, 1857. *Chairman of Committee.*

A FEW LAST WORDS OF ADMONITION.

This is the last Number of the year 1857,—the *last* Vol. of the Series *four*, and the *last* of *Twenty-Eight* Volumes of the Millennial Harbinger from its beginning. It is fitting that we should also have a *last* or *lastly* to our year's discourse. The venerable proprietor and literary father of all this accumulated treasure of moral and spiritual wealth is not in his editorial chair this morning. Whilst we write, he is, perhaps, with his wonted energy and the fires of his manhood's prime neither quenched nor abated, zealously pleading, in the prairie-towns of Iowa, the cause, for which, and in which, he has spent some forty years of devoted and incessant toil. We can, in fancy, see him breasting the wild storm, which is now howling over our hills with wintry fury,—pressing forward to his appointments, for he is no dainty traveller, loitering by the way for Summer skies:—and, as we think of him, with the snow freezing to his silvery locks, frosted also, as they are, with ripe and glorious old age, we cannot help exclaiming, *Shame*, *shame*, upon the little souls that snarl at his benevolent labors, and defame his noble Christian character! Eternal infamy rest upon the pitiful malignity, which can only hate the virtue it cannot emulate, and blacken the fair fame, whose lustre reflects a *sort* of glory—the glory of infamous notoriety, upon meanness! But we have other, and we trust, more useful concerns before us just now.

This is, also, the last month of the year, and with it has come much to admonish us of our dependence upon the providence of our heavenly Father. In the midst of plenty we are in want. God has poured out the riches of the elements upon us. Heat, and moisture, and the earth, have conspired to furnish us, and our garners are running over with the grain of the golden harvest, and yet we are groaning under pecuniary distress! Those whom we thought the richest, are the poorest, and the Scripture is verified which saith, "They who will be rich fall into temptation and a snare, and into many foolish and hurtful gratifications, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some eagerly coveted after, they have erred from the faith, and pierced themselves through with many sorrows."*

When we look upon the anxious and haggard face of disappointed covetousness, how impressively true is the maxim of the Apostle,—"Godliness with contentment is great gain." Still how few of

* I Tim. vi: 9–10.

us have learnt or can be readily taught, *to be content with food and raiment!* We murmur rather at every reverse, and the complaint is, we had many desires, covetous ends, lustful gratifications in our horizon, and in these we are disappointed. Our golden visions have been dissolved in an hour. The most prudent have failed, and the wisest financiers have been perplexed and confounded. Why is this? Why! Listen to the Oracle of the Great King: "Ye covet, and have not: ye envy, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not: ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."* This is plain talk. It is directly to the point. It solves the very mystery before us, to the intelligence of every man who believes in the regulative and ruling providence of God, and who can, with the mind of faith, apply the Scriptures to a plain case of national experience. It is as much as to say: "Food and raiment ye shall have. These I have given you in abundance; but your greedy desires, I will not gratify; your hunger and thirst for wealth, I will make a burning curse;—your splendid castles of earthly grandeur I will dash to the dust; for your forgetfulness of me, I will forget you; and your robberies I will punish with confusion in your counsels and the ruin of your plans. Your idols I will break in the midst of your devotions, and ye shall know that I am a jealous God! This is what God is now, in his providence, saying to every man who will honestly listen to His voice. What shall we say?

Many will fall back upon the shallow arts of prudence;—but few will cling closer to God. The former will say *retrench, retrench.—The times are hard and we cannot give!* "They will turn unheeding, away from the cries of the needy, and abandon the institution of benevolence. If they gave but little before, they will give still less now. They will withdraw their subscriptions on all religious institutions, and withhold their donations from all benevolent societies.—They will concentrate their means upon earthly objects and withdraw them from the church. Thus they despise the wisdom which saith, "There is who scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he who watereth shall be watered also himself. He who withholdeth corn, the people shall curse him: but blessings shall be upon the head of him that causeth it to be sold."

Brethren these are Divine lessons, and the times are but the voice of God challenging us to consider them. The winter—the dreary winter is upon us, and the papers tell us that thousands must suffer—

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* John iv: 2-3.

suffer for food and raiment, without which even the Scriptures do not presume that men can be content, and let us remember to consider the case of the poor. Our useful religious periodical literature, monthlies and weeklies; our benevolent Societies, Bible Union and Missionary Societies; our organizations for relieving the poor, clothing the naked and feeding the hungry, are all hanging upon our benevolence—knocking at the door of Christian conscience, and we must give—give cheerfully, if we would abide in the love of God. It is as if the Lord would try us,—weigh us in the balances. Let us not be found wanting. Let us hold up the hands of the righteous, and Israel shall prevail—and remember, "*He that giveth to the poor lendeth to the Lord.*"

W. K. P

RECIPROCITY OF LABOR—A LETTER FROM D. C. BULLABD, OF VA.

HUMILITY, Va., Sept. 22, 1857.

BRO. CAMPBELL.—I have been requested to drop a note on the Reciprocity of Labors between Eastern and South-Western Virginia.

At the instance of brethren, I expended July on the North, and August on the South side of James River; holding sweet converse with the ministering brethren Coleman, Parish, etc., on the North, and Cowgill, Wilson, Doswell and Spencer, etc., on the South, enjoying old and forming new, delightful and heart-cherishing friendships.

The brethren at Scottsville, Bowling Green, Rappahannock and Lebanon, Liberty, Goodes, and Painville, exhibited by their quickened zeal and glistening eye, the power of the word, so justly and happily compared to heaven's kind droppings upon the new-mown grass.

Painville enjoyed what has seldom fallen to her lot. Brethren Pendleton and Coleman came to help the South-Eastern brethren at this their co-operation, and their labors were felt by those brethren to be indeed a help.

Seventy were added in the tour. At Liberty, where bro. Wilson was with me, despite the proximity of Dr. Smith, the Hercules of Southern Methodism, and a mammoth Baptist association, which, at first, utterly discouraged the brethren; nineteen, I think, were added. At Goode's, where brethren Wilson, Doswell, and Cowgill were with me, in which vicinity, Dr. Smith had called for an arbor to hold four thousand persons, some thirty were added.

From Painville, brethren Pendleton, Coleman and myself, joined on the cars, Bros. Shelbourne and Parish, *en route* for Cypress Grove, the South-Western Co-operation.

The pleasure with which an enormous crowd listened, on Lord's day morning, to Bro. Pendleton's splendid analysis of the foundation, and, in the evening, to Bro. Coleman's perspicuous exhibit of the Gospel, and Bro. Parish's discourse at night, will linger on many minds with the last ray that gleams on his horizon

Bro. Shelbourne's voice was heard deeper down in the heart. Bro. Walthall visiting Nelson during the meeting, spoke first on Thursday, surpassing his palmiest days.

Besides the Virginia brethren were Bros. Millard and Buck, from Tennessee, making near 20 Preachers. It was, indeed a delightful time; never, never to be forgotten.

Bro Parrish traveled with me near a month, and by the grace of God, made it one of the most useful month's of his life. The brethren would not part with him without a positive promise to return. There were some 35 additions in the last month.

Stimulated by this splendid "*Spiritual speculation,*" I intend visiting Bethany before another August, to see if I cannot decoy the old President himself to the mountains in '58. Please remember me affectionately to Sister Campbell, Brethren Richardson and Pendleton. Devotedly your Bro.,

C. BULLARD.

IT would afford us great pleasure to spend a few weeks with the Brethren in the "Mountains" of Virginia. We have long heard of the zealous band of Christian soldiers enlisted through the devoted labor of Bro. Bullard and his co-workers, in this portion of the Lord's vineyard, and have greatly desired to commune with them face to face. The time proposed, is as yet so distant in my crowded horizon, that I can make no definite engagement. Still, I will so far commit myself, as to bid Bro. Bullard come on to "Bethany before another August," and we will talk about it. The report of their visits to this region, by Brethren Richardson and Pendleton has increased my desire to see these brethren in their mountain homes, and I promise Bro. Bullard a favorable consideration in conference *at Bethany.* I accept the proposal so far as to hold *him* committed to come. A. C.

NOTICE TO CLUB SUBSCRIBERS

WE would remind the readers of the Harbinger that, according to the Club system of subscribing, the subscriptions terminate with the December issue.—It is necessary, therefore, in all cases to renew them. We have received frequent complaints from old friends and subscribers, that their Harbinger has been stopped. This must be so, as long as they are Club subscribers, unless the Club be renewed. We would say to all such, if they do not like the trouble of the Club system, to send on their names as regular subscribers, and this will insure their continuance from year to year, until ordered to be stopped by themselves.

It will be observed in the notice for "Extra Premiums" on the cover, that no resident of Bethany will be admitted as a competitor for them. This will give a fair chance to all competitors, and we trust, will incite them to renewed vigor.

The Millennial Harbinger is, in our whole horizon, the cheapest periodical in the United States, giving 768 printed pages per volume, for $1 to our large club subscribers; of which, at least some nine-tenths is original matter, and for much of which we pay a considerable sum per annum. Clubs for the present volume are still in season, though our files are getting low. We hope our agents, to whom we are so much indebted for our success, will commence at an earlier date this fall to renew subscriptions and to increase our usefulness, should we be enabled to add another volume to our labors. Will they not help us to raise our circulation for 1858 to 20,000? They can if they will. For terms for 1858, see cover. A. C.

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